

Tho: Hall — 76
Tho: Hall — 48

A BODY OF DIVINITY,

OR
THE SUMME AND SUBSTANCE
OF

Christian Religion,

Catechistically propounded, and explained, by
way of *Question and Answer*:

Methodically and familiarly handled.

Composed long since by JAMES USHER
B. of ARMAGH: *R*

And at the earnest desires of divers godly Christians now
Printed and Published.

The fourth Edition, Corrected and much enlarged by the Author.

Whereunto is adjoyned a Tract, intituled

IMMANUEL,

OR

THE MYSTERY OF THE

Incarnation of the

SON OF GOD;

Heretofore written and published by the same Author.

JOHN 17. 3.

*This is life eternall, that they might know thee the onely true God, and Jesus
Christ whom thou hast sent.*

LONDON,

Printed for Tho. Downes and Geo. Badger, and are to be sold by John Williams
and Francis Eglesfield in St. Pauls Church-yard

MDCCLIII.

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Charles John Elliott

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DIVINITY
OF A BODY OF

THE SUMME AND SUBSTANCE

Christian Religion

Constitutionally propounded, and explained, by

John of Salisbury



Composed by Thomas Becket

A. of A. M. A. G. H.

And in the most delicate of divine style, written now
Printed and published

By the Author

Whence it is supposed a tract, intitled

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Heretofore written and published by the same Author

LONDON

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Christ whom thou hast seen.

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and Francis Eggleston in St. Pauls Church yard
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To the Christian Reader



Christian Reader, I doe here present and commend unto thee a book of great worth and singular use; which was written and finished about twenty years since: the Author whereof is well known to be so universally eminent in all Learning, and of that deep knowledge, and judgment in sacred Divinity, that he transcendeth all elogies and praises which I can give him. I commend it unto thee (Christian Reader) under a two-fold notion ; the first respecteth the subject matter of this whole Work, which is of greatest excellency, as being the summe and substance of Christian Religion, upon which as a most sure foundation we build our faith, ground all our hopes, and from which we reap, and retain all our joy and comfort in the assurance of our salvation ; which as at all times it is most profitable to be read, studied and known, so now (if ever) most necessary in these our days, wherein men never more neglected these fundamental principles, as being but common and ordinary truths, and spend their whole time, study, and discourse about Discipline, Ceremonies, and circumstantial points ; and herein also not contenting themselves with those common rules, and that clear light which shineth in the Word ; they are onely led by their own phantasies, daily creating unto themselves diversity of new opinions : and so falling into sects and schismes they break the bond of love, and fall off from the communion of Saints, as though it were no Article of thoir Creed ; and being in love with their own new Tenets, as being the conception and birth of their own brains, they contend for them more then for any fundamental truths ; and not onely so, but also hate, maligne, and most bitterly, and uncharitably censure all those that differ from them in their opinions, though never so conscientious and religious, as though they professed not the same faith, yea, served not the same God, nor beleaved in the same Christ ; but remain still Aliens from the Commonwealth of Israel, and in comparison of themselves no better then Papists, or at the best but carnal Gospellers. The second notion under which I comend it, respecteth the Work it self, or the manner of the Authors handling it, which is done so soundly and solidly, so judiciously and exactly, so methodically and orderly, and with that familiar plainnesse, perspicuity and clearnesse, that it giveth place to no

To the Christian Reader.

other in this kind either ancient or modern, either in our own, or any other Language which ever yet came do my view; in which regard I may say of it, as it is said of the virtuous woman; Many have done excellently, but this our Author exceedeth them all. I will adde no more in the deserved praises of this Work, but leave it (Christian Reader) to thy self to peruse and judge of it, commending thee to the Word of Gods grace and the good guidance of his holy Spirit, who is able to build thee up in fruitful knowledge, to lead thee into all truth, to direct and support thee in the ways of godlineſſ, and to give thee an everlasting inheritance amongst the blessed.

Thine in the Lord Jesus Christ,

JOHN DOWNAME.

The

The Connexion of these Points together, and Dependence of them one upon another.

IN Christian Religion we are to consider the

Ground thereof, contained in the Scripture.

Parts, which treat of Gods

Nature, in his

Essence, considered absolutely in it self: where, the doctrine of divine Attributes which respect either

His perfection, in his

Simpleness, whereby he is exempted from composition and division.

Infiniteness, whereby he is exempted from all measure of Time, by his eternity.

Life, whence he is called The living God, Considered in his Place, by his immensity.

Foreknowledge.

Al-seeing wisdom

Al-sufficiency } Counsell.

Almighty power.

Holy will, wherein is seen, his

love unto his creatures.

Goodnesse, and therein his mercy or grace shewed them in their misery.

word, called his Truth.

Justice, in his

deeds, disposing of all things rightly

rendering to the creatures according to their works.

Persons, subsisting in one and the same undivided Essence.

Kingdome, in his

Eternall decree which men must not curiously pry into, but content themselves with what is made manifest.

Execution thereof, in the works of

Invisible } The highest Heavens.

Angels.

Creation of things

Unreasonable.

Visible } Reasonable man: consisting of Body.

Soul.

Providence,

Common unto all creatures,

Proper, respecting the everlasting condition of principall Creatures,

Angels

Good.

Bad.

Men, who are ordered in

This life, by the tenor of a two-fold Covenant:

Nature or Works, where we are to consider the

Conditions, and

Events,

Primary, the fall of our first parents.

Shame } Secondary, the corruption of Nature, originall

Death, comprehending all the curses of the Law whereunto the nature of man standeth subject.

A B

Grace

A B

Grace, wherein we are to consider the state of
Christ the Mediator, in his
Person, and therein in his

Natures & their } Union : where, of his } Conception
} Distinction. } Nativity.

Twofold state of } Humiliation,
} Exaltation.

Office, with his

Calling thereunto,

Execution thereof, concerning

God the party offended, wherein his Priestly office is ex-

ercised, the parts whereof are

Satisfaction, giving contentment to Gods Justice

by his

Obedience to the Law

Suffering for our sinns.

Intercession, soliciting Gods mercy for those he
hath redeemed.

Man the party offending, to whom he communicates the
grace,

by him purchased, by his } Prophetical } office
} Kingly }

The rest of mankind, who are called by participation of his grace :
where we are to consider,

1. The company thus called out of the world, The Catholike
Church of Christ, where such as obey this calling in

Outward profession alone, hold onely externall commu-
nion with it.

Inward affection also, internal with the

Head Christ Jesus, there being a

Mutual donation, whereby } Christ to them.

the Father gives

them to Christ.

Mysticall union, whereby they are knit together by

Gods quickning Spirit.

The rest of mankind, whence ariseth the Communion
of Saints.

2. Grace whereunto they are called.

Justification : where, of Justifying Faith.

Reconciliation

Adoption, and therein of Hope.

Sanctification, and therein of Love : here consider the

Rule of Holinesse, the moral law, contained in the ten Com-
mandements, wherein are to be considered,

Generall rules to be observed in the exposition of them.

Distinction of them into two tables containing the du-
ties we owe unto

God : namely,

Having the true God, and entertaining him in all the
powers of the soul. Com. 1.

Honouring him with that worship which is to be gi-
ven from men to him,

Every day as occasion requireth, either in

Solemne worship, prescribed in the 2. Com.

Glorifying his name in the common course of
our life, in the 3. Com.

One day certain in the week, prescribed in the
4. Com.

A

C

D

E

Man,

A C D E

(Man respecting,

{ Such acts as are joyned with advised consent in duties which we owe unto

{ Speciall persons in regard of some particular relation which we bear unto them; prescribed in the 5. Com.

{ All men in generall, for the preservation of their

{ Safety, in the 6. Com.

{ Chastity, in the 7. Com.

{ Goods, in the 8. Com.

{ God name, in the 9. Com.

{ The first thoughts and motions of evill towards our neighbour that doe arise from the corruption of our nature, in the 10. Com.

{ Exercise thereof,

{ Repentance

{ Fruits thereof, in

{ Resistance of sinne by Christian warfare, where, of the spirituall

{ Armour:

{ Conflict with the

{ World

{ Flesh

{ Devill

{ in

{ prosperity

{ adversity:

{ here, of bearing the crosse.

{ Abounding in good works, especially towards

{ God, in

{ Prayer, the rule whereof is contained in the Lords Prayer, wherein are to be considered the

{ 1 Preamble.

{ 2 Petitions } 3 concerning Gods glory:

{ 3 The Conclusion, and there, of Thank-

{ giving.

{ Fasting.

{ Edification; in respect of their souls.

{ Our brethrens } Alms giving, for the good of their bodies.

3 Means, whereby they are called: The outward ministry of the Gospel, wherein consider

{ 1 Minister.

{ 2 Parts of the Ministry;

{ Word.

{ Seales annexed thereunto, viz,

{ Sacraments for confirming the promises to the obedient, which are either of

{ Initiation or Admission into the Church.

{ Continuall nourishment.

{ Censures for ratifying of threatnings towards the disobedient, in

{ Word, by admonition.

{ Deed, by } Suspension.

{ Excommunication.

C

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13 The kinds thereof: namely, the
Old ministry before Christ, called The old Testament
where, of the

1 Word of the Gospell more sparingly, and darkly
delivered.

2 Types and Ceremonies.

3 Sacraments } Initiation; Circumcision.

} Nourishment; Paschal Lamb;

New, from the coming of Christ unto the end of the
world, called The new Testament, wherein is to be con-
sidered the clearnesse and efficacy of the

Word.

Sacraments } Initiation; Baptisme.

} Nourishment; The Lords Supper.

4 Divers states of the Church.

The world to come, by the sentence of a twofold Judgement:

Particular, upon every soul as soon as it departs from the
body.

Generall, upon all men at once both in soul and body: therein is
to be considered the

1 Judge, Christ coming with the glory of his Father.

2 Parties to be judged } Quick, of whom there shall be a
change.

} Dead, of whom there shall be a re-
surrection.

3 Sentence and execution thereof: where, of the

Torments of the Damned.

Joyes of the Blessed.

THE



THE
HEADS OF THE BODY OF
DIVINITY DIVIDED INTO
Two and fifty Heads.

1. Of the Christian Religion, and the grounds thereof; Gods word contained in the Scriptures.

1 Pet. 1. 10, 11, 12.
2 Tim. 3. 15, 16, 17.

2. Of Gods attributes, Perfection, wisdom, and Omnipotency.

1 Tim. 3. 16.
Psalm. 147. 5.

3. Of Gods Goodnesse and Justice, and the Persons of the Trinity.

Exod. 34. 6, 7.
1 Joh. 5. 7.

4. Of Gods Kingdome, and the creation of all things.

1 Chron. 29. 1, 2, 3.
Psalm. 145. 10, 11, 12.
A. 17. 24.
Gen. 1. 26, 27.

5. Of the creation of Man in particular, and the Image of God according to which he was made.

6. Of Gods Providence, and continuall government of his creatures.

Psalm. 103. 19. & 66. 7.

7. Of the good Angels that stood, and the evil Angels that forsooke their first integrity.

Jude ver. 6.
Rev. 12. 7.

8. Of the Law of nature, or the Covenant of works made with man at his Creation, and the event thereof in the fall of our first Parents.

Gal. 3. 10.
Gen. 2. 17.
Eccl. 7. 31.

9. Of Originall and Actuell sinne, whereunto all mankind by the fall is become subject.

Rom. 5. 12.

10. Of Gods curse, and all the penalties due unto sinne, whereunto man is become subject as long as he continueth in his naturall estate.

Gal. 3. 10.
Deut. 28. 45.

11. Of the Covenant of Grace, and the Mediator thereof, Jesus Christ our Lord, his two distinct natures in one Person, together with his Conception and Nativity.

Mar. 1. 11, 12, 13.
Gal. 4. 4, 5.

12. Of the state of Humiliation and Exaltation of our Saviour, his office of Mediation, and calling thereunto.

Phil. 2. 7, 8, 9.
Heb. 5. 4, 5.

13. Of his Priestly office, and the two parts thereof, Satisfaction and Intercession.

Rom. 8. 34.
Heb. 10. 12.

of

The Heads of the Treatise.

- Luk. 4. 18, 19.
Iſay 9. 6, 7.

14.

Of his Propheticall and Kingly office.
- Heb. 3. 1.
2 Tim. 1. 9.
Heb. 12. 23.

15.

Of the calling of men to partake of the grace of Chriſt both outward and inward, and of the Catholick Church thus called out of the world, with the members and properties thereof.
- Cant. 2. 16.
Joh. 17. 21, 22, 23, 24.

16.

Of the mutuall donation whereby the Father giveth Chriſt to us, and us unto Chriſt: and the myſteriall union whereby we are knit together by the band of Gods quickning ſpirit, with the Communion of Saints ariſing from thence, whereby God for his Sons ſake is pleaſed of enemies to make us friends.
- Rom. 3. 24, 25, 26.
and 4. 6, 7.

17.

Of Juſtification, and therein of juſtifying faith and forgivenesse of finnes.
- Rom. 8. 15, 16. 17.
23, 24, 25.

18.

Of Adaption, whereby in Chriſt we are not onely advanced into the ſtate of friends, but alſo of ſons and heires, and therein of the ſpirit of Adoption and Hope.
- Eph. 1. 4.
Col. 3. 9, 10, 12, 14.

19.

Of Sanctification, whereby the power of ſin is mortified in us, and the image of God renewed; and therein of love.
- Mat. 22. 37, 38, 39, 40.

20.

Of the direction given unto us for our ſanctification, contained in the Ten Commandements; with the rules of expounding the ſame, and of diſtinction of the Tables thereof.
- Exod. 20. 2, 3.

21.

The firſt Commandement, of the choice of the true God, and the entertaining him in all our thoughts.
- Exod. 20. 4, 6.

22.

The ſecond Commandement, of the ſolemn worſhip that is to be performed unto God; and therein of Images and Ceremonies.
- Exod. 20. 7.

23.

The third, of the glorifying of God aright in the actions of our common life; and therein of ſwearing and blaſpheming.
- Exod. 20. 8, 9, 10, 11.

24.

The fourth, of the certain time ſet apart for Gods ſervice; and therein of the Sabbath and Lords day.
- Exod. 20. 12.

25.

The fiſt, of the duties we owe one unto another, in regard of our particular relation unto ſuch as are our Superiours, Inferiours, and Equals.
- Exod. 20. 13.

26.

The ſixt, of the preſervation of the ſafety of mens perſons, and therein of peace and meekneſſe.
- Exod. 20. 14.

27.

The ſeventh, of the preſervation of chaſtity, and therein of temperance and marriage.
- Exod. 20. 15.

28.

The eighth, of the preſervation of our own and our neighbours goods, and therein of the maintaining of juſtice in our dealing one with another.
29. The

32.
The ninth, of the preservation of our own and our neighbour's good name, *Exod. 20, 16.*
and the maintaining of truth in our testimony, and truth.

33.
The tenth, of contentment in the first motions of concupiscence which *Exod. 20, 17.*
doe any way crosse that love we owe to our neighbour. wherefor
conclusion may be added the use of the Law.

34.
Of Repentance. *Act. 16, 19.*

35.
Of spirituall warfare and Christian armie. *2 Cor. 7, 10, 11.*

36.
Of resistance of the temptations of the Devill. *1 Pet. 5, 8, 9.*

37.
Of resisting the temptations of the world, both in prosperitie and adver- *Gal. 5, 14.*
sity; and here of patient bearing of the Crosse. *Rom. 8, 35, 36, 37.*

38.
Of resisting the temptations of the flesh. *Gal. 5, 14.*

39.
Of new obedience and good works, and necessity thereof. *Col. 3, 5, 6.*

40.
Of Prayer in generall, and the Lords Prayer in particular, with the *Lev. 1, 74, 75.*
Preamble thereof. *Tir. 1, 12, 13, 14.*

41.
Of the three first Petitions which concern Gods glory. *Math. 6, 6, 7.*

42.
Of the three latter which concern our necessities. *Math. 6, 9, 10.*

43.
Of the conclusion of the Lords Prayer, wherewith is to be handled the *Vcr. 11, 12, 13.*
point of praise and thanksgiving. *Math. 6, 13.*

44.
Of fasting. *Math. 5, 16, 17, 18.*

45.
Of mutuall edifying one another, and liberality towards the poor. *Ephel. 4, 28, 29.*

46.
Of Ministers, and ministry of the Gospel, and therein of preaching *Heb. 13, 16.*
and hearing the Word. *Rom. 10, 14, 15.*

47.
Of the Appendants of the Word, Sacraments, which are the seals of the *Ephel. 4, 11, 12, 13.*
promises, and Ecclesiasticall censures, which are the seals of the *Rom. 4, 11.*
threatnings of the Gospel. *Math. 18, 15, 16, 17.*

48.
Of the ministry of the old Testament, before the comming of Christ, *Heb. 9, 1, 9, 10.*
with the Word, Types, and Sacraments thereof. *1 Cor. 10, 1, 2, 3, 4.*

49.
Of the ministry of the new Testament, and comparing the Word and *Joh. 1, 17.*
Sacraments thereof with the old. *Heb. 12, 27, 28.*

50.
Of Baptisme. *March. 28, 19.*

51.
Of the Sacrament of the Lords Supper. *1 Pet. 3, 21.*

52.
Of the Sacrament of Matrimony.

53.
Of the Sacrament of Ordination.

54.
Of the Sacrament of Anointing.

55.
Of the Sacrament of Penance.

56.
Of the Sacrament of the Sacrament.

57.
Of the Sacrament of the Sacrament.

58.
Of the Sacrament of the Sacrament.

The Heads of the Treatise.

48.

1 Cor. 11. 23, 24.

Of the Lords Supper.

49.

1 Tim. 4. 12. 13.

2 Thes. 2. 3, 4.

Of the divers estates of the Church in prosperity and under persecution, in integrity and corruption, and the rending thereof by schismes and heresies.

50.

Heb. 9. 27.

Of death, and the particular Iudgement following.

51.

1 Thes. 4. 13, 14, 15.

1 Cor. 15. 51, 52.

Of the generall Iudgement, and therein of the Iudge Christ Iesus his comming in glory: and the parties to be judged both quick and dead, with the resurrection of the one, and the change of the other.

52.

Math. 25. 31, 32, 33.

Of the last sentence and the execution thereof, of the torments of the damned, and joyes of the blessed.

A LARGE EXPLICATION OF THE BODY OF CHRISTIAN RELIGION.

1 TIM. 4. 15.

Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.



What is that which all men especially desire?

Eternal Life and Happinesse.

All men desire
eternal happi-
nesse.

How doe men look to obtain Happinesse?

By Religion, which is a thing so proper to man, that it doth distinguish him more from beasts then very Reason, that is made his form; for very beasts have some sparkles or resemblance of Reason, but none of Religion.

Religion the
means to ob-
tain happinesse

Is Religion generally to bee found in all men?

Yes; for the very heathens condemned them to death that denyed all Religion: and there is no people so barbarous, but they will have some forme of Religion, to acknowledge a God; as all India, East and West, sheweth.

May a man bee saved by any Religion?

No; but onely by the true, as appeareth, *Joh. 17. 3.* This is life eternall, to know thee, and whom thou hast sent, Jesus Christ: and, He that knoweth not the Son, knoweth not the Father.

No salvation
but by the true
Religion.

Which bee the chiefe false Religions that are now in the world?

Heathenisme, Turkisme, Judaisme, Papisme.

Diverse kindes
of false Religi-
on.

What doe you observe out of this diversity of Religions in the world?

The misery of man when God leaveth him without his Word; an example whereof may bee seen in the Idolaters, *1 King. 18. 27.* and *Rom. 1. 22, 23.* and some making a stick or a straw, other some a red cloth for their God, as the Lappians.

Seeing then there are so many Religions in the world, and every one looketh to obtain happinesse by his owne Religion; of what Religion are you?

I am a Christian.

What is Christian Religion?

It is the acknowledging of the onely true God, and of Jesus Christ whom he hath sent.

What Christian
Religion is.

How prove you that?

By that saying of our Saviour Christ, *Joh. 17. 3.* This is life everlasting (which is the reward of Christian Religion) that they may know thee to bee the onely true God, and Jesus Christ whom thou hast sent: where hee meaneth not a bare contemplative knowledge, but a thankfull acknowledging, which compreheneth all Christian duties, consisting in faith and obedience; for hee that being void of the feare of God, which is the beginning and chiefe point of

know-

knowledge, *Prov. 1. 7.* abideth not in God, but sinneth: dwelleth in darknesse, who hath neither seen God, nor known him, *1 Job. 3. 6.*

What doe you call the Doctrine which sheweth the way unto everlasting life and happinesse?

It is commonly termed Theologie or Divinity, and the familiar Declaration of the principles thereof (for the use especially of the ignorant) is called Catechising, *Heb. 5. 12, 13, 14. 1 Tim. 6. 1, 2.*

What is Catechising?

Of Catechising
what it is.

A teaching by voyce and repetition of the grounds of Christian Religion, *Gal. 6. 6. Acts 18. 23, 26. 1 Cor. 14. 19.*

Where should it be used, and by whom?

Where to be
used, and by
whom.

Both at home by the Master of the House, and in the Church likewise by the Minister.

Why at home?

Because houses are the Nurseries of the Church.

The necessity
of it.

Shew some reasons and arguments to prove the necessity of Catechising and instructing in Religion.

1.

First, God accounteth of Abraham for his care in this duty, *Gen. 18. 9.*

2.

Secondly, He commandeth all parents to perform this duty to their children, *Deut. 6. 6, 7. Ephes. 6. 4.*

3.

Thirdly, all children are made blinde in the knowledge of God and of Religion by Adams fall, and consequently they must be inlightned and informed by teaching, if they will not dye, which Solomon therefore commandeth, *Prov. 22. 6.* and our Saviour Christ biddeth children be respected, *Mark 10. 14, 15, 16.*

4.

Fourthly, the examples of the godly for this duty, in bringing their children with themselves to holy exercises: So Hannah brought up Samuel to the Tabernacle, *1 Sam. 1. 24.* and Mary Iesus to the Temple, when he was twelve years old, *Luke 2. 42.* by which we perform the effect of consecrating our children to God, *Exod. 13. 2.*

5.

Fifthly, common equity should move Parents to this duty, for as their children receive from them originall sinne, by which they are made so blinde in Gods matters, it is equity they should labour to remove that blindness by teaching them after Gods Word.

6.

Sixthly, God promisseth as the greatest blessing to men, that their children should speak of him under the Gospel, *1 Pet. 2. 28. Acts 2. 17.*

But is it not some disgrace and basenesse that men of years and place should be Catechised?

If men will be Christians, which is their greatest honour, they must hold it no disgrace to learn Christ: Noble Theophilus held it none, who was thus catechised, as Luke sheweth Chap. 1. 4. likewise Apollos, *Acts 18. 28.*

To come then to the declaration of Christian Religion; tell me, wherein doth the happinesse of man consist?

^a Eccles. 1. 2.

True happinesse
consisteth in
God.

How we come

to enjoy God.

^b Job 22. 21.

^c Joh. 17. 3.

^d Gal. 4. 9.

^e Eccles. 12. 13.

^f 1 Cor. 5. 9.

Not ^a in himself, nor in any other created thing, but onely in God his Creator, who alone being infinite, is able to fill the heart of man.

How may we come to enjoy God?

By being joyned unto him, and so partaking of his goodnesse; for happinesse is to be found by ^b acquaintance and fellowship with him who is the foundation of blessednesse, man so ^c knowing him, or rather being known of him, that he ^d may serve him and be ^e accept-
^f ed

ed of him, honour him and bee: honoured by him: *1 Sam. 2. 30.*

By what means cometh wee to the knowledge of God?

By such means as hee hath revealed in himselfe; for God dwelleth in the light that no man can come unto, whom no man hath seen, nor can see, *1 Tim. 6. 16.* except hee shew himselfe unto us: not that hee is hidden in the darknesse, for hee dwelleth in the light, but that the dulnesse of our sight, and blindnesse of our hearts cannot reach unto that light, except hee declare himselfe unto us; like as the Sunne is not seen, but by his own light, so God is not known but by such means as hee hath manifested himselfe.

By what means hath God revealed himselfe?

By his Divine works, and by his holy Word, as the Prophet David plentifully and distinctly expressed in the nineteenth Psalm, *The Heavens declare the glory of God, and the firmament sheweth his handy work,* and so continuing unto the seventh verse touching his Works, and from thence to the end of the Psalm, touching his Word, *The law of the Lord is perfect converting the Soule, the testimony of the Lord is sure making wise the simple.*

What gather you of this?

That all curious searching to know more of God then he hath shewed of himselfe, is both vain and hurtfull to the searchers, especially seeing by his Works and Word hee hath declared as much as is profitable for men to know, for his glory and their eternall felicity. Therefore Moses saith, *Deut. 29. 29.* The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children for ever.

What be the Divine works whereby God hath shewed himselfe?

The Creation, and preservation of the world, and all things therein; so the Apostle to the Romans saith, *That all men are inexcusable, seeing that which may be known of God, is made manifest within them; for God hath made it manifest unto them. For the invisible things of God while they are understood in his worke by the Creation of the world, are seen, even his eternall power and Godhead,* *Rom. 1. 19. 20.* Also preaching amongst the grosse Idolatrous Lystrians, *Act. 14. 17.* hee saith, that God hath not left himselfe without Testimony, bestowing his benefits, giving rain and fruitful seasons from heaven, filling our hearts with food and gladnesse.

And preaching among the learned, and yet no lesse superstitious Athenians, hee citeth and canonizeth the Testimony of the Poets, to shew that God is not farre from every one of us, for in him wee live, move, and have our being, *Act. 17. 27. 28.* For whosoever amongst the Heathen Poets, and Philosophers, which professed wisdom, hath not been wisely blinde, have learned by contemplation of the Creatures of the world, that God is the Maker and preserver of the same.

What use is there of the knowledge obtained by the Works of God?

There is a double use, the one, to make all men void of excuse, as the Apostle teacheth, *Rom. 1. 20.* and so it is sufficient unto condemnation. The other is to further unto salvation; and that by preparing and inciting men to seek God, if happily by grasping they may finde him, as the Apostle sheweth, *Act. 17. 27.* whereby they are made more

apt to acknowledge him when he is perfectly revealed in his Word, or after they have known God out of his Word, by contemplation of his infinite power, wisdom, and goodnesse, most gloriously shining in his Works, to stirre them up continually, to reverence his Majesty, to honour and obey him, to repose their trust and confidence in him; and so the Children of God doe use this knowledge of God, gathered out of his Divine Works, as appeareth in many places of the Scriptures, and especially of the *Psalmes*, which are appointed for the exercise of the whole Church, *Psal. 8. Psal. 19. Psal. 95. Psal. 104. & 136. &c.*

Are not the Works of God sufficient to give knowledge of the only true God, and the way unto everlasting happinesse?

They may leave us to be without excuse, and so are sufficient unto condemnation, but are not able to make us wise unto Salvation, because of things which are necessary unto Salvation, some they teach but imperfectly, others, not at all, as the distinction of the Persons in the Godhead, the fall of man from God, and the way to repaire the same.

Where then is the saving knowledge of God to be had perfectly?

Of Gods holy
Word the Scri-
ptures.

In his holy Word, for God according to the riches of his Grace, hath been abundant towards us in all wisdom and understanding and hath opened unto us the Mystery of his will, according to his good pleasure, which hee hath purposed in himself, as the Apostle teacheth, *Ephes. 1. 7, 8, 9.*

What course did God hold in the delivery of his Word unto men?

How the Scri-
ptures were de-
livered.

In the beginning of the world hee delivered his Word by *Revelation*, and continued the knowledge thereof by *Tradition*, while the number of his true worshippers were small, but after he chose a great and populous Nation, in which hee would bee honoured and served, hee caused the same to bee committed to writing for all ages to the end of the world: for about the space of two thousand five hundred yeeres from the Creation, the people of God had no written Word to direct them; Thence for the space of three thousand one hundred yeeres, unto this present time, the Word of God was committed unto them in writing, yet so that in half that time Gods will was also revealed without writing extraordinarily, and the holy books indited one after another, according to the necessity of the times, but in this last half, the whole Canon of the Scriptures being fully finished, wee and all men, unto the worlds end, are left to have our full instruction from the same without expecting extraordinary revelations, as in times past.

Were these Revelations in times past delivered all in the same manner?

Revelations.

No; for (as the Apostle noteth, *Heb. 1. 1.*) at sundry times, and in divers manners. God spake in times past unto the Fathers by the Prophets. The diverse kinds are set down in *Numb. 12. 6.* and *1 Sam. 8. 6.* and may bee reduced to these two generall heads, Oracles, and Visions.

What call you Oracles?

Oracles.

Those Revelations that God, as it were, by his own mouth delivered to his servants, and that ordinarily by *Vrim* and *Thummim*, or by Prophets extraordinarily called.

What doe you understand by Visions?

Those

Those Revelations whereby God signified his will by certain images and representations of things offered unto men, as may bee seen in the Visions of *Daniel*, *Ezekiel*, *Jeremie*, &c.

How were these Visions presented unto men?

Sometime to men waking, sometime to men sleeping, sometime to the mind, sometime by the eyes, to the imagination of men sleeping were offered divine dreames, in expounding whereof we read that *Joseph* and *Daniel* excelled; but now they together with all other extraordinary Revelations are ceased.

Where then is the Word of God now certainly to be learned?

Onely out of the Book of God contained in the holy Scriptures, which are the onely certain testimonies unto the Church of the Word of God, 1 *John* 5. 9. 2 *Tim.* 3. 15.

Why may not men want the Scriptures now as they did at the first, from the Creation untill the time of Moses, for the space of 2513. years?

First, because then God immediately by his voice and Prophets sent from him, taught the Church his truth, which now are ceased, *Heb.* 1. 1. 1.

Secondly, traditions might then be of sufficient certainty by reason of the long life of Gods faithfull witnesses; for *Methusalem* lived with *Adam* the first man 243. yeares, and continued unto the Flood: *Shem* lived at once with *Methusalem* 98. yeares, and flourished above 500. yeares after the Flood: *Isaac* lived 50. yeares with *Shem*, and died about 10. yeares before the descent of *Israel* into *Egypt*: So that from *Adams* death unto that time, three men might by tradition preserve the purity of Religion; but after the comming of *Israel* out of *Egypt* mans age was so shortened, that in the dayes of *Moses* (the first Penman of the Scriptures) it was brought to 70. or 80. yeares, as appeareth by the *Psal.* 90. 10. 2.

Thirdly, God saw his true religion greatly forgotten in *Egypt*; (*Israel* then falling unto Idolatry *Ezekiel* 20. 8.) and having brought *Israel* then his people from thence, did not onely restore, but also encreased the same, adding thereunto many more particulars concerning his service, which were needfull for mens memories to be written. 3.

Fourthly, God having gathered his Church to a more solemn company then before, it was his pleasure then to begin the writings of his will, and therefore first with his own finger he wrote the ten Commandements in two Tables of stone, and then commanded *Moses* to write the other words which he had heard from him in the Mount, *Exod.* 34. 27, 28. 4.

Fifthly, thus God provided that the Churches of all ages and times might have a certain rule to know whether they embraced sound Doctrine or no; and that none should be so bold as to coin any new Religion to serve him with; but that which he had delivered in writing. 5.

What is Scripture then?

The Word of God written by men inspired by the holy Ghost for the perfect building and salvation of the Church: or holy Books written by the inspiration of God to make us wise unto salvation, 2 *Tim.* 3. 15, 16. 2 *Pet.* 1. 21. 1 *Pet.* 20. 21. *Joh.* 20. 31. What Scripture is.

If that the Scriptures be written by men which are subject unto infirmities, how can it be accounted the Word of God?

Because it proceeds not from the wit or mind of men, but holy men set apart by God for the work of God spake and writ as they were moved by the holy Ghost; therefore God alone is to be counted the Author thereof,

of, who inspired the hearts of those holy men whom he chose to be his Secretaries, who are to be held only the Instrumentall cause thereof.

When Jeremy brought the Word of God to the Jews they said it was not the Word of the Lord, but he spake as Baruc the son of Neriah provoked him, Jer. 43. 2. and so some perhaps in these days are so ungodly as to take the Jews part against Jeremy and all his fellowes: How may it appeare therefore that this Book which you call the Book of God, and the holy Scriptures, is the Word of God indeed, and not mens policy?

✕ That the Scriptures are the Word of God.

By the consonant testimony of men in all ages from them that first knew these Penmen of the holy Ghost with their writings untill our time; and reasons taken out of the Word themselves, agreeable to the quality of the writers; both which kind of arguments the holy Scriptures have as much and far more then any other writings; wherefore as it were extreame impudency to deny the works of *Homer*, of *Plato*, *Virgil*, *Tully*, *Livy*, *Galen*, &c. when as consent of al ages have reached & delivered them unto us, which also by the tongue, phrase, matter, and all other circumstances agreeable are confirmed to be the works of the same Authors whose they are testified to be; so it were more then brutish madnesse to doubt of the certain truth and authority of the holy Scriptures, which no lesse, but much more then any other writings for their Authors are testified and confirmed to be the sacred Word of the ever-living God; not onely testified I say by the uniform witnesses of men in all ages, but also confirmed by such reasons taken out of the writings themselves, as doe sufficiently argue the Spirit of God to be the Author of them; for we may learn out of the testimonies themselves as *David* did, *Psa.* 119. 125. That God hath established them for ever.

Let me heare some of those reasons which prove that God is the Author of the holy Scriptures.

Reasons to prove God to be the Author of the holy Scriptures.
1 Efficient.
Instrumental.

First, the true godlinesse and holinesse wherewith the writers of the Scriptures shined as Lamps in their times, and far surpassed all men of other religions, which sheweth the work of Gods Spirit in them, and how unlikely it is that such men should obtrude into the Church their own inventions in stead of Gods Word.

2 The simplicity and sincerity of the writers.

Secondly, the simplicity, integrity, and sincerity of these Writers in matters that concern themselves & those that belong unto them, doing nothing by partiality, *1 Tim* 5. 21. neither sparing their friends nor themselves; so *Moses*, for example, in his writing spared not to report the reproach of his own Tribe, *Gen.* 34. 39. & 49. 5. 7. nor the incest of his parents of which he himselfe was conceived, *Exod.* 6. 20. nor the Idolatry of his brother *Aaron*, *Exod.* 32. nor the wicked murmuring of his sister *Miriam*. *Numb.* 12. nor his own declining of his vocation by God to deliver the Children of *Israel* out of *Egypt*, *Exod.* 4. 13. 14. nor his own murmuring against God in his impatience, *Num.* 11. 11, 12, 13, 14. nor his want of faith after so many wonderfull confirmations, *Num.* 20. 12. & 27. 14. *Deut.* 32. 51. And though he were in highest authority, and having a promise of the people to beleeve whatsoever he said, *Exod.* 19. 8. & 20. 19. & 24. 3. he assigneth no place for his own sons to aspire either to the Kingdome, or to the high Priesthood; but leaveth them in the meane degree of common Levites: all, which things declare most manifestly that he was void of all earthly and carnall affections in his writings, as was meet for the Penman and Scribe of God; hereunto also may be added that he writeth

teth of himself, *Numb. 12. 3.* that he was the meekest of all the men that were upon the face of the whole earth, which no wise man would in such sort report of himself, if he were left to his own discretion.

Thirdly, the quality and condition of the Penmen of these holy writings, some of whom were never trained up in the school of man, and yet in their writings shew that depth of wisdom, that the most learned Philosophers could not attain unto. Some also were before professed enemies to the truth, whereof afterwards they were Writers: *Amos* was no Prophet but an Heard-man and a gatherer of wilde figges, *Amos 7. 14.* *Matthew* a Publicane, employed onely in the gathering of Toll, *Matth. 9. 9.* *Peter, James* and *John*, Fisher-men, whose liberty of speech when the chief Priests and the Elders of *Jerusalem* beheld, and understood, that they were unlettered and ignorant men, it is recorded, *Acts 4. 13.* that they marvelled, and took knowledge of them that they had been with *Jesus*: *Paul* from a bloody persecuter converted to be a Preacher and a writer of the Gospel, shewed by that sudden alteration, that he was moved by a command from heaven to defend that Doctrine which before he so earnestly impugned.

Fourthly, the matter of the holy Scripture being altogether of heavenly Doctrine, and favouring nothing of earthly or worldly affections, but every where renouncing and condemning the same, declareth the God of heaven to be the onely inspirer of it.

Fifthly, the Doctrine of the Scripture is such as could never breed in the brains of man; three Persons in one God; God to become man; the Resurrection, and such like; mans wit could never hatch, or if it had conceived them, could never hope that any man could believe them.

Sixthly, the sweet concord between these writings, and the perfect coherence of all things contained in them; notwithstanding the diversity of persons by whom, places where, times when, and matter whereof they have written, for there is a most holy and heavenly consent and agreement of all parts thereof together, though written in so sundry ages, by so sundry men, in so distant places, one of them doth not gain-say another, as mens writings doe; as our Saviour Christ confirmeth them all, *Luke 24. 44.*

Seventhly, a continuance of wonderful prophecies foretelling things to come so long before, marked with their circumstances; not doubtfull like the Oracles of the Heathen, or *Martin* prophecies, but such as expressed the things and persons by their names, which had all in their times their certain performance; and therefore know what they wrote at tribute them but to the inspiration of God: *Isaiah* *Isaiah 49. 1.* *Isaiah 53. 1.* *Isaiah 61. 1.* *Isaiah 62. 1.* *Isaiah 63. 1.* *Isaiah 64. 1.* *Isaiah 65. 1.* *Isaiah 66. 1.* *Isaiah 67. 1.* *Isaiah 68. 1.* *Isaiah 69. 1.* *Isaiah 70. 1.* *Isaiah 71. 1.* *Isaiah 72. 1.* *Isaiah 73. 1.* *Isaiah 74. 1.* *Isaiah 75. 1.* *Isaiah 76. 1.* *Isaiah 77. 1.* *Isaiah 78. 1.* *Isaiah 79. 1.* *Isaiah 80. 1.* *Isaiah 81. 1.* *Isaiah 82. 1.* *Isaiah 83. 1.* *Isaiah 84. 1.* *Isaiah 85. 1.* *Isaiah 86. 1.* *Isaiah 87. 1.* *Isaiah 88. 1.* *Isaiah 89. 1.* *Isaiah 90. 1.* *Isaiah 91. 1.* *Isaiah 92. 1.* *Isaiah 93. 1.* *Isaiah 94. 1.* *Isaiah 95. 1.* 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8 The Majesty
and authority
of the Sci-
ptures.

Eightly, the great majestie, full of heavenly wisdom and authority, such as is meet to proceed from the glory of God, shining in all the whole Scripture; yea, oftentimes under great simplicity of words, and plainnesse and easinesse of style, which neverthelesse more affected the hearts of the hearers, then all the painted eloquence and lofty style of Rhetoricians and Oratours; and argueth the holy Ghost to be the Authour of them, *1. Cor. 2. 17. & 2. 14. & 2. 15.*

9 The mo-
tives used in
them to per-
swade, not by
reason, but
commands.

Ninthly, in speaking of the matters of the highest nature they go not about to perswade men by reasons, as Philosophers and Orators, but absolutely require credit to be given to them, because the Lord hath spoken it: they promise eternall life to the obedient, and threaten eternall woe to the disobedient; they prescribe Laws for the thoughts, to which no man can pierce; they require sacrifice, but they preferre obedience; they enjoin fasting, but it is also from sin; they command circumcision, but it is of the heart; they forbid lusting, coveting, &c. which is not to be found in any Laws but in his that searcheth the heart.

10 The end
and scope of
the Scriptures,
which is Gods
glory.

Tenthly, the end and scope of the Scriptures is for the advancement of Gods glory, and the salvation of mans soule; for they intreat either of the noble acts of God and of Christ, or the salvation of mankind, and therefore by comparing this with the former reason we may frame this argument; If the Author of the Scripture were not God, it must be some creature; if he were a creature, he were either good or bad; if a bad creature, why forbiddeth he evill so rigorously, and commands good so expressly, and makes his mark to aim at nothing but Gods glory, and our good? if he were a good creature, why doth he challenge to himselfe that which is proper to God onely, as to make Lawes for the heart, to punish & reward eternally, &c. if it were no creature, good nor bad, it must needs be God.

11 Their ad-
mirable power.

Eleventhly, the admirable power and force that is in them to convert and alter mens mind, and to incline their heart from vice to vertue (*Psalm. 19. 7, 8. Psalm. 119. 111. Heb. 4. 12. Acts 13. 12.*) though they be quite contrary to mens affections.

12 Their anti-
quity.

Twelfthly, the Writers of the holy Scriptures are the most ancient of all others: *Moses* is ancients then the gods of the heathen, that lived not long before the wars of *Troy*, about the time of the Judges, and the youngest Prophets of the Old Testament, match the ancientest Philosophers and Historians of the heathen.

13 The hatred
of the Devill,
and wicked
men against
them.

Thirteenthly, the deadly hatred that the devill and all wicked men carry against the Scriptures, to cast them away and destroy them, and the little love that most men doe bear unto them, prove them to bee of God; for if they were of flesh and blood, then flesh and blood would love them and praise them, and every way regard them more then it doth, for the world loveth his own, as our Saviour Christ saith, *John. 15. 19.* But wee (being but carnall and earthly) favour not the things that bee of God, as the Apostle saith, *1 Cor. 2. 14.* and untill the Lord open our hearts, and we bee borne again of Gods Spirit, and become as new born babes, wee have no desire unto them, *1 Pet. 2. 2.*

14 The pre-
servation of
the Scriptures.
15 Their po-
wer to humble
a man and
raise him up a-
gain.

Fourteenthly, the marvellous preservation of the Scriptures, though none in time bee so ancient, nor none so much oppugned, yet God hath still by his providence preserved them, and every part of them.

Fifteenthly, the Scriptures, as experience sheweth, have the power of God

God in them, to humble a man, when they are preached, and to cast him down to hell, and afterward to restore and raise him up again. *Mat. 4. 14.* ^{1 Cor. 14. 25.}

And now how the holy Scriptures have the consonant testimony of all men at all times since they were written, that they are the most holy word of God. ^{16 The consonant testimony of all men at all times.}

First, *Joshua* the servant of *Moses*, the first Scribe of God, to whom God spake in the presence and hearing of six hundred thousand men, besides women and children, who was an eye-witness of many wonders, by which the Ministry of *Moses* was confirmed, testifieth his writings to be the undoubted Word of God; the same doe the Prophets which continued the History of the Church in the time of the Judges, both of *Moses* & *Joshua*.

Likewise all the Prophets which successively recorded the holy Story, and Prophecies, by divine Revelation, from *Samuel* unto the Captivity, and from the Captivity to the building again of the Temple, and of the City, and sometimes after, receiving the same book of heavenly Doctrine from the former age, delivered them to their posterity. And *Malachi*, the last of the Prophets, closeth up the Old Testament with a charge and an Exhortation from the Lord, to remember the Law of *Moses* delivered in *Horeb*, and to use the same as a School-master to direct them unto Christ, until he came in person himself. *Mal. 4. 4.*

Finally, from that time the Church of the Jews, untill the coming of Christ in the flesh, imbraced all the former writings of the Prophets as the Book of God; and Christ himself appealeth unto them as a sufficient testimony of him, *Joh. 5. 39.* The Apostles and the Evangelists prove the writings of the New Testament by them, and the Catholike Church of Christ, from the Apostles time untill this day, hath acknowledged all the same writings both of the Old and New Testament, to be the undoubted Word of God. Thus have we the testimony both of the Old Church of the Jews, Gods peculiar people and first-born, to whom the Oracles of God were committed, *Acts 7. 38. Hos. 8. 12. Rom. 3. 2. &c. 9. 4.* and the view of Christians, together with the general account which all the godly have made at all times of the Scriptures, when they have crossed their natures and courses, as accounting it in their souls to be of God, and the speciall testimony of Martyrs, who have sealed the certainty of the same, by shedding their blood for them. Thereunto also may be added the testimony of those which are out of the Church, Heathens, (out of whom many ancient testimonies are cited to this purpose, by *Iosephus contra Appion.*) Turks and Jews (who to this day acknowledge all the books of the Old Testament) and Hereticks, who labour to shroud themselves under them, &c.

Are there not some divine testimonies which may likewise be added to this?

Yes; first, the known Miracles (which the devill was never able to doe) that did so often follow the writers and teachers of the Scriptures. Secondly, the manifold punishments, and destruction of those that have reviled and persecuted the same. ^{17 The known miracles done by the Writers of the Scriptures.}

Are these motives of themselves sufficient to work saving faith, and persuade us fully to rest on Gods Word?

No; besides all this, it is required; that we have the Spirit of God, as well to open our eyes to see the light, as to seal up fully into our hearts that truth which we see with our eyes: for the same holy Spirit that inspired the Scripture (*1 Cor. 2. 10. &c. 14. 37. Ephes. 1. 13.*) inclineth the hearts of Gods children to believe what is revealed in them, and

and inwardly affuteth them above all reasons and arguments, that these are the Scriptures of God, therefore the Lord by the Prophet *Isaiah* promisseth to joyn his Spirit with his Word, and that it shall remain with his children for ever. *Esa. 59. 21.* The same promisseth our Saviour Christ unto his Disciples, concerning the Comforter, which he would send, to lead them into all truth, and teach them all things, and to put them in minde of all things which he had said unto them. *John. 14. 26. 27.*

The Lord by the Prophet *Jeremiah* also promisseth to give his Law into their mindes, and to write them in the hearts of his children. *Jer. 31. 33.* And *S. Iohn* saith to the faithfull, that by the abointing of the holy Spirit which is on them, they know all things. *1 Iohn. 2. 20.*

This testimony of Gods Spirit in the hearts of his faithfull, as it is proper to the Word of God, so it is greater then any humane persuasions grounded upon reason or witness of men, unto which it is unmeet that the Word of God should be subject as Papists hold, when they teach that the Scriptures receive their authority from the Church, for by thus hanging the credit and authority of the Scriptures on the Churches sentence, they make the Churches work of greater credit then the Word of God, whereas the Scriptures of God cannot be judged or sentenced by any, and God onely is a worthy witnesse himself in his Word, and by his Spirit, which give mutuall testimony one of the other, and work that assurance of Faith in the Elect, that no humane demonstrations can make, nor any persuasions or enforcements of the world can remove.

That the authority of the Scriptures doth not depend on the Church.

Shew some further reasons that the authority of the Scriptures doth not depend upon the Church.

1. First, because we beleve the Scriptures is a work of Faith, but the Church cannot infuse Faith.
2. Secondly, any authority that the Church hath, it must prove it by the Scriptures, therefore the Scripture dependeth not upon the Church.
3. Thirdly, if an Infidell should ask the Church how they are sure that Christ dyed for them, if they should answer because themselves say so, it would be ridiculous; when they should say, because the Scripture teacheth so, &c.

What are the books of holy Scriptures.

1. First, The books of the Old Testament, in number nine and thirty, (which the Jews according to the number of their letters, brought to two and twenty) written by *Moses* and the Prophets, *Rom. 3. 2.* who delivered the same unto the Church of the Jews.
2. Secondly, the books of the New Testament, in number seven and twenty, written by the Apostles and Evangelists, *Rom. 1. 16. Rev. 1. 11.* who delivered them to the Church of the Gentiles.

In what language the Old Testament was written.

What language were the books of the Old Testament written in?
In Hebrew, which was the first tongue of the world, and the most orderly speech, in comparison of which, all other languages may be condemned of barbarous confusion, but chosen especially because it was the language of that time, best known unto the Church, teaching that all men should understand the Scriptures; onely some few portions by the later Prophets were left written in the Chaldean tongue, (understood by Gods people after their carrying away into *Babylon*) namely, the 11. verse of the tenth chap. of *Ier.* six chapters in *Daniel* (from the 4. ver. of the 2. chap. to the end of the 7. chapter) and three in *Ezra* (the fourth, fifth, and sixth.)

Had

Had the Hebrew Text vowels, or points from the beginning as now it hath?

Our Saviour saith, *Matth. 5. 18.* that not one jot or prick of the Law shall perish, whereby it should appeare that the Law and the Prophets (for of both hee speaketh immediately before) had vowels and pricks: God also by *Moses* commanded the Law to be written upon two great stones at the entrance of the people into the Land of promise, that all strangers might reade and know what Religion the children of *Israel* professed; and hee commanded that it should bee written well and plainly, or cleerly, *Deut. 27. 8.* which could not bee performed, except it were written with the vovelling points; whereunto also belong all those places of Scripture, which testifie of the cleernesse, and certainty of the Scripture, which could not at all bee, if it lacked vowels.

What are the books of the Old Testament?

The books of *Moses* (otherwise called the Law) and the Prophets; for so are they oftentimes divided in the New Testament, as *Mat. 5. 17. & 7. 12. & 22. 40. Luk. 16. 29. & 24. 27. Joh. 1. 45. Act. 13. 15. & 24. 14. & 26. 22. & 28. 27.* Where it is to bee understood, that the Law is taken for the whole Doctrine of God, delivered by *Moses*, which containeth not onely the Law, but also promises of mercy in Christ, as he himself saith, *Joh. 5. 46.* If yee did beleve *Moses*, you would also beleve me, for *Moses* wrote of me: and whereas our Saviour Christ, *Luk. 24. 44.* unto the Law and the Prophets, addeth the *Psalms*, which are a part of the Prophets; it is because they were most familiar to the godly, and generally known of the people by the daily exercise of them, the former division notwithstanding being perfect.

Which are the books of Moses?

Five in number, which are called *Genesis, Exodus, Leviticus, Numbers, Deuteronomie*.

The books of *Moses*.

How are the books of these Prophets distinguished?

Into Historically, and Doctrinally; the former whereof contain the explication of the Law, by practise principally; the latter by Doctrine chiefly.

The books of the Prophets.

How many Historically books bee there?

Twelve in number, *viz.* the book of *Joshua*, the book of *Judges*, the book of *Ruth*, the two books of *Samuel*, the two books of *Kings*, the two books of *Chronicles*, the book of *Ezra*, the book of *Nehemiah*, and the book of *Ester*.

The Historical books.

How are the Doctrinally books distinguished?

Into Poetically, and Prosaically; which distinction is thought of many to bee observed by our Saviour Christ, *Luk. 24. 44.* where he under the name of *Psalms* comprehendeth all those books that are written in the holy Poetical style.

The Doctrinal books.

Which are the Poetical books?

Such as are written in Meeter or poesie, containing principally, wise and holy sentences, (whence also they may bee called Sentential) and they are five in number, *viz.* The book of *Job*, the *Psalms*,

The Poetical books.

and Solomon's three books, the *Proverbs*, *Ecclesiastes*, and the *Canticles*.

Which are the Profaicall books?

The Profaicall books.

Such as are for the most part written in prose, and foretell things to come; (whence also more especially they are termed Propheticall, or vaticinall) of which kinde are sixteen writers in number, four whereof are called the greater Prophets, viz. *Isaiah*, *Jeremiah*, (to whose prophesies is annexed his book of *Lamentations*, though written in Meeter) *Ezekiel*, and *Daniel*, and twelve are called smaller Prophets, viz. *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zacharie*, *Malachi*; which twelve of old were reckoned for one book, and therefore *Act. 7. 42.* Stephen citing a place out of *Amos 5. 25.* useth this forme; As it is written in the book of the Prophets.

Bee there no other Canonickall books of the Scripture of the Old Testament besides these that you have named?

The Apocryphall books.

No; for those other books which Papiſts would obtrude unto us for Canonickall, are Apocryphall, that is to say, such as are to lye hid, when there is proof to bee made of Religion.

How prove you that those Apocryphall books are no part of the Canonickall Scriptures?

1. First, they are not written first in Hebrew, the Language of the Church before Christ, which all the books of the Old Testament are originally written in.
2. Secondly, they were never received into the Canon of the Scripture by the Church of the Jews before Christ, (to whom alone in those times the Oracles of God were committed, *Rom. 3. 2.*) nor read and expounded in their Synagogues. See *Josephus, contra Appion. lib. 1. Eusebius lib. 3. cap. 10.*
3. Thirdly, the Jews were so carefull to keep Scripture intire, as they kept the number of the verses and letters, within which is none of the Apocrypha.
4. Fourthly, the Scripture of the Old Testament was written by Prophets, *Luk. 24. 27. 2 Pet. 1. 19.* But *Malachi* was the last Prophet, after whom all the Apocrypha was written.
5. Fifthly, they are not authoris'd by Christ and his Apostles, who doe give testimony unto the Scriptures.
6. Sixthly, by the most ancient Fathers, and Councils of the primitive Churches, (after the Apostles) both Greek and Latine, they have not been admitted for tryall of Truth, though they have been read for instruction of manners, as may appear by *Euseb. lib. 6. cap. 18.* (out of *Origen*) the Councell of Laodicea, *Can. 59.* which is also confirmed by the sixth generall Councell of Constantinople, *Can. 2.* and many other Testimonies of the ancient Fathers.
7. Seventhly, There is no such constant Truth in them, as in the Canonickall Scriptures, for every book of them hath falsehood, in Doctrine, or History.

Show some of those errors in the particular books.

In

In the book of *Tobie*, the Angel maketh a lie, saying that he is *Azariah* the son of *Ananias*, *Tob. 5. 12.* which is farre from the Spirit of God; and the nature of good Angels that cannot sin: There is also the unchaste Devill *Asmodeus*, the seven Angels which present the prayers of the Saints, *Tob. 12. 15.* and the magicall toyes of the fishes heart, liver, and gall, for driving away of Devils, and restoring of sight, not favouring of the Spirit of God.

e'errors of
the Apocryphal
Books.

Judith in her prayer commendeth the fact of *Simeon*, *Gen. 34.* which the Holy Ghost condemneth, *Gen. 49. 5.* and prayeth God to prosper her feigned tales and lies, *Jud. 9. 13. & 18.*

Baruch saith, he wrote this book in *Babylon*, *Chap. 1.* whereas it appeareth by *Jeremiah 43. 6.* that he was with *Jeremiah* at *Jerusalem*, and went not from him. Likewise hee writeth for offerings, and vessels, after the Temple was burned: and in the 6 Chapter ver. 2. *Jeremiah* writeth that the continuance of the Jews in *Babylon* shall be for seven Generations, whereas the Canonically *Jeremiah* Prophesieth but of 70. years, *Chap. 29. 10.* For ten years cannot make a Generation, neither is it ever so taken in the Canonically Scriptures.

The story of *Susanna* maketh *Daniel* a young childe in the days of *Astyages*; and to become famous among the people by the judgement of *Susanna*, whereas *Daniel* himself writeth otherwise of his carriage into *Babylon*, in the dayes of *Ichoiakim*, under *Nebuchadnezzar*, and of the means by which he was known first to be a Prophet, *Dan. 1. 2.*

The story of *Bell* and the Dragon speaks of *Habakkuk* the Prophet, in the days of *Cyrus*, who prophesied before the captivity of *Babylon*, which was 70 years before *Cyrus*.

The first book of *Maccabees*, writing an History of things said, and done, doth not much interlace his own judgement: and therefore doth erre the lesse, yet in his Narration, contrary to the second book of *Maccabees*, in many places, and to *Iosephus* in some things: For example, The first book of *Maccabees* saith, that *Antiochus* dyed at *Babylon* in his bed, being grieved in minde for tidings brought to him out of *Persia*, *1 Mac. 6. ver. 8. & 16.* But in the first chapter of the second book of *Maccabees*, it is said, that he was cut in peeces in the Temple of *Nanea*, and in the ninth chapter of the same book, that he dyed of a grievous disease of his bowels, in a strange Country, in the Mountains, *2 Mac. 9. 28.*

The second book of *Maccabees* is farre worse, for the abridger of *Iasons* Chronicle, which did set it forth, doth not onely confound and falsifie many stories, (as it is easie to be proved out of the first book of *Maccabees*, *Iosephus*, and others) but also whilst he giveth his sentence of divers facts, doth more bewray the weaknesse of his judgement: as he commendeth *Razis* for killing himself, *2 Mac. 14. 42.* and *Iudas* for offering sacrifice for the dead, that were polluted with Idolatry, *2 Mac. 12. 45.* whereas it is to be thought rather, that the sacrifice was offered to pacifie the wrath of God for them that were alive, that they should not be wrapped in the curse of

the second book of
Maccabees is
farre worse

the wicked, as in the story of *Achan*, *Josh. 7.* yet hee is the more to be born withall, because he confesseth his insufficiency (*2 Mac. 15. 38.*) which agreeth not with the Spirit of God. The additions unto *Ester* are fabulous, convinced of many untruthes by the Canonickall book; as namely, first, in the Apocryphall *Ester*, *Mordecai* is said to dream in the second year of *Ahashueros*, (*chap. 11. 2.*) but in the Canonical, the seventh year, (*Ester 2. 16.*) And *Bellarmino* making the dream in the seventh year, and the conspiracy in the second, maketh five years difference, and is contrary to *Chap. 11. 2.* The true saith that *Mordecai* had no reward, (*Ester 6. 3.*) the false saith he had, (*Chap. 12. 5.*) Thirdly, and the false also, *Chap. 12. 6.* The true calleth, and the false also, *Haman* an *Agagite*, *Ester. 3. 2.* that is, an *Amalekite*; the false calleth him a *Macedonian*, *Chap. 16. 10.* Also the authour of those additions, describeth the countenance of the King to be full of cruelty, and wrath, (*Chap. 15. 7.*) yet he maketh *Ester* to say it was glorious, like an Angel of God, and full of grace, (*Chap. 13. 14.*) either lying himself, or charging *Ester* with impudent lying and flattering.

The Book of *Wisdom* is so farre off from being any book of the Old Testament, that it is affirmed by divers ancient Writers, that it was made by *Philo* the Jew, which lived since Christ, as *S. Jerome* witnesseth, preface in *Proverbs*: howsoever the Authour would faine seem to be *Solomon*, *Chap. 9. 8.* See his cruell sentence against Bastards in the end of the third Chapter.

Iesus the son of *Syrach*, sheweth the frailty of man in divers places of *Ecclesiasticus*, and namely *Chap. 46. 20.* where he acknowledgeth that *Samuel* indeed, and not a wicked spirit in the shape of *Samuel*, was raised by the Witch of *Endor*, *1 Sam. 28.* also *Chap. 48. 10.* he understandeth the Prophecie of *Malachi*, of the personal coming of *Elias*, which our Saviour Christ doth manifestly referre to *John* the Baptist, *Matth. 11. 14.*

The third book of *Esdra*s is full of impudent lies, and fables, convinced by the book of *Ezra*, *Nehemiah*, *Haggai*, and *Ester*; For example, *Ezra* saith, that all the vessels of gold and silver which *Cyrus* delivered to *Sheshbazzar*, were by *Sheshbazzar* carried from *Babylon* to *Jerusalem*, *Ezra 1. 11.* This *Esdra*s saith, they were onely numbred by *Cyrus*, not sent, but afterwards *Darius* delivered them to *Zerubbabel*, and by him they were brought to *Jerusalem*, *Esdra 4. 44. 57.*

The fourth book of *Esdra*s is now rejected of the Papists themselves, as it was of *Hierome*, containing also many falsities, dreams, and fables, *Chap. 6. 49, 50. Chap. 13. 6. 4. 44. &c. and Chap. 14. 21, 22. &c.*

Of the books
of the New
Testament.

Thus much for the books of the Old Testament, in what language were the books of the New Testament written?

In Greek, because it was the most common language, best known then to the Jews and Gentiles: teaching that all Kingdomes should have the Scriptures in a language which they understand.

How are the Books of the New Testament distinguished?

They

		Historicall, five in number, containing the Hi- story of	Christ, the 4 Gospels according to His Apostles, viz. the <i>Acts</i> .	{ <i>Matthew</i> <i>Mark</i> <i>Luke</i> <i>John</i> .
They are of things revealed	Before the writing of them; which are either		Paul to the	{ <i>Romans</i> <i>Corinthians</i> { ¹ ₂ <i>Galatians</i> <i>Ephesians</i> , <i>Philippians</i> . <i>Colossians</i> <i>Thessalonians</i> { ¹ ₂ <i>Timothy</i> { ¹ ₂ <i>Titus</i> <i>Philemon</i> <i>Hebrewes</i> .
		Doctrinall, 21 Epistles of		{ <i>James</i> <i>Peter</i> 2. <i>John</i> 3. <i>Jude</i> .
		After the writing of them, as the <i>Apocalypse</i> , or <i>Revelation</i> of S. <i>John</i> which is the Propheti- call Book of the New Testament.		

Is it agreed that all these books, and they alone, are the holy Scriptures of the New Testament?

Yes, howsoever in ancient time they have not been all received with like consent, yet they have the Testimony of all ages, and there is nothing in any of them repugnant to the rest of the Canonical Scriptures.

Were there never any books of the Canonical Scriptures lost?

No; Heaven and Earth shall perish, before one jot or tittle of them shall perish.

What say you to the Book of Gad and Nathan, 2 Chro. 9. 29. of Ahijah and Iddo, (2 Chro. 9. 29.) and Pauls Epistle to the Laodiceans, Col. 4. 16?

These books often mentioned in the Old Testament, were not Canonical Scripture, but civill Chronicles wherein the matters of the Common-wealth were more largely written, as the Chronicle of the Medes and Persians, Ester 10. 2. and the Epistle mentioned, Col. 4. was rather of the Laodiceans to Paul, then of Paul to the Laodiceans.

What be the properties of the holy Scripture?

First, they are perfectly holy in themselves and by themselves, whereas all other writings are profane, further then they draw some holiness from them, which is never such, but that their holiness is imperfect.

The properties
of the holy
Scriptures.
As 1. holy.

2 Highest in
authority.

Secondly, the authority of these holy writings, inspired of God, is highest in the Church, as the authority of God, whereunto no learning or degree of Angels or men, under what name or colour soever it be commended, may be accounted equal, *Gal. 1. 8, 9. 2 Theff. 2. 2.* neither can they be judged or sentenced by any.

3 Sufficient
in themselves.

Thirdly, the books of holy Scripture are so sufficient for the knowledge of Christian Religion, that they doe most plentifully contain all Doctrine necessary to salvation, they being perfectly profitable to instruct to salvation in themselves, and all other imperfectly profitable thereunto, further then they draw from them; whence it followeth, that we need no unwritten verities, no traditions or inventions of men, no Canon of Councils, no sentences of Fathers, much lesse Decrees of Popes, for to supply any supposed defect of the written Word, or for to give us more perfect directions in the worship of God, and the way of life, then is already expressed in the Canonick Scriptures, *Matth. 23. 8. Iohn 5. 39. Matth. 15. 9.* Finally, these holy Scriptures are the rule, the line, the square, and light, whereby to examine and try all judgements and sayings of men and Angels, *Ioh. 12. 48. Gal. 1. 9.* All traditions, revelations, decrees of Councils, opinions of Doctors, &c. are to be imbraced so farre forth as they may be proved out of the Divine Scriptures, and not otherwise, so that from them onely all Doctrine concerning our salvation must be drawn and derived, that onely is to be taken for truth in matters appertaining to Christian Religion, which is agreeable unto them, and whatsoever disagreeeth from them is to be refused.

How doe you prove that the Scripture is such a Rule?

That the Scriptures are a
perfect rule, for
doctrine, life,
and Salvation.

Since God hath appointed the holy Scriptures which bear witness of Christ (*Ioh. 5. 39.*) to be written for our learning (*Rom. 15. 4.*) he will have no other Doctrine pertaining to eternall life to be received, but that which is consonant unto them, and hath the ground thereof in them, therefore unto them onely is the Church directed for the saving knowledge of God, *Esa. 8. 20. Luke 16. 29. 31.* Inſomuch that all Propheſſes, Revelations, and Miracles, are to be judged by their conſent with the Law of God written by Moſes, to which nothing is to be added, nor any thing to be taken away from it, (*Deut. 12. 13. 1. 2.*) yea, Chriſt himſelf appealeth to the triall of thoſe things which Moſes did write of him (*Iohn 5. 46.*) being none other in any reſpect, but even the ſame whom Moſes in the Law and the Prophets (which were the interpreters, and commentaries upon the Law written by Moſes) did write of, *Iohn 1. 45.* and his Apoſtles preaching the Goſpel among all Nations, taught nothing beſides that which Moſes and the Prophets had ſpoken to be fulfilled in Chriſt, as S. Paul teſtifieth, *Acts 26. 22.* ſaying, as he taught, all the reſt of the Apoſtles did teach.

Where doe you finde that the Scriptures are able to inſtruct us perfectly to ſalvation?

The Apoſtle Paul, in *2 Tim. 3. 15.* doth expreſſely affirm it, and reaſons which may be gathered out of the two Verſes following, doe plainly prove it.

What are thoſe Reaſons?

1. God

1. God being author of these books, they must needs be perfect, as he himself is, who being for his wisdom able, and for his love to his Church willing to set down such a rule as may guide them to eternall life, hath not failed herein.

2. They are profitable to teach all true doctrine, and to confute the false; to correct all disorder private and publick, and to inform men in the way of righteousness.

3. The man of God, that is, the Preacher and Minister of the Word, is thereby made compleat and perfect, sufficiently furnished unto every good work or duty of the Ministry.

How doth this last reason hold?

Most strongly, for the people being to learn of the Minister, what to beleve and what to doe, and more being required of him that must be the eye and mouth of all the rest, if he may be perfectly instructed by the Scriptures, they are much more able to give every common man sufficient instruction. Again, seeing the Minister is bound to disclose the whole counsell of God to his people, (*Acts 20. 27.*) he being thereunto fully furnished out of the treasury of the Word of God; it followeth that by him out of the Scriptures they may also be abundantly taught to salvation.

What further proof have you of the sufficiency of the Scriptures?

The five Books of *Moses*, which was the first holy Scripture delivered to the Church, were sufficient for the instruction of the people of that time, in all that God required at their hands; as appeareth by that they were forbidden to adde any thing unto it, or to take any thing from it, but to doe that onely which was prescribed by the Law, (*Deut. 22. 32.*) The Prince and the people are commanded to be directed thereby altogether, and not to depart from it, either to the right hand or to the left, (*Deut. 17.*) How much more the Law and the Prophets (which did more at large set forth the Doctrine delivered by *Moses* both in precepts and promises, in practice and example) was sufficient for the time that succeeded untill *John* the Baptist? *Mat. 11. 12. Luk. 16. 16.*

What more can you alledge for this purpose?

Psal. 19. 7. David saith, The Law of the Lord is perfect, converting the soul; and *Psal. 119. 96.* I have seen an end of all perfection, but thy Commandment is exceeding large.

Luke 16. 29. Abraham in the Parabollicall story testifieth that *Moses* and the Prophets were sufficient to keep men from damnation.

John 5. 39. Our Saviour Christ affirmeth of the Scriptures of the old Testament, that they were witnesses of him in whom our salvation is perfect.

Acts 17. 11. The Bereans are commended for examining the Doctrine of the Apostles by the Scriptures of the old Testament.

Acts 26. 22. Paul taught nothing but that which *Moses* and the Prophets had written of Christ to be fulfilled.

1 John 1. ver. 1, 2, 3. John saith, what they have heard and seen that they delivered.

Gal.

7. *Gal. 1. 8, 9. Paul wisheth that if an Angel from heaven came and taught any other Doctrine we should hold him accursed.*
8. *Apo. 22. 18, 19. there is a curse pronounced against him that addeth any thing or taketh away any thing from Scripture.*
9. *1 Cor. 4. 6. Paul saith, that no man must presume above that which is written.*
10. *John 20. 31. S. John saith, that these things are written that we might beleeve that Jesus is the Christ the Son of God, and that beleeving, we might have life through his name; where he speaketh not onely of his Gospel, but (being the survivor of the rest of the Apostles) of all their writings: Seeing then that faith by those things that are written, and eternall salvation by faith may be attained, it ought to be no controversie amongst Christians, that the whole Scripture of the old and new Testament doth most richly and abundantly contain all that is necessary for a Christian man to beleeve, and to doe for eternall salvation.*

Objections against the sufficiency of the holy Scriptures answered.

Obj. 1. *Yet our adversaries quarrell against this most rich and plentiful treasure of the holy Scriptures, alledging that we receive many things by tradition which are not in Scriptures, and yet we beleeve them; as Maries perpetuall Virginity, and the baptisme of Infants.*

We make not Maries perpetuall Virginity any matter of religion, but a likely opinion so farre as it can be maintained; that it were an unseemly and unfitting thing for a sinfull man to use to the act of generation the vessell which was chosen and consecrated by the holy Ghost to so high an use as was the bringing forth of the Saviour of the world; it hath warrant from the Apostles charge, *Phil. 4. 8.* of doing whatsoever is honest, whatsoever is of good report, whatsoever is praise-worthy, &c. As for baptisme of Infants it is sufficiently warranted by reasons of Scripture, though not by example.

Obj. 2. *They object that it is by Tradition, and not by Scripture, that we know such and such Books to be Scripture.*

Though new beginners doe first learn it from the faithfull, yet afterwards they know it upon grounds of Scripture; as an ignorant man may be told of the Kings Coin, but it is not the telling, but the Kings stamp that maketh it currant and good Coin.

Obj. 3. *It is objected, that it was by Tradition, and not by Scripture that Stephen knew Moses to be 40. years old when he left Pharaoh, Acts 7. 23. That Luke knew a great part of the Genealogie of Christ, Luke 3. That Jude knew Satans striving for Moses body, Jude v. 9. and the Prophecie of Enoch, v. 5. 14. That Paul knew Jannes and Jambres, 2 Tim. 3. 8. and the saying of Christ, that it is more blessed to give then to receive, Acts 20. 35.*

Such particular Histories or speeches might be received from hand to hand, but no different Doctrine from that which was written.

Obj. 4. *The Apostles testimony is objected, 1 Cor. 15. 3. 2 Thess. 2. 15. Hold the traditions which you have been taught, whether by word or our Epistle.*

He

He meaneth the doctrine he delivered unto them which was no-
thing different from that which is contained in the Scriptures.

*The Scriptures you say are a rule and a line, but are they not as the Qu.
Church of Rome imagineth like a rule of lead which may be bow-
ed every way at mens pleasures?*

They are as a rule of steel that is firm and changeth not; (*Matth. An.
5. 18. Psal. 19. 9.*) for seeing they are sufficient to make us wise un-
to salvation, (as is before proved) it followeth of necessity that
there is a most certain rule of faith for instruction both of faith and
works, to be learned out of them by ordinary means of reading, prayer,
study, the gifts of tongues and other sciences, to which God promiseth
the assistance of his grace (*Joh. 5. 39. Jam. 1. 5.*) And this sword of the
Spirit, which is the Word of God written, (as the example of Christ
our generall Captain sheweth, *Mat. 4.*) is delivered unto us by the
holy Ghost, both to defend our faith, and to overcome all our spiri-
tuall enemies, which are the Devil and his instruments, false Pro-
phets, Hereticks, Schismaticks, and such like, *Ephes. 6. 17.* Therefore
the holy Scriptures are not as a nose of wax, or a leaden rule, (as some
Papists have blasphemed) that they may be so writhen every way by
impudent Hereticks, but that their folly and madnesse, as the Apostle
saith, *1 Tim. 3. 9.* may be made manifest to all men.

Are the Scriptures then plain and easie to be understood?

There are some hard things in the Scripture that have proper relation
to the time in which the Scripture was written or uttered, or which
are prophecies of things to be fulfilled hereafter, which if we never
understand, we shall be never the worse for the attaining of everlasting
salvation: there are other things in Scripture belonging to the saving
knowledge of God, all which are dark and difficult unto those whose
eyes the God of this world hath blinded, (*2 Cor. 4. 4. 2 Pet. 3. 5. Ioh.
8. 43.*) but unto such as are by grace enlightened and made willing
to understand, (*Psal. 119. 18.*) howsoever some things remain obscure
(*2 Pet. 3. 16.*) to exercise their diligence, yet the fundamentall Do-
ctrine of faith, and precepts of life are all plain and perspicuous: for
all Doctrine necessary to be known unto eternall salvation, is set forth
in the Scriptures most clearly and plainly even to the capacity and un-
derstanding of the simple and unlearned: so far is it that the Scriptures
should be dangerous to be read of the Lay-folks, as Papists hold.

Of the perspi-
cuity of the ho-
ly Scriptures.

How prove you this which you have said?

Deut. 30. 10, 11, &c. Moses taketh heaven and earth to witness
that in the Law which he had written, he hath set forth life and
death, and that they can make no excuse of difficulty or obscurity.
This Commandement which I command thee this day is not hidden
from thee, neither is it far off, &c. which *Paul* also, *Rom. 10. 16.* ap-
plieth to the Gospel.

Psalms. 19. 8. the Prophet David testifieth that the Law of the
Lord is perfect, converting the soul; the testimonies of the Lord are
true, giving wisdom to the simple; and *Psalme 119. 105.* Thy
Word is a Lampe or Candle unto my feet, and a Light unto my
paths.

Prov. 1. 4.

3. *Prov. 1. 4.* It giveth subtilty to the simple, and to the young man knowledge and discretion; and *Prov. 8. 9.* All the words of wisdom are plain to them that will understand.
4. *Esa. 45. 19.* The Lord saith, I have not spoken in secret, in a dark place of the earth, I have not said in vain to the seed of Jacob, Seek mee.
5. *2 Cor. 4. 3.* Paul saith, If our Gospel be hid, it is hid to them that are lost, &c.
6. *2 Pet. 1. 19.* S. Peter commendeth Christians for taking heed to the word of the Prophets as unto a light that shineth in a dark place, &c.
7. The Scripture is our Fathers Letter to us, and his last will to shew us what inheritance he leaveth us, but friends write Letters, and Fathers their wils plain.
8. It were to accuse God of cruelty or desire of mans destruction, for to say that he should make the means of their salvation hurtful unto them.
9. Women and children have read the Scriptures, *2 Tim. 3. 15.* Saint Paul affirmeth that Timothy was nourished up in the Scriptures from his infancy; namely, by his Grandmother Lois, and his Mother Eunice, whence the same Apostle commendeth, *chap. 1. 5.* If little children are capable of the Scriptures by the small understanding they have, and lesse judgement, there is none so grosse (which hath the understanding of a man) but may profit by it, coming in the fear of God, and invocation of his name.

The Papists
objections a-
gainst the per-
spicuity of the
Scriptures an-
swered.

Ans.

But here the Papists have many things to object against you, to prove that the Scriptures are darke and hard to be understood; and

Object. 1. First, that the matters contained in them are Divine, high and beyond mans reason; as the Trinity, the Creation of nothing, &c.

These matters indeed are above humane reason, and therefore are we to bring faith to beleve them; not humane reason to comprehend them; but they are delivered in Scripture in as plain tearms as such matter can be.

Obj. 2. Peter saith, that something in Pauls Epistles be hard, and wrested by men, *2 Pet. 3. 16.*

1. First, he saith not that all Pauls Epistles are hard, but something in them, which we grant.

2. Secondly, they are the wicked and unsettled in knowledge that wrest them, as the Gluttons and Drunkards abuse meat and drink.

Obj. 3. If Scriptures were not dark, what need so many Commentaries upon them, and why are they so full of Parables and Allegories, as they are?

The whole Doctrine of salvation is to be found so plain, that it needeth no Commentary; and Commentaries are for other places that be dark, and also to make more large use of Scripture, then a new beginner can make of himself, which we see necessary in all humane Arts and Sciences.

Further, though speech of Scripture seem hard at first, yet by custome it becometh easie, as reading doth to children.

Obj. 4.

Obj. 4. *The godly Eunuch could not understand the Scripture without an Interpreter, Acts 8. 13.*

Though he understood not some harder places, yet that hindered him not from reading plainer places.

Obj. 5. *The multitude of learned men that fall into heresies, which they labour to confirm by Scripture, proveth that the Scripture is dark.*

It is their naughty hearts that come not with an humble and godly affection that maketh them doe so.

Obj. 6. *But now we see by experience that there are many that daily read the Scriptures, and yet understand not the thousandth part of them?*

They read them not with care and conscience, with prayer and study, but like the women who are always learning, but never come to the knowledge of the truth, 2 Tim. 3. 7.

Obj. 7. *If the Scriptures then be so plain and perspicuous, what need is there of an Interpreter?*

First, to unfold obscure places, Acts 8. 31. Secondly, to inculcate and apply plain Texts, 2 Pet. 1. 10. 1 Cor. 14. 3.

Why did God leave some places obscure in the Scriptures?

First, that we might know that the understanding of Gods Word is the gift of God, and therefore might beg it of him by continuall prayer.

Why God hath left some places of Scripture obscure.

Secondly, lest we should flatter our wits too much, if all things could presently be understood by us.

Thirdly, that the Word, for the high and heavenly mysteries contained therein, might be accompted of, which for the plainnesse might be lesse esteemed.

Fourthly, that prophane dogs might be driven away from these holy mysteries, which are pearls prized highly by the Elect alone, Matth. 13. 45. but would be trodden down by swine, Mat. 7. 6.

Fifthly, that we might be stirred up to a more diligent search of the same.

Sixtly, that we might esteem more of the Ministry which God hath placed in the Church, that by the means thereof we might profit in the knowledge of these mysteries.

What assurance may be had of the right understanding of the Scriptures?

Of the Translation of holy Scriptures.

For the words it is to be had out of the original Text or Translations of the same, for the sense or meaning onely out of the Scriptures themselves, (Nehem. 8. 8.) which by places plain and evident doe expresse whatsoever is obscure and hard touching matters necessary to eternall salvation.

Why must the interpretation of words be had out of the original Languages?

Because in them onely the Scriptures are for the letter to be held authentical; and as the water is most pure in the Fountain by the springing thereof, so the right understanding of the words of the holy Scriptures is most certain in the original tongues of Hebrew and Greek, in which they were first written, and delivered to the Church, out of the which Languages they must be truly translated for the understanding

derstanding of them that have not the knowledge of those tongues.

What gather you from hence?

That all Translations are to be judged, examined, and reformed according to the Text of the ancient Hebrew and originall Caldee, in which the old Testament was printed, and the Greek Text, in which the new Testament was written; and consequently that the vulgar Latin Translation approved by the Tridentine Councell for the onely authentickall Text, is no further to be received of true Christians then it agreeth with the originall of the Hebrew and Greek Text.

But what say you of the Greeke Translation of the old Testament, commonly called the Septuagint, approved by the Apostles themselves?

The same as we say of other Translations; for although the Apostles used that Translation which was commonly received and read among the Gentiles and Jews that dwelt amongst them, where it differed not in sense from the true Hebrew, yet where it differed from it they left it, as by many examples may be confirmed, (*vide Hieron. Prolog. in Matth.*)

An objection
grounded on
various readings
answered

How can the certain understanding of the Scriptures be taken out of the originall tongues, considering the difference of reading in divers Copies both of Hebrew and Greek: as also the difficulty of some words and phrases, upon which the best Translators cannot agree?

Although in the Hebrew Copy there hath been observed by the Nazarites some very few differences of words by similitude of letters and points; and by the Learned in the Greek tongue there are like diversities of reading noted in the Greek Text of the new Testament, which came by fault of writers; yet in most by circumstance of the place and conference of other places, the true reading may be discerned; and albeit in all it cannot, nor the Translator in all places determine the true interpretation, yet this diversity or difficulty can make no difference or uncertainty in the sum and substance of Christian religion, because the Ten commandments and the principall Texts of Scripture on which the Articles of our faith are grounded, the Sacraments instituted, the form of prayer taught, (which contain the sum or substance of Christian religion) are without all such diversity of reading or difficulty of translating, so plainly set down, and so precisely translated by consent of all men learned in the tongues, that no man can make any doubt of them, or pick any quarrell against them.

Why the Scriptures
must be
expounded by
the Scriptures.

Why must the true sense or meaning of the Scriptures be learned out of the Scriptures themselves?

Because the Spirit of God alone is the certain interpreter of his Word written by his Spirit; for no man knoweth the things pertaining to God, but the Spirit of God, 1 Cor. 2. 11. and no prophesie of Scripture is of any mans own interpretation, for prophesie was not brought by the will of man, but the holy men of God spake as they were led by the holy Ghost, 2 Pet. 1. 20, 21. The interpretation therefore must be by the same Spirit by which the Scripture was written, of which Spirit we have no certainty upon any mans credit, but onely so far forth as his saying may be confirmed by the holy Scriptures.

What

What gather you from hence? That no interpretation of holy Fathers, Popes, Councils, Customs, or practise of the Church, either contrary to the manifest words of the Scriptures, or containing matters which cannot necessarily be proved out of the Scriptures, are to be received as an undoubted Truth.

How then is Scripture to be interpreted by Scripture?

According to the Analogie of Faith, *Rom. 12. 6.* and the scope and circumstance of the present place, and conference of other plain, and evident places, by which all such as are obscure and hard to be understood ought to be interpreted; for there is no matter necessary to eternall life, which is not plainly, and sufficiently set forth in many places of Scripture, by which other places that are abused by the Devill or his ministers may be interpreted, as our Saviour Christ giveth example, *Mat. 4. 6.* when the Devill abused the Text of Scripture, *Psal. 91. 11.* declaring that this place must be so understood, as it may agree with that most evident and expresse Commandement written in *Deut. 6. 16.* Thou shalt not tempt the Lord thy God.

What be the speciall uses of the Scripture rightly understood?

Two: First, to teach Doctrine, by laying out the Truth, and confuting errors.

Secondly, to exhort out of it, by stirring us to good, and turning us back from evill; whereunto belong those four uses mentioned by the Apostle, in *1 Tim. 3. 16.* Two whereof are Theoricall, pertaining to the information of our judgement in matters of Doctrine viz. first, teaching of Truth; secondly, reprovng or convincing of Errors. Two are practicall, pertaining to the direction of our life and actions, viz. first reformation or correction of Vice, under which is comprehended, first Admonition, secondly Instruction, or direction to good life; under which is comprehended Exhortation, and Consolation, which is a speciall instruction to patience in adversities, *Rom. 15. 4.*

What persons are meet to read or hear the Scriptures?

The holy Scriptures are reverently and profitably to be read and heard of all sorts and degrees of men and women, and therefore to be truly translated out of the originall Tongues into the language of every Nation which desireth to know them: For the Lay people as well as the learned must read the Scriptures, or heare them read, both privately, and openly, so as they may receive profit by them, and consequently in a tongue they understand.

How doe you prove that the Scriptures ought to be read and heard of all sorts of people?

First, *Deut. 31. 11, 12.* Moses commanded the book of the Law to be read to all the children of Israel, Men, Women, Children, and Strangers, that dwell amongst them, that they might thereby learn to fear the Lord their God, and diligently to observe all the words of the Law.

Secondly, *Ioshua 8. 34.* there was not a word, of all which Moses

The use of holy Scriptures.

Who must read the Scriptures.

That all must read the Scriptures, proved.

commanded, that *Joshua* read not before all the Congregation of *Israel*, with the Women, and little ones, and Strangers, that were con-
 versant among them; so likewise did *Josiah*, a King; *23. 2. 2 Chro.*
34. 30. and *Ezra*, *Nehem. 8. 2, 3.*

3. Thirdly, *Psal. 1. 2.* David sheweth this to be the property of a god-
 ly man, and pronounceth him to be happy whose delight is in the Law
 of the Lord, and studieth therein day and night.

4. Fourthly, *Matth. 23. 29.* our Saviour teacheth that ignorance of
 the Scriptures, is the mother of errour, not the mother of devotion,
 as the Papists have affirmed.

5. Fifthly, *Joh. 5. 39.* Christ commandeth all men that seek eternall
 life in him, to search the Scriptures; Search the Scriptures, for in
 them yee think to have eternal life, &c.

6. Sixthly, *Acts 17. 11.* the Bereans are commended for searching the
 Scriptures.

7. Seventhly, *2 Tim. 3. 15.* the Apostle Paul approved in Timothy,
 that he had learned the holy Scriptures from a young childe.

8. Eighthly, *1 Pet. 1. 19.* the Apostle Peter commendeth the faithfull
 for taking heed to the Scriptures of the Apostles.

9. Ninthly, *Rev. 1. 3.* Blessed is he that readeth, and they that hear
 the word of this Prophecie.

10. Tenthly, *Col. 3. 16.* Let the Word of Christ dwell richly in you,
 in all wisdom.

11. Eleventhly, *Rom. 15. 4.* Whatsoever things were written afore time,
 were written for our learning, that we through patience, and com-
 fort of the Scriptures might have hope; if the Scriptures be written
 for our learning, they are necessarily to be read by us.

12. Twelfthly, *Rom. 7. 12.* Paul saith, he knew not sin but by the Law;
 but the knowledge of sin is necessary for all that will repent and be sa-
 ved, therefore also is the knowledge of the Law necessary.

13. Thirteenthly, *Luke* saith, that he wrote the Gospel to *Theophilus*,
 that he might know the certainty of those things, which before he was
 catechised in, *Luke 1. 4.* but every one ought to labour to be most cer-
 tain of their salvation, &c.

The Papists objections against reading the Scriptures, answered.

Divers things are opposed by the adversaries, against the necessity
 of the Scriptures, and the reading of them by all sorts; as first,
 there were many heerevers amongst the Gentiles in the time of the
 Old Testament, who yet wanted the Scriptures; (which was kept in
Jury) as Job and his friends. Those (if any such were after the Law, for *Jeh* was before) were
 bound to have the Scripture when it was delivered by God, and the
 Eunuch had it and read it, *Acts 8. 28.*

Object. 2. The book of the Law was lost for many years, as appeareth
 by *1 King. 22. 8.* and yet the Church was then; therefore it may
 be proved, that the Church may be without the Scriptures.
 The losse of that book doth argue rather the carelesnesse of the
 Priests, in not keeping it, and the sins of the people, in that God for a
 time deprived them of it.

Object. 3. The Church of Christians many years after Christ, wanted the

the Scriptures of the New Testament, and contented themselves with bare teaching.

First, though the Church for certain years then had not the New, yet they had the Old.

Secondly, there passed not many years, before the Gospels, and Epistles of the Apostles were written, and in the mean time, their heavenly Doctrine inspired from God, sufficed till they wrote.

Object. 4. *There be many poor Country-men, as Plough men, and Shepherds, which never learned to read, which yet are saved, though they never read Scripture.*

They ought to have learned to read, and being not able to read, they might hear the Scriptures read by others.

Object. 5. *If all ought to read Scriptures, then should they understand Hebrew and Greek, wherein the Scripture was written.*

It were happy if they could understand Hebrew and Greek, but howsoever they may read Translations.

Will it not follow hereof, that preaching and expounding of the Scriptures, may be neglected as unnecessary?

No, for God hath appointed not onely reading, but also preaching of his Word, especially to apply it to the use of all sorts of Men to their eternall salvation, *Rom. 10. 13, &c.* So were the Prophets, Interpreters of the Law, (as is before shewed) the Scribes and Pharisees taught in the Chaire of Moses, *Matth. 23. 2.* The Eunuch could not understand the Prophecie of *Isaiah* without an interpreter, *Acts 8. 31.* The Ministry of the Word therefore is necessary, as the ordinary means unto salvation, *1 Tim. 4. 16.* and the people by reading and hearing of the Scriptures are better prepared to receive profit by preaching, not discharged from hearing the Preacher.

What is the summe of all that hath been delivered hitherto?
That we should labour for a due knowledge of the true God, that we may know what we worship, and worship what we know, *1 Chron. 28. 9. Job. 4. 22. &c. 17. 3.* That this knowledge of God is to be had partly by his Works, namely, so much as may serve to convince man, and make him unexcusable, *Rom. 1. 19, 20. Act. 14. 15.* but most sufficiently by his Word contained in the holy Scriptures, which therefore are called his Testimonies, *Psal. 119. 14.* because they testifie of God, *John 5. 39.* what he is, and how he will be served of us.

Lastly, that forasmuch as all that is written in the Word of God, is written for our instruction and learning, *Rom. 15. 4.* therefore we being prepared by true prayer, sanctified by Faith, and seasoned with the Spirit of sobriety and humility, may safely learn so much as is revealed in the Scripture for our profiting in the knowledge of God.

What is the first point of Religion that we are taught in the Scriptures? That there is a God.

That there is a God: *Why doe you make this the first point?* Because

Because the Scripture saith, he that commeth to God, must beleeve that he is, *Heb. 11. 6.*

Have any called this into question at any time?

Yea, so saith the Prophet *David*, but he sheweth also that it was by wicked, proud, and foolish men, (*Psal. 14. 1.*) whose lives were nothing else but abomination and corruption, (*Psal. 10. 4.*)

What pretence of reason might they have for this wicked imagination?

Because no man ever saw God yet, by which foolish argument they may deny also that there is any wind, or that man hath a soul, for no man yet ever saw them.

But how come you to perswade your selfe that there is such a God?

Beside infinite testimonies of the Scriptures, as *Gen. 1. 1. Psal. 19. 1.* the common consent of all Nations approveth this Truth, who rather worship any God, or gods, then none at all; and though man by nature doth desire to be exalted, and in respect of himself despiseth all other creatures, as Wood and Stone, yet when a peece of wood is framed out like a man, and set in the Temple, and man conceiveth an opinion, that it is a God, he falleth down and worshippeth it, (*Esa. 44. 15. 17.*)

How then commeth it to passe that the wicked say there is no God?
(*Psal. 14. 1.*)

First, though upon a sudden passion they may seem to say so, as the Devill laboureth to tempt them, yet their very Conscience after doth check them.

Secondly, they deny rather Gods Providence, then his being, as appeareth by *Psal. 10. 4. 11.*

What other reasons have you to prove that there is a God?

1. Gods works of Creation and Providence, both ordinary and extraordinary; For, first, the glorious frame of the World, the Heavens, and the Earth, and the Sea, and all that is in them, must needs argue that their Maker was God (*Rom. 1. 19, 20. Acts 14. 17. Zach. 12. 1.*) it being evident that the world could not be made by the Creatures that are in it, neither could it make it self: as when a man comes into a strange Country, and sees fair and sumptuous buildings, and findes no body there but birds and beasts; he will not imagine that either birds or beasts reared those buildings, but he presently conceives, that some men either are, or have been there.

2. The Creation of the Soul of man, indued with Reason and Conscience, doth specially prove the same, *Zach. 12. 1.*

3. The preserving of things Created together with the wonderfull and orderly government of the world, Day and Night, Sommer and Winter, &c. manifestly convince the same: For example, Bread is no better in it self then Earth, yet man is preserved by Bread, and if he eate Earth, he dyeth; the reason whereof must be attributed to the blessing of God, giving to the one force and power to nourish more then to the other.

4. By the order of causes, even the heathen men have found out that there must be a God, seeing that of every effect there must needs be

a Cause, untill we come to the first Cause, which is the universall Cause of the being of all things, and is caused of none.

If we shall observe in Gods Works an infinite multitude, a wonderfull variety; (*Psal.* 104. 24.) as amongst so many millions of men, never a one like another in the compasse of the face, a most constant order, a seemly agreement, and an endlesse continuance, or pleasant intercourse, of things comming and going, and what exceeding Majesty is in them, we must needs attribute these things to a God.

The consciences of wicked men after sin, are perplexed with fear of being punished by some supreme Judge, who disliketh and detesteth dishonest things, and exerciseth judgements upon the mind, which maketh the most ungodly miscreants, will they nill they, to acknowledge and tremble at him, &c. (*Rom.* 2. 15. *Esa.* 33. 14. & 57. 20, 21. & 66. 24. *Psal.* 14. 5. & 53. 5.) for a man that commits any sin, as murder, fornication, adultery, blasphemy, &c. albeit he conceal the matter never so close (*Gen.* 38. 10. 13. 14.) that no man living know of it, yet oftentimes he hath a griping in his conscience, and fears the very flashing of hell fire; which is a strong reason, to shew that there is a God, before whose Judgement seat he must answer for his fact.

There is a devill that suggesteth a temptation against God, into the mindes of men, and sometimes also really possesseth their bodies, which is a sufficient argument to prove that there is a God.

The death of the wicked with Gods apparent Judgements upon them, (besides the terrour of their conscience) and the dreadfull punishment executed even in this world upon many Atheists that have laboured to deny it, (*Psal.* 58. 10, 11.) prove that there is a God; this is *David's* argument, *Psal.* 9. 16.

The same appeareth by the rewards of the godly, and the mercifull preservation of those that trust in God, above and against naturall means.

By the wonderfull miracles which God hath wrought for his Church.

By the foretelling of things to come so many thousand years before they were accomplished.

By the divers revelations he hath made of himself to men, as to *Adam*, *Noah*, *Moses*, &c.

This ground being now laid, that there is a God, what doth Christian Religion teach us concerning him?

It informeth us, first, concerning his nature; (*Act.* 8. 12.) Secondly, concerning his Kingdome; and that respectively as they have relation one to the other, *Act.* 28. 23.

What is to be known concerning his nature?

First, what his Essence is; secondly, to whom or what persons it doth belong; In the first he is considered in his unity, in the second, in the Trinity; the former whereof, in the Hebrew tongue is noted by the singular name of *Jehovah*, betokening the simplicity of Essence, the latter by the plurall term of *Elohim*, importing a distinction of Persons in the Godhead.

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Of the Nature of God.

Of Gods Ef-
fence.

Can we understand what the Essence of God is?

Very imperfectly; for all nature is not able to teach us what God is in himself; neither can man in nature comprehend him; *Job 36. 26.*

1 Tim. 6. 16.

Why is not all nature able to teach us what God is?

Because no work is able perfectly to expresse the worker thereof, but all nature is a thing wrought by God, therefore it cannot perfectly teach us what God is.

How prove you that man cannot comprehend him?

1. The lesse cannot comprehend the greater; but every man is lesse then God, therefore no man can comprehend God.
2. We cannot know the things created, much lesse can we know the Creator: as for example, we know that there be Angels, and that every man hath a soul; but what manner of things they be we know not.
3. The Scripture saith, the Judgements of God are past finding out, *Rom. 11. 33.* therefore much more is God himself past finding out; and the joyes of Heaven are unspeakable; much more therefore is God himself unspeakable.

How then can he be known of us, being incomprehensible?

Though his substance be past finding out of man or Angels, *Amos 4. 13.* yet may he be known by his properties, and actions, and we may conceive of him by his name; *Exod. 33. 19. & 34. 5. 6. Psal. 145. 1, 2, &c.* expressing what a one he is to us, though we be not able to know him according to the excellency of his glorious nature, onely known unto himself; (*Jud. 13. 18.*) Therefore he said to Moses, *Exod. 33. 20.* My face, that is, the glory of my Majesty (he doth not say, thou mayst not, or thou shalt not, but) thou canst not see, for there shall no man see me and live; but thou shalt see my back parts, that is, (*vers. 23.*) some small measure of my glory, so farre as thou art able to comprehend it: And even as Princes have their secrets, whereunto all their subjects are not made privy, neither is it lawfull for them to search into them, and yet doe they so far forth publish their Commandements, as is profitable for them to know: so the Prince of all Princes hath his secrets, unto which we are not privy, and into which we may not search; yet he hath so farre revealed himself unto us (by his Works and Word) as is necessary, and profitable for us to know, *Deut. 29. 29.*

The name of
God.

What doth the Scripture teach us concerning the name of God?

Exod. 3. 13. Moses asketh this question of God, Behold, when I shall come unto the children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you, if they say unto me, What is his name? what shall I say unto them? Whereunto God returneth this answer in the next verse, I am that I am, Thus shalt thou say unto the children of Israel, I am hath sent me unto you.

What learn you out of Moses his question?
First, that we be carefull to be instructed in all things concerning our calling, thereby to be able to answer al doubts that may be moved; Secondly, that asking any thing concerning God, as of his name or

nature

nature, we must ask it of himself, who because now he speaketh not but by his Ministers, Interpreters of the Scriptures, (2 Cor. 5. 20. Hosea 12. 10.) we must have our recourse unto them.

What learn you out of Gods answer?

That the proper name of God is, I am that I am, or (as the Hebrew foundeth) I will be what I will be; the Hebrews using the future time for the present, as that which noteth a continuance.

What is meant by these words?

Hereby is set forth the manner of the being and essence of God, far otherwise then the proper names of men, which declare either nothing of their nature and being, or else not the whole and full thereof.

Is there nothing of God to be known besides his name?

Nothing as touching his being, falling under our weak and shallow capacity.

What names of God in the Scripture are derived from these words?

Two, the name *Jehovah*, and the name *Elohim*, both which being drawn from this description of God, doth set forth his essence and being, teaching us, that his eternall and almighty being (whom no creature is able to conceive) dependeth of no other cause, but standeth of himself.

How is God onely said to be, seeing the creatures have their being also?

God is said onely to be, because he onely is of himself, and all other things have their being from him, so that in comparison nothing hath a being but God. Therefore the Prophet saith, *Esa. 40. 17.* that all nations before him are nothing, yea to him lesse then nothing, and if men be nothing, for whom the world was made, how much more are all creatures in heaven and earth nothing before him, and to him lesse then nothing.

Can you from hence define what God is?

He must have the art and logick of God himself, that can give a perfect definition of God, but he may in such sort be described as he may be discerned from all false gods, and all creatures whatsoever.

Why can there no perfect definition of God be given?

Forasmuch as God is in himself eternall, infinite, and incomprehensible, the first cause of all causes and effects, there can no definition be given of him, seeing every definition is an explication of the nature of the thing defined by words expessing the materiall and formall cause thereof, but of the first cause there can be no causes, therefore no words to expresse them; for these over-reaching tearms of thing, being, somewhat, nature, &c. which seem to contain the Word of God as well as all other things created by him, doe not expresse any materiall cause of God, neither doe they contain these words God and Creature, as the generall doth his specials or kinds, but are spoken of them equivocally, so that the tearm onely, and not the definition of the tearm doth agree to them; for in the kinds or specials of one generall there is no priority of nature, as is between the cause and effect, neither

neither is this word Cause affirmed of God, but as a term of the art of Logick; and if substance be that which upholdeth accidents, as *Aristotle* teacheth, neither may God be called a substance, for that in him are no accidents; but if substance be taken generally for a being, it may be said that God is a substance, yet none otherwise then as he is a being, thing, nature, &c. And if there be no materiall cause, there can be no formall cause of God; for although we read in the Scripture the form of God, *Phil. 2. 6.* yet the form is not there taken for any cause of God: but either for that which God indeed is, or for that glory which of right belongeth unto him; for in speaking of God, whom no words of man are able to expresse, the holy Ghost oftentimes condescending to the weaknesse of our understanding, useth such tearms, as being known to men, doe signifie something that is like to that, which God in deed is of himself, that we may understand so much as is expedient for us to know of him.

Whence may the description of God be taken?

From the things whereby he doth manifest himself, called in Scripture his name, *Psal. 145. 1, 2, 3.* among which the chief and principall are his Attributes or Properties.

What are the Properties or Attributes of God?

They are essentiall faculties of God according to the diverse manner of his working, *1 Joh. 4. 16. Psal. 145.*

Are they communicable with the creatures?

No; yet of some of them there are some shadows and glimpses in Men and Angels; (as *Wisedome Holinesse, Justice, Mercy, &c.*) other some are so peculiar to the divine Essence, that the like of them are not to be found in the creatures, (as *Simpleness, Infiniteness, Eternity, &c.*)

How may these Properties be considered?

They may be considered either in themselves, as they are essentiall, or in their works, or effects, which are all perfect either as they be absolute, or as they be actuall; absolute in himself, by which he is able to shew them more then ever he will; (as he is able to doe more then ever he will doe, *Mat. 3. 9.* God is able of stones to raise children unto *Abraham*) actuall, is that which he sheweth in the Creation and government of the world (as *Psal. 135. 7.* All things that he will he doth, &c.) Again, something we may conceive of his Essence affirmatively, knowing that all perfections which we apprehend must be ascribed unto God; and that after a more excellent manner then can be apprehended; as that he is in himself, by himself, and of himself, that he is one true God and holy; but much more by deniall or by removing all imperfections whatsoever, as of composition by the titles of simple, spirituall and incorporeall; of all circumscription of time, by the title of eternall; of all bounds of place, by that of infinite; of all possibility of motion, by those titles of unchangeable, incorruptible, and such like.

What description can you make of God by these Properties?

God is a Spirit eternall, or more fully, God is a spirituall substance, having his being of himself, infinitely great, and good, *Joh. 4. 24. & 8. 58. Exod. 3. 14. & 34. 6, 7. Psal. 145. 3, 8, 9.*

What

Of the Properties or Attributes of God.

A description of God.

What learn you hence?

To acknowledge both my being and wel-being from him, and for him alone, *Acts 17. 28. 1 Cor. 10. 30. Ephes. 2. 10.*

What mean you when you say that God is a substance?

God is such a thing as hath a being in himself, of himself, and which giveth a being to all other things.

What mean you by that addition of himself?

It hath a secret opposition to all creatures, which have a being, but not of themselves, whereas God alone is he in whom we live, and move, and have our being, *Act. 17. 28.* which proveth that he alone hath his being of himself.

How many things conceive you of God, when you say that he is a God a Spirit.

Spirit?

Sixe things.

First, that he is a living substance.

Secondly, that he is incorruptible.

Thirdly, that he is incorporeall, without body, flesh, bloud, or bones, for a spirit hath no such matter, *Luke 24. 39.*

Fourthly, that he is invisable, (i.) he cannot be seen with any mortall eye, neither can any man possibly see him.

Fifthly, that he is intangible, not felt.

Sixtly, that he is indivisible, (i.) he cannot be divided.

How prove you that God is invisable, and not to be seen with carnall eyes?

That no man hath seen God, is plainly set down, *1 Joh. 4. 12.* that no man can see God, is as plainly proved, *Exod. 33. 20. 1 Tim. 6. 16.* and besides Scripture, the same is also manifest by reason, for we cannot see our own souls which are ten thousand times a more grosse substance then God, much lesse can we see God which is a most pure and spirituall substance.

Obj. 1. *We read, Gen. 18. 1. that God appeared to Abraham, and Deut. 5. 24. that he shewed himself to the Israelites.*

God gave them indeed some outward sights whereby they might be certain of his presence, and therefore it is said, that the Lord appeared unto them, but his substance or essence they saw not; for to know God perfectly, is proper to God onely, *Joh. 6. 46.*

Obj. 2. *We read, Gen. 1. 26. that man was made according to the image of God: It would seem therefore that God is corporeall and visible as man is.*

The image of God consisteth not in the shape and figure of his body, but in the mind, and integrity of nature, or (as the Scripture saith) in wisdom, righteousness, and holiness, *Col. 3. 10. Ephes. 4. 24.*

Obj. 3. *Why then doth the Scripture attribute unto him hands, feet, &c?*

The Scripture so speaketh of him as we are able to conceive thereof, and therefore in these and such like speeches humbleth it selfe to our capacity, attributing members unto God to signifie the like actions in him.

To what use serveth this doctrine, that God is a Spirit?

It

It teacheth us, first, to worship him in spirit and in truth, *Joh. 4:23, 24.* Secondly, to drive away all fond imaginations and grosse conceits of God out of our hearts, and all pictures and similitudes of God out of our sights: that we frame not any image of him in our minds; as ignorant folks doe, who think him to be an old man sitting in heaven, &c. For seeing that God was never seen, whereunto shal he be resembled? *Moses* urgeth this point hard and often to Israelites, saying, *Dent. 4. 12.* they heard a voice, but saw no similitude; and addeth, *ver. 15.* Take ye therefore good heed unto your selves; he saith not only take heed, but take good heed, and therefore take good heed; for (saith he again) ye saw no manner of similitude on the day that the Lord spake unto you in *Horeb* out of the midst of the fire; then he commeth in the next four verses to the thing that they must therefore take heed of, that ye corrupt not your selves and make you a graven Image, the similitude of any figure, the likenesse of male or female, &c. *Rom. 1. 23.*

How may the Attributes or Properties of God be distinguished?

Some doe concern the perfection of his essence, some his life, which in God be one and the same thing, distinguished onely for our capacity.

The Perfection
of God.

What call you the perfection of Gods essence?

His absolute constitution, by which he is wholly compleat within himself, and consequently needeth nothing without himself, but alone sufficeth himself, having all things from himself, and in himself; Or thus, perfection is an essentiall property in God, whereby whatsoever is in God is perfect, *Gen. 17. 1. Psal. 16. 2. & 50. 12. Rom. 11. 35, 36.*

What ariseth from hence?

All felicity and happinesse, all endlesse blisse and glory.

The felicity of
God.

What is the felicity of God?

It is the property of God, whereby he hath all fulnesse of delight and contentment in himself.

What learn you from the perfection of God?

That he is to seek his own glory, and not the glory of any in all that he willeth, or willeth not, doth or leaveth undone.

What gather you thereof?

They are confuted that think God is moved to will or nill things in respect of the creatures, as men that seeing a miserable man are moved to pity; whereas God of himself, and in himselfe is moved to save or reject, (we speak here of reprobation, not of condemnation) to receive some, and to cast away others.

What else?

That all which he doth is perfect, howsoever he deals with us.

Wherein doth the perfection of Gods essence principally consist?

In simplenesse, or singlenesse, and infinitenesse.

Why be these two counted the principall properties of God?

Because they are not onely incommunicable themselves, (whereas those which concern the life of God have some resemblance in the creature) but also make all other properties of God incommunicable.

What

What is simpleness or singleness in God?

It is an essential property in God, whereby every thing that is in God is God himself; therefore without parts, mixture, or composition, invisible, impassible, all essence, whence he is not called onely holily, but holiness; not onely just, but justice, &c. *Exod. 33. 19, 20.*

What gather you from hence?

First, that God hath no qualities nor adjuncts in him as the creatures have, but such as are attributed unto him for our capacity, when it is his nature this is such, *1 John 1. 5. 7. John 5. 26. John 14. 6.*

Secondly, that Gods essence or substance cannot be augmented or diminished, that his nature and will cannot be changed; but he remaineth constant without shadow of change, and will be always such as he hath been from all eternity, *Numb. 23. 19. James 1. 17. Psal. 33. 11. Esa. 46. 10.*

By what light of reason may it be proved that God is thus unchangeable?

Whatsoever is changed, must needs be changed either to the worse, or to the better, or in a state equall to the former: but God cannot be changed from the better to the worse, for so hee should become of perfect, imperfect; and to exchange from the worse to the better, it is impossible also, for then he should have been imperfect before. Lastly, if he should alter from an equall condition to an equall, so that he should forgoe some good which before he had, and assume some other which before he had not, both before and after this change he should be imperfect, being destitute of some part of that good which appertained to him, which to affirm is high blasphemy.

Obj. 1. But divers things are objected against that immutability of Gods nature and will: as first, that in the mystery of incarnation, God was made man, which before he was not.

That was done not by any conversion or change of the divinity, but by the assumption of the humanity.

Obj. 2. If God cannot change his minde, why is it said, that he repented that he made man?

The repentance attributed so often to God in the Scriptures, signifieth no mutation in Gods nature, but in his actions, mutably decreed from all eternity; and the Scripture in this speaketh after our manner, that we may better understand what is the nature of God against him.

Declare how that is.

When we are grieved with any thing, we doe then repent us that ever we did that thing, for which we are grieved; and so is God said to repent him that ever he had made man, with whom he was angry, to shew that he was unsainely and highly displeased with the evil ways of mankind.

Did not God then change his mind when he drowned the world?

No; but then he did execute that which from everlasting he had decreed.

Obj. 3.

Of the simpleness or singleness in God.

1.

2.

Obj. 3. *It is said Exod. 32. 14. The Lord changed his minde from the evill which he threatned to his people.*

That is still after the manner of men; for man, because he is but man, cannot speak unto God but as a man: and therefore God speaks again unto man like a man, because else man should not understand what God is, nor what his will is.

Shew me one example hereof in the Scripture.

When Moses prayed for the israelites he used many reasons to persuade the Lord, (but especially to confirm his own hope) at the last he said thus, Turn from thy fierce wrath, and change thy mind from this evill towards thy people; thus did Moses speak to God, and if he had spoken to a mortall man he could have said no more nor no lesse, for mans speech is according to his capacity, and both are limited, and beyond himself he cannot goe: therefore when he shews what the Lord did, he saith, he changed his minde, which was as much as he could conceive of God concerning that matter. Thus we speak as well as we can, yet in a broken and imperfect manner to God, as little children speak to their nurses, and Almighty God speaks in a broken and imperfect language to us again, for our weaknesse and understandings sake, as the nurse doth to the childe: for if the nurse should speak so perfectly to the childe, as she could to one of greater capacity, the childe would not understand her: so if God should speak unto us as he could, and according to his own nature, we were never able to understand him, nor conceive his meaning.

Obj. 4. *The promises and threatnings of God are not always fulfilled; therefore it seemeth that sometimes he changeth his mind.*

His promises are made with condition of faith and obedience, *Deut. 28. 13.* and his threatnings with an exception of conversion and repentance, *Psal. 7. 12.*

What use may we make of this doctrine, of the simplenesse and unchangeablenesse of Gods nature?

First, it ministreth comfort unto the faithfull for strength of their weake faith, whilest they consider that the mercy and clemency of God is in all perfection, and without change unto them; for this is the foundation of our hope and comfort in this life, that he doth not now love, and now hate; but whom he loveth, to the end, he loveth them, *John 13. 1.*

Secondly, it giveth matter of terror unto the wicked, whilest they consider his wrath and severity against them to be in most full measure, the one and the other being God himself. It may also make us fear to offend him, because all his threatnings are unchangeable except we repent.

What is infinitenesse?

Gods infinitenesse.

It is an essentiall property of God, whereby all things in his essence are signified to be without measure and quantity, and consequently, that the substance of God, his power and his wisdom, and whatsoever is in him, is incomprehensible, *Psal. 139. 1 Kings 8. 27. John 11. 7, 8, 9. Rom. 11. 33.*

Wherein doth the infinitenesse of Gods essence especially consist?

In

In immensity or exceeding greatnesse and eternity, or everlastingnesse.

What is his immensity or exceeding greatnesse?

It is an essentiall Attribute or property in God whereby he contains all things, and is contained of nothing, that either is or may be imagined; and consequently is free from increasing or decreasing, & all comprehension of place, being present every where, both within and without the world, and filling all places wholly at all times with his presence, for he is in all places, in heaven and in earth, and the sea and hell, and all at one time; neither can he be contained in any compass of place, (as is a man or Angel or any other creature) but he is in all places, and filleth all places at once, and is beyond all compass of place that we can imagine, 1 King. 8: 27. Ps. 139. 7. & 145. 3. Job 9. 7. Esa. 66. 1. & 40. 12. Jer. 23. 24.

Gods immensity or greatnesse.

Is God every where bodily?

No, for he hath no body.

Is God every where in speculation only?

No, for he worketh in every thing which he beholdeth.

How then is he every where?

He is every where essentially, for his essence is not contained in any place, because he is incomprehensible.

Doth he not remove himself from place to place?

He filleth heaven and earth and all places; therefore he can neither depart from any place, nor be absent from any place.

Is he not half in one half of the world, & half in the other half of the world?

No, but as the whole soul is in the whole body and every part thereof, so God is whole and wholly in every part of the world.

Obj. 1. *If God be every where essentially, then he is in the most filthiest sink and puddle.*

It is no abasing of the glory of his Majesty to say that he is there, no more then it is to the Sun whose beams and light are there, or to a Physician to be amongst those that are sick.

All the creatures of God in themselves are exceeding good, and when he is in the most filthiest sink in the world, he is not in a more filthy then our selves, whether we be sick or sound.

They are his workmanship, and it is no abasement of the workmaster to be amongst his works.

Obj. 2. *If God be every where, why is it said he dwelleth in the heavens? Psal. 11. 4.*

Because his glory and Majesty which is every where alike, shineth most perspicuously and visibly in heaven.

Obj. 3. *It is said, Numb. 14. 42. he is not amongst the wicked.*

He is not amongst them with his grace and favour to protect and defend them, but otherwise by his power and providence he is amongst them to bridle their raging affections, to plague their furious obstinacy, and dispose of their desperate attempts to his own glory, and good of his people.

Obj. 4. *If God be every where at the same instant of time, how is he said to be sometimes near, sometimes farther off? Esa. 56. 6.*

God is said to be near unto us, when by his word or any other means he offereth us grace and favour by them; and when he heareth and granteth our prayers, as *Moses saith, Deut. 4. 7.* What nation is there so great who have God so nigh unto them, as the Lord God is in all things that we call upon him for?

Obj. 5. *If God be in hell, then all goodnesse is there, for he is all goodnesse; and so consequently there is no want of joy in the damned.*

The damned in hell feel no part of his goodnesse, that is, of his mercy and loving favour; but of his power and justice. So that God is in hell by his power and in his wrath.

To what purpose and use serveth this doctrine of the immensity or infinite greatnesse of God?

The consideration thereof should put us in mind, that nothing which is vile and base should be offered unto God in the worship of him. Secondly, it serveth to drive all grosse and idolatrous conceits of God out of our minds, and to detect and bewray the impiety and blasphemy of those persons, who either by making of pictures (as they thought) of God, or by maintaining of them, being made, or by suffering them to stand still without defacing, (especially if it be known) have thereby denied God to be incomprehensible. For those pictures and resemblances of God which ignorant men have forged in their own brain doe tell us, and say, that God may be comprehended and contained within a place; yea, in a small place, or in any place, as a man or other creature, which is most high blasphemy against the Majesty of Almighty God.

What is his eternitie?

Gods eternitie

It is an essentiall property of God whereby his essence is exempted from all measure of time; and therefore is the first and the last, without either beginning or end of days. *1 Tim. 1. 17. Esa. 41. 4. & 44. 6. Psal. 90. 2. Rev. 1. 8. 11.*

In what respect is God called eternall in the Scriptures?

1. That he hath been from all eternitie without beginning, is now, and shall be for all eternitie without end.
2. That all times are present with him continually, and so nothing former nor latter, nothing past, nor to come.
3. That he is the Authour of everlastingnesse unto others, because he hath promised to give his children of his eternall goodnesse, and to have a continuall care of them through all eternitie, and will have a Kingdome in Angels and men whereof shall be no end.

Is it necessary that we should know this?

Yea, that we may here stay our selves with the certain hope of eternall life grounded upon his eternitie.

How may this hope be grounded upon his eternitie?

Very well, for God being eternall, he can for ever preserve us, and seeing he hath promised, he will for ever preserve us, *Ps. 48. 14. & 103. 17.* Hereby likewise are we strengthened not only in the immortality of our soul, but also in the immortality of our bodies after the resurrection, considering that by his everlastingnesse he giveth continuall being to such of his creatures, as he is pleased to give a perpetuall continuance unto.

Why

Why else is God said to be eternall?

That so he might be discerned from all other things created; for nothing is like unto God, as the Scriptures testifie; *Esa. 40. 18. Psalm. 113. 45.*

How is God said to be alone everlasting, seeing Angels and souls of men shall be also everlasting?

In regard of the time to come they are everlasting, but not in regard of the time past; for though they shall continue always, yet they had their beginning, which cannot be said of God; who therefore is called *Alpha and Omega, Rev. 1. 8.*

Their continuance is such as it is not absolute and by it selfe, but proceeding from the power of God, who is able if so he pleased to give unto them an end as well as a beginning, in which respect God is said onely to have immortality, *1 Tim. 6. 16.*

Is it necessary we hold God to be eternall, that so he may be discerned from all things created?

Yea, we hold it in that respect for two causes,

First, because certain hereticks have thought either all the creatures, or some of the creatures at least, to be derived from the very nature and essence of God by propagation, as children from their mothers womb.

Secondly, that all idolatrous cogitations of God may be excluded out of our minds.

What is the life God?

It is an essentiall property of God, whereby the divine nature is in perpetuall action, living and moving in it self; hereof is that speech in the Scripture so often used, The Lord liveth: hereof likewise is that form of asseveration or oath used so often both by God, *Numb. 14. 21. Rom. 14. 11.* and by man, *1 Sam. 19. 6. Jer. 4. 2.* As the Lord liveth; and hereof it is, that the Lord so ordinarily in the Scriptures hath the name of the living God, *Psalm. 42. 2. Jer. 10. 10. Heb. 3. 12. & 10. 31.*

Why is God called a living God?

For four causes; first, because he only hath life in himself and of himself, and all other creatures have life from him; *Psalm. 35. 10. & 36. 9. 1 Tim. 6. 16. John 5. 26.*

Because he is the onely giver of life unto man, *Genes. 2. 7. Acts 17. 28.*

Because he is the God especially (not of the dead, but) of the living; *Mat. 22. 32.* for all live unto him.

To distinguish him thereby from all the false Gods of the heathen, which have no life in them. *Psalm. 115. 5, 6.*

What may be known as touching the life of God?

As all life is active in it self, so the chief life (such as is in the highest degree to be attributed unto God) is operative in three faculties and operations; viz. in understanding, in power, and will.

What then be the attributes whereby this life of God is signified?

His all-sufficiency, and his holy will; the former whereof comprehendeth his omniscience or all-knowing wisdom, and his omnipotence or almighty power.

Of the know-
ledge and wis-
dom of God.

What is the knowledge or wisdom of God?

It is an essentiall property of God whereby he doth distinctly and perfectly know himself, and of and by himselfe all other things that are, were, or shall be, or can be; understanding all things aright, together with the reason of them: *Mat. 11. 27. Heb. 4. 13. Job 12. 13. Psal. 139. 11. John 21. 17. 1 Tim. 6. 16.*

How many things do you conceive of God by his attributes?

Four things. 1. That he knoweth all things. 2. That he can be deceived in nothing. 3. That he most wisely hath disposed and ordered all things, insomuch that he cannot justly be reprov'd in any of them. 4. That he keepeth not his wisdom to himself, but bestoweth it upon his creatures, so that whatsoever wisdom they have, they have it from God.

After what sort doth God understand things?

Not by certain notions abstracted from the things themselves, but by his own essence; nor successively (remembring one thing after another) or by discourse of reason, but by one and the same eternall and immutable act of understanding, he conceives at once all things, whether they have been or not.

How great is this wisdom of God?

It is infinite even as God is infinite, *Psal. 147. 5. Esa. 40. 28.*

What be the branches thereof when it is referred to Gods actions?

Fore-knowledge and counsell, *Act. 2. 23.*

What is the fore-knowledge of God?

That by which he most assuredly foreseeeth all things that are to come, *Act. 2. 23. 1 Pet. 1. 2.* Though this be not properly spoken of God, but by reason of men to whom things are past, or to come.

Is this fore-knowledge of God the cause why things are done?

No, but his will.

What is the Counsell of God?

That by which he doth most rightly perceive the best reason of all things that are or can be, *Job 12. 12, 13. Prov. 8. 14. Ephes. 1. 9.*

For the clearer knowledge of this wisdom of God, what is there further to be considered?

For the better understanding of this attribute, we must consider that the wisdom of God is two-fold. First, it is absolute, and we doe so term it, because by it God can, and doth simply and absolutely know all things from all eternity: *Heb. 4. 13. Psalm. 94. 11.* Secondly, it is speciall, whereby he doth not onely know his elect children as he knoweth all things else, but also he doth acknowledge them for his own, and doth discern them from others, and love them before others; *2 Tim.*

Of which doe the Scriptures properly speak, when they attribute wisdom to God?

They speak then of his absolute knowledge, whereby he doth not onely know always, and most perfectly himself and the whole order of his mind, but also understandeth and knoweth all his works, and the works of all his creatures, past, present, and to come, with all the causes and circumstances of all.

How

Fore-know-
ledge and
Counsell of
God.

The Counsell
of God.

Gods absolute
wisdom and
knowledge.

How doe the Scriptures speak of this absolute knowledge?

The Scriptures speak of it two ways, either of the knowledge itself, or else of the things known, and so they shew first, what and what manner of thing it is, and secondly, what things are known of God.

Now tell me, what knowledge is in God, and what wisdom doth best agree to his divine nature?

The best way to find out that, is first to consider what wisdom and knowledge doth not agree with his nature and essence: for his knowledge and wisdom are infinitely greater then any we can affirm to be in God.

How shall we find what knowledge is not agreeing with his divine nature?

This is the best way; we must consider and set before us all the kinds of knowledge; and all the ways and means whereby any knowledge is to be attained unto amongst men and Angels; then shall we see that the wisdom and knowledge of God are farre more excellent every way, then the most excellent that can be found or thought upon amongst men and Angels.

Declare then by what ways and means we know a thing.

By two ways or means we doe know all that we doe know; one way is by our senses, viz. by hearing, seeing, feeling, smelling and tasting; another way is by our understanding.

Whether doth God know any thing by senses or no?

He cannot, because he is not as man, but is a Spirit, and bodilesse; and therefore hath no senses.

Why then doe the Scriptures speak of the eyes, eares, &c. of God?

Although the Scriptures doe attribute eyes to God whereby he be-holdeth all things, and eares whereby he heareth all things, &c. yet indeed he hath none of all these, but these be figurative speeches used for our capacity and understanding, signifying that nothing is hidden from the Lord.

Whether then doth God know things by understanding or no?

Yea, but not as we doe.

Why, what manner of knowledge is that which we have by our understanding?

It is either an opinion, or a beleef, or a skill and learning.

What is an opinion?

An opinion is no certain and evident knowledge of a thing, but is still doubtfull what to affirm or deny; and therefore such a knowledge is not in God, for he knoweth certainly.

What manner of thing is beleef or faith?

It is a certain, but not an evident knowledge; for look what we beleeve onely, that we doe not see nor know by the light of naturall understanding; therefore it is no evident knowledge; but it is a certain and true knowledge, because he is most true which revealed it unto us; for faith or beleef is a most certain knowledge grounded upon the report of another.

Whether doth this kind of knowing things agree with the nature of God or no?

No, for God knoweth all things in himself and of himself; but not by the report of another.

But say you to skill and learning, that is both a certain and evident knowledge of things; doth not that agree with the nature of God?

No, Such knowledge doth not agree with his nature.

Why so?

Because it cometh by knowledge that went before, and it is gotten by reasoning and debating of things, by defining and dividing, and by searching out the causes of things; but in God is neither before, nor after, first, nor last; and God hath no knowledge after such a sort. Again, our knowledge which way soever it be considered, whether it be a habit in us, or an action in us, is imperfect; for we know not all things, and those things which we doe know we know not all at once, but one thing after another, and yet still but in part.

Declare then in a word, how God doth know all things.

God doth most perfectly know and understand all things at one instant, without any conceit of mind, altering this way or that way.

All our knowledge is a thing distinguished from our mind, and understanding; is it so in God?

No, for the knowledge or wisdom of God is a most simple and perfect essence, yea it is his very essence and substance, and God is all knowledge, all wisdom, and all understanding, infinitely more then all men and Angels can conceive.

Doth God know and understand every thing particularly?

Yea, he knoweth the natures and properties of every particular thing.

How prove you that?

By the Scripture, and by reason: for the Scripture saith, that God saw every thing that he made that it was good; this is not spoken generally of all, but especially of every one creature. Again, reason makes it manifest by three examples in the Scriptures, Gen. 1. First, Adam gave to every living thing a proper name, Gen. 2. 20. according to its proper nature; whereby it appeareth that Adam had a distinct and particular knowledge of every thing: how much more then had God this especiall knowledge of every particular thing, who gave to Adam whatsoever wisdom and knowledge he had?

1 King. 4. 33.

Secondly, Solomons wisdom and knowledge was so great that he was able to dispute, and did thereby dispute of the nature of all trees, plants, fishes, fowls, worms, beasts, and all naturall things; as one that was most skilfull in them: how much more then doth God know all things and their natures particularly, who gave such wisdom to Solomon?

Mat. 10. 29, 30.

Thirdly, our Saviour Christ saith of the Father, that all our haire is numbered by him, and that a Sparrow falleth not to the ground without the will of our heavenly Father; if not without his will, then not without his knowledge.

Whether doth God know all the motions of our will, and our thoughts?

Yea, God doth certainly know the motions of the will, and the thoughts of the heart in all men, and the issue of them all, which is manifest by these places of Scripture following; Gen. 6. 5.

Psal. 94.

Pfal. 94. 11. Pro. 21. 1. Jer. 17. 9, 10. Here of it is that we cannot be the witness of our hearts when we swear by him. *Whether hath God the knowledge of all evils or not?* God knoweth all evils and sins which lie lurking in all mens hearts; and this is manifest by these places of Scripture following; *Psal. 69. 6. Job 11. 11. Psal. 90. 8, 9.* *what if he did not know all these evils?*

It is impossible but he must know them for two causes: First, if he did not, his knowledge would be imperfect. Secondly, if he did not know them, he could not be a just Judge, neither could he reward every one according to his works and thoughts, which to affirm were ungodly and blasphemous.

Obj. That which is nothing cannot be known, but sinne and evil is nothing, (for it is nothing else but a taking away, or failing of good; and it is a meer corruption) and therefore sinne and evil cannot be known of God.

We know what is evil, and we know evil things, and we doe discern them from good things, but we know evil onely by his contrary, that is good; as we know nothing by something, darknesse by light, death by life, sicknesse by health, vice by virtue; thus by the knowledge of good evil is known unto us, and therefore seeing as God (who is the chief good) doth by himself know all good things, he must of necessity also know and understand all the evil that is in all good things.

whether may God know those things which are not?

God knoweth the things which are not, and he doth also truly know the things which shall never come to passe.

What reason can you yeeld for this?

The reason is, because he knoweth all things by his essence, therefore he knoweth all things which are subject to his divine essence and power, and therefore also are possible, but shall never come to passe.

But doth he know them eternally, or in time?

He knoweth them all eternally; that is, for ever and ever, he knew, & doth know them, as the Scripture doth testifie, *Eph. 1. 4. 2 Tim. 2. 19.*

Can you make this manifest by any earthly comparison?

Yea, a builder by virtue of his art doth conceive in his mind the form of a house, which house he will never build; how much more can God doe the same, for God can make more worlds, and he knoweth that he can, and yet he doth it not.

Again, although there were never an Eagle in the City, yet we can conceive in our minds what an Eagle is: much more doth God know all things which are not in act, and which never shall be.

Obj. This is something which you say, but your last similitude of the Eagle doth not hold, for therefore we keep the knowledge of an Eagle in our minds, though all be gone, because the similitude of the Eagle which was sometimes in the City doth still remain in our minds and understandings: But what similitude can there be in the mind of God, of those things which are not, which never were, and which never shall be?

Yes,

ed Yes, the very essence and similitude of God is a similitude of all those things that may be if he will, which he must needs know, for he doth most perfectly know himself. And thus if we consider his power or almighty essence, all things should be done which he can doe and doth know.

Then whether is his knowledge and power the cause of all things, which are, which have been, and which shall be?

29 The onely fore-knowledge of God alone which the Grecians call *Theoretica scientia*, that is, a knowledge beholding all things, is not the cause of things, but his fore-knowledge with his will which the Grecians call *Practica scientia*, that is, a working knowledge, that is the cause of things.

30 *Whether may the knowledge or wisdom of God fail or be deceived at any time, or no?*

The knowledge of God is most certain, and cannot any way be deceived, for all things are known of God as they are, and all things are as they are known of God; and therefore his knowledge cannot any way be deceived; *Heb. 4. 13.*

31 *Obj. But things doe often change and alter, and therefore they are not always as they are known?*

Although things be changed and altered, yet God doth know thereof, and although they change and alter, yet his knowledge doth never alter, nor change, neither is it uncertain.

whether may the knowledge which God hath, be encreased, diminished, or altered?

32 No, it cannot, it is always the same, firm and constant, and can by no means be encreased, diminished, nor altered; for he neither forgetteth any thing, nor is ignorant of any thing, neither is any thing new unto him, for the Scripture saith, all things are always manifest in his sight; *S. James saith (1. 17.)* with God is no change nor shadow of change, therefore his knowledge is always one and the same. *Solomon saith, Many devices are in a mans heart, but the Lords counsell shall stand, Prov. 19. 21.*

33 *But if this knowledge be always one and the same, why doth the Scripture say, that the Lord will forget our sins, and blot them out of his remembrance, and remember them no more?*

These and such like phrases of speech are not to be understood of the simple knowledge of God, as though he should know them no more, but of his judicall knowledge unto punishment; for although hee doth know and remember our finnes always most perfectly, yet he will not know them nor remember them to bring them into Judgement, and so to punish us for them when we doe truly repent; that is, they shall be no more judged or punished, or laid to our charge if we be in Christ, then if he had quite and clean forgotten them, and never did remember them; and these speeches serve to arm us against the despair and doubting of our salvation being truly in Christ.

34 *Where is the wisdom of God specially of us to be considered?*

The

The wisdom of God shineth unto us most clearly in his works of Creation and preservation in the world; and not onely in his works, but also in his Gospel, whereby he calleth and gathereth his Church out of the world to be saved by his Son our Mediator Jesus Christ, *Eccel.* 3. 11. *Psal.* 104. 24. *1 Cor.* 1. 21.

Was this saving wisdom of God known to the Philosophers and naturall wise men in the World?

No, it was not, but onely to the elect children of God.

Is the wisdom of God to be perfectly conceived of us? *Matth.*

11. 25.

No; neither is it communicated to any creature, neither can be, for it is unconceivable, as the very essence of God himself is unconceivable and unspeakable as it is, and his wisdom as we have heard before, is his very essence, that is, his very Godhead or God himself, and that it is unconceivable the Scriptures doe testifie, *Psal.*

147. 5. *Rom.* 11. 33.

What use may we make of this doctrine?

The uses,

First, by this doctrine of Gods unspeakable knowledge and wisdom, the true God is discerned from all false gods, and from all things made, for that is no God which hath not this divine knowledge and wisdom which the Scriptures doe attribute to God.

Secondly, seeing our God is such a God as knoweth all things that are done, said, or thought, and seeth into the most hidden corners and thoughts of our hearts, we must study and learn thereby to drive all hypocrisie and dissembling from us, and to open our hearts to God of our own accord, and to beseech him in his own Sons name to cleanse us from our secret faults.

Thirdly, it must make us to walk always before the Lord according to his will revealed in his Word with great fear and reverence, as men always in his sight and knowledge.

Fourthly, it serveth to confirm our faith and trust in the providence of God, for although we know not what to doe, nor how to doe, nor what shift to make in dangers and necessities; yet God doth, and he hath knowledge enough for us, though we be ignorant, and his wisdom shall succour our foolishnesse if we doe truly and faithfully serve him, *Psal.* 103. 13, 14.

Fifthly, this should be our consolation against the fear of hell and despair, and should uphold in us the certainty of our salvation, because this knowledge and wisdom of God, joyned with his will to save us, is firm and constant, and he knowing all his elect will not lose one of them that are in Christ his Son, *Joh.* 17. 12. *2 Tim.* 2. 19. *Joh.* 10. 27, 28, 29.

What is the omnipotency or almighty power of God?
It is an essential property in God, whereby he is able to effect all things, being of power sufficient to doe whatsoever he willeth or can will, *Gen.* 35. 11. *Deut.* 10. 17. *Nehem.* 1. 5. *Joh.* 8. 3. & 9. 4. & 11. 7. & 42. 15. *Psal.* 115. 3. *Deut.* 4. 35. *Mat.* 19. 26. *Luke.* 1. 37.

Are there any things which God cannot will, or doe?

Yea, three kind of things.

Of the Omnipotency or almighty power of God.

Such

1. Such things as are contrary to his nature, as to destroy himself, and not to beget his Son from eternity.
2. Those things whose actions argue impotency, and are a signe of weaknesse, as to lie, *Tit.* 1. 2. to deny himself, *2 Tim.* 2. 13. to allow wickednesse, *Hab.* 1. 13. to be forgetfull, to doe the works of a increated nature, &c. for the disability of such things confirmeth, not weakneth Gods Omnipotency.
3. Such things as imply contradiction; for God cannot make a truth false, or that which is, when it is, not to be; or a man to be a man and a stone at one and the same time; or Christs body to be a true body, and yet to be in all places or divers places at once, and to be without circumscription and occupying of a place, which is the essentiall property of a body; for one of these being true, the other must be false, and God who is the truth it self cannot work that which is false and untrue; So that Gods omnipotency must always teach us that he is glorious, and true, and perfect, and not the contrary.

In what respects then is God said to be almighty?

1. Because he is able to perform whatsoever he will, or is not contrary to his nature, *Psal.* 135. 6. *Esa.* 40. 28.
2. He can doe all things without any labour, and most easily, *Psal.* 33. 9. & 148. 5. & 143. 5.
3. He can doe them either with means, or without means, or contrary to means, as pleaseth him.
4. There is no power which can resist him.
5. All power is so in God onely; that no creature is able to doe any thing but as he doth continually receive power from God to doe it, *Acts* 17. 28. *Esa.* 40. 29. so that there is no power but is from God.

What mean you when you say, all power is in God? It should seem by that speech that there are more powers in God then one?

That we may rightly understand what power is in God, it were very requisite that we did first consider how many ways this word Power is taken in the Scriptures.

Declare then how or in what sense it is taken in the Scriptures.

In the Scripture this word Power is taken two ways, or in two senses, sometimes for authority which is grounded upon law, by which authority one may doe this or that if he be able to doe it; sometimes it is taken for might and strength, or ability to doe a thing if one hath authority to doe it: and these are distinguished by two words amongst the Grecians and the Latins. For when the Grecians speak of power that signifieth authority and right, *Mat.* 28. 18. then it is called *ἐξουσία*, when they take power for strength, then it is termed by them *δυναμις*; amongst the Latines being taken the first way, it is called *potestas*, being taken the second way, that is, for might or strength, it is called *potentia*, and in English we call them both power. *It seemeth by your speech that they are not onely distinguished, but that they may also be separated the one from the other.*

It is true, for so they are; as for example, a King may have great force and strength, and by his great power he may be able to overthrow and destroy a whole Country or Kingdome over which he

he hath no authority. Again, some King hath power, that is, authority over his rebels, and yet hath not power, that is, strength enough to subdue them; so some perhaps have might and strength enough to govern and rule another mans wife, another mans children, or another mans servant, over which he hath no power, that is, authority. And again, fathers have authority over their own children; all husbands over their own wives; and all masters over their own servants; and yet all have not power, that is, strength and ability to rule them.

I perceive by this which you have said, that in creatures these two may be separated one from the other; and in many times are, but what are they in God?

In God they are not divided, but distinguished; for he hath all power, that is, all authority over all things; and he hath all power, that is, all strength, force, might, and ability to doe all things with all things at his good pleasure; and this power is not given him, but he hath it in himself, and of himself, most perfectly, absolutely, and eternally.

But of what power do we speak when we say that God is almighty: whether doe you mean his right and authority, or his strength and ability, or both?

Both are in God essentially, but when the Scripture speaketh of Gods omnipotency it meaneth (and so doe we) his strength and ability, whereby he is able to doe whatsoever he will, not excluding his right.

If all power or might be in God, tell me how manifold is this power which is attributed to God in the Scriptures.

To speak simply, the power of God is but onely one, and a most simple and single thing, which is his essence and substance; yet for divers respects it is said to be manifold; and it may be considered two ways.

As it worketh always, and can work in God himself; for God in himself doth always understand, will, love, &c.

As it worketh out of God himself in the creatures, as when he created all things, and doth now work in governing all things; and can work, if it please him, infinite things; and of this working of Gods power, do the Scriptures properly speak when they call God almighty.

How many ways may Gods power be considered, as it worketh in himself?

Two ways: First, as it is common to all the three Persons in the Trinity, that is, a power whereby God the Father, the Son, and the holy Ghost doth understand himself, love himself, and work in himself; and these actions doe not differ from the essence of God, for that in God there is nothing which is not his substance.

Secondly, the order working in God himself, is that by which the Father doth beget eternally a Son of his own nature and substance equall to himself: and this power of begetting the Son of God is proper onely to the Father, and not to the Son and holy Ghost.

How many ways do you consider the power of God working out of himself?

That power which hath relation or respect to things created is twofold; the first is a power absolute, whereby he is able to doe whatsoever
Gods absolute power.

soever he will, the other is a power actual, whereby he doth indeed whatsoever he will.

Where doth the Scripture speak of the absolute power of God, by which he can doe more then he doth if he would?

Yea, of such a power speaketh our Saviour Christ, I could pray to my Father, and he could give me more then twelve Legions of Angels: but he would not ask it, and his Father would not give it: see *Mat. 26. 53. Phil. 3. 21.*

How doth the Scripture speak of Gods actual power?

God actual power.

Of this power the Prophets and Apostles make mention, when they joyn his power and his promises together, that is, when they say he is not onely able to perform, but doth and will perform indeed whatsoever he hath promised: and of this power *Paul* doth speak when he saith, That God will have mercy upon whom he will; and every where in the Scriptures we read, that God hath done what he would, given to whom he would; whereby we see that God could and can doe more then he would or will, *Psal. 135. 6.*

How great is this working, or mighty power of God?

Gods power infinite.

It must needs be high and very great, for it is infinite & hath no end.

Declare how it is infinite.

It is infinite two ways, or in two respects: First, in it self, and of it self it is infinite.

Secondly, as it is extended to the creatures, which may be called the object of Gods power, it is also infinite.

Why doe you say it is infinite in it self or of the own nature?

Because the power of God is nothing else but his divine essence, and the essence of God is of his own nature by it self and of it self infinite.

Shew how Gods power is infinite as it is extended to the creatures.

Because the power of God doth extend it self to infinite things, therefore we say that it is infinite.

Declare how that is.

I mean the things which God can perform or bring to passe by his power are infinite, and therefore his power is infinite; for God never made so many, nor so great things, but he could have made more, and greater if he would: as for example, he adorned the Firmament with an innumerable company of Stars, and yet he could have decked it with more; and to speak in a word, God can always perform infinite things more then he doth, if he will, and therefore both in it self, and out of it self, it is infinite.

Whether can this Omnipotency of God be communicated to any creature?

No, it cannot; for to be truly and essentially omnipotent, is proper to God onely, and omnipotency is Gods essence, and therefore whosoever is God is omnipotent, and whosoever is omnipotent must needs be God, whose power is a chief power and infinite; and the power of any creature is not infinite, but finite, and so consequently no creature can be omnipotent, except we would say that a creature or a thing created can be both a creature and a God, or a Creator too; which is both absurd and blasphemous.

If God can doe all things, whether can hee sinne or no; as

to lye and to be unfaithfull in his promises, &c.

God cannot sin, and yet for all that he is still omnipotent, for to sin is no part or point of omnipotency, but of impotencie; to sin is nothing else but to leave the right and perfect way, or to fall from a right and perfect action, which sheweth want of power to uphold himself that doth so; which power is not wanting in God, for he is omnipotent; and being omnipotent, he cannot go from strength to weakness, and from perfection to imperfection, &c. and therefore he cannot sin.

By what Scripture can you prove this that you say?

The Apostle Paul is of that mind that God cannot do all things: his words be these, (2 Tim. 2. 13.) If we beleeve not, yet abideth he faithfull, he cannot deny himself; he doth not say he will not deny himself, but he cannot deny himself; and his reason is, because (as he saith himself) God is faithfull not onely in his will, but also by his nature; and therefore sith God is faithfull, by nature he cannot but stand to his promises which he made according to the good pleasure of his will, and by nature he is omnipotent; therefore he cannot be impotent: by nature he is good and the chief good, therefore he cannot become evill, nor do evill.

But whether can God be moved, or be subject to passions or sufferings or no?

He cannot, for the power whereof we speak, when we say that God is omnipotent, is altogether active and not passive; neither can any passive power be in God: and to this effect speaketh Saint Augustine, when he saith, *Dicitur Deus omnipotens faciendo quod vult, non patiundo quod non vult*; that is, God is called omnipotent in doing what they will, not in suffering what he will not.

Some say that God can sin, but he will not, and that he can be subject to passions, but he will not, and that he can do whatsoever can be imagined or thought, but he will not; what say you to those?

Of them I say nothing, but their opinion is both foolish and ungodly; for God cannot do any thing which disagreeeth from his nature, and therefore he cannot sin, &c. Rom. 19. 15. not because his will is against it, but because it is against his nature and naturall goodnesse; 1 John 1. 5. Deut. 32. 4. Heb. 1. 13. therefore do the Scriptures deny any iniquity to be in God, and Saint Augustine saith to that effect, *Deus injusta facere non potest, quia ipse est summa justitia*; that is, God cannot be unjust, because he is most just and righteousness it self.

Obj. But yet for all this, God doth in some sort will sinnes, for he doth not permit it against his will; and besides that, he commanded some things which were sinnes, as Abraham to kill his innocent sonne, and Shimei to curse David; did he not?

So far forth as God doth command, or will, or work any thing, that thing is not sin in God; for he both willeth and worketh in great wisdom, and according to his most holy will; and therefore no action can be sin in God, but every action of God is most holy and good; and so saith the Scripture, Psal. 145. 17.

To what use serveth the doctrine of Gods omnipotencie?

The uses.

The uses of this doctrine are many. It serveth,

1. To sustain and strengthen our faith in Gods promises, that we should not doubt of our salvation, because God can do, and he will do what he hath promised, and he hath promised eternall life to the faithfull.
2. To teach us that we should not despair of the things that God doth promise, either in respect of our own weaknesse, or in respect of the apparent weaknesse of the things that God hath sanctified for our good: for whatsoever God as a Father hath promised, that same as Almighty, he can and will see performed; *Jos. 23. 14. Num. 23. 19.* This did strengthen *Abrahams* faith greatly; for *Paul* faith thus of him, he did not doubt of the promise of God through unbeleef, but was strengthened in the faith, and gave the glory to God; being fully assured that he which had promised, was also able to do it, *Rom. 4. 20, 21.*
3. To stirre us up to pray, and to call for those things which God hath promised us without any doubting; for in our prayers we ought always to have before our eyes the promises of God, and the Almightinesse of God. The Leaper was perswaded onely of Christs power, he knew not his will; and therefore he said, Lord if thou wilt thou canst make me clean, and he was made clean, *Mat. 8. 2.* How much more shall we obtain those things which we ask, if we be perswaded of his power, and doubt not of his promises?
4. It serveth both for a spurre to do well; considering that God is able to save; and a bridle to restrain from evill, seeing he hath power to destroy: Fear not them, faith our Saviour, that can kill the body, &c.
5. It serveth in prosperity to continue us in our duties, that we abuse not Gods blessings, because as he gave them, so he is able to take them away again; as *Job* acknowledgeth, *Job 1. 21.*
6. To make us undergo the Crosse with patience and cheerfulness, and to hope for help in the midst of adversity and death, because he which hath promised to hear and help us is also able to do it, though we see not how; for he is omnipotent, and therefore able to deliver us of all our troubles. *Psa. 50. 15. Job. 10. 29. Dan. 3. 17, 18, & 4. 32.*
7. To keep us from despairing of any mans salvation, although he seem to be rejected of God, and to make us walk in faith and fear, because God is able to raise him up that is down, and to cast us down that stand; and so *Paul* doth reason from Gods omnipotency, about the rejection and election of the Jewes and Gentiles, *Rom. 11. 23. 25.*
8. It serveth to confirm all the Articles of our Christian Faith, the summe whereof is contained in the Creed.

Of Gods will.

Thus much concerning the all-sufficiency of God, what is his will?

It is an essentiall property of God, whereby of himself and with one act he doth most holily will all things, approving or disapproving whatsoever he knoweth, *Rom. 9. 18. James 4. 15. Eph. 1. 5.*

What learn you of this?

First, that nothing cometh to passe by meer hap or chance, but as God in his eternall knowledg and just will hath decreed before should come to passe.

Secondly,

Secondly, that whatsoever cometh to passe, though we know not the causes thereof, and that it be contrary to our wills, yet we should bear it patiently, and therein submit our wills to the good will and pleasure of God.

How is the will of God distinguished?

Into his secret or hidden, and his revealed or manifest will; the former is known to himself, by which he willerth divers things, which man neither doth know, nor is to aske a reason of; and of this the Scripture speaketh thus, If so be the will of God, 1 Pet. 3. 17. The latter is the guide of man in all his actions containing Gods Commandements, wherein is set down what we ought to doe or leave undone; as also his promises which we ought to beleieve, Deut. 29. 29.

It not the secret will of God contrary to his revealed will?

No, in no wise; It differeth in some respects, but it is not another will, much lesse contrary.

How differeth it?

The secret will of God considereth especially the end, the revealed will the things that are referred to the end; and the secret will of God is the event of all things, where the revealed will is of those things only which are propounded in the word, as to beleieve in Christ, and to be sanctified, &c. John 14. 1. 1 Thess. 4. 3.

It may seem that the revealed will of God is sometimes contrary to it selfe, as when God forbiddeth murder and theft, yet God commandeth Abraham to kill his Sonne, and the Israelites to take the goods of the Egyptians.

Here is no contrariety; because God in giving a Law to man giveth none to himself, but that he may command otherwise: therefore the Law hath this exception, that it is always just, unlesse God command otherwise.

But it seemeth that the secret will of God is often contrary to the revealed will, seeing by the former many evill things are committed, and by the other all evill is forbidden.

In as much as by the providence of God evill things come to passe, it is for some good, as Gods glory, or good of the Church, or both; in which only respect they by the providence of God are done, or suffered to be done.

How then doth God will that which is good, and that which is evill?

He willerth all good so far as it is good, either by his effectuell good pleasure, or by his revealed approbation; and that which is evill, in as much as it is evill, by disallowing and forsaking it; and yet he voluntarily doth permit evill, because it is good, that there should be evill; Acts 14. 16. Psal. 81. 12.

Is there any profit of this knowledge of Gods will?

Yea, great profit for us to know what God will have us to doe, and what he will doe with us, and for us, is a thing wherein standeth our salvation, therefore we are willed by the Apostle to enquire diligently after the same, Rom. 12. 2.

But the same Apostle in the eleventh Chapter, vers. 34. before saith, Who hath known the mind of the Lord, or who was his Counsellor? that is to say, none: therefore it seemeth that the will of God cannot be known; and consequently, that it may not be sought after.

Indeed by that we learn not to search into the secret counsels of God, which he never revealed in his word, neither hath promised to reveal in this world; but after the revealed will of God, which he hath vouchsafed to make known in his word, we may and ought to enquire of God; as for the will and counsel which he hath kept to himself, we may admire and adore it with *Paul* and *David*; but that we may not search after it, is manifestly proved by these places following: *Acts* 1. 7. *Exod.* 33. 18, 19, 20. *Job* 21. 23.

Whether can Gods secret will be known or no?

If he doth reveal it, it may.

How doth God reveal his secret will?

Two ways. First, sometimes by his Spirit, as when he shewed his Prophets many of his judgements that were to come. Secondly, sometime by the thing it self which he willeth, or by the effects of his will; as when a thing doth fall out which was before unknown: as for example, a man doth not know before it come, whether he shall be sick or not, or of what disease, or when, or how long, but when all these things are come to passe, then it is manifest what was Gods will before concerning that matter.

Shew me what is our duty in respect of this secret will of God.

Our duty is two-fold: First, we must not curiously search after the knowledge of it, but worship and reverence it.

Secondly, before it be made manifest by the effects, we must generally rest quietly in the same.

Shew me how by an example.

Thus a Christian must resolve with himself, Whatsoever the Lord will doe with me; whether I live or die, whether he make me rich or poor, &c. I rest content with his good will and pleasure.

What must we doe when his will is revealed unto us?

Then much more must we rest in it, and be thankfull for it, as *Job* was, who said, The Lord hath given and taken, even as it pleaseth the Lord, &c. *Job* 1. 21.

What call you the revealed will of God?

The revealed will of God is two-fold: the one is that which is properly revealed in the Law, that is, what God requireth to be done of us; and therefore it is called the Law: and after this we must enquire. The other is in the Gospel, which sheweth Gods will towards us, and what he hath decreed of us in his eternall counsell as touching our salvation.

God indeed by his Law hath made it known what his will is, that of us must be done and fulfilled; but hath he revealed in his word what is his will and pleasure towards us?

Yea, he hath so, and that is proved by these places of Scripture following, *John* 6. 40. *Ephes.* 1. 5. *Matth.* 3. 17. *John* 5. 39. and after

after the knowledge of this will of God we must diligently enquire.

But whether may this will of God be known of us or not?

Yes, it may, for as it is revealed in the Scripture, so it is also confirmed and sealed before our eyes in the Sacraments, and the daily benefits which we receive from the Lord.

And is this sufficient to persuade us to believe his will?

No, for except the Lord doth persuade us by his holy Spirit we shall neither believe it, nor know it, as appeareth by these places of Scripture, 1 Cor. 2. 16. Mat. 11. 25. but if we have the Spirit of God, there is no need to goe up into heaven, or to goe beyond the Sea to know it, because the word is near unto us, in our hearts, as Paul saith, Rom. 10. 6, 7, 8. For touching the matter of our salvation, the will of God is so clearly laid open in the preaching of the Gospell, that it needs not to be more clear.

If at any time we cannot know nor understand this will of God, as touching our salvation, in whom is the fault?

The fault is in our selves, and the reason is because we are carnall and naturall, and destitute of the Spirit of Christ; for Paul saith, The carnall and naturall man cannot perceive the things of God; but if the Spirit of Christ doth come, and open our understanding, and correct our affections, we can no longer doubt of his will; and therefore the Apostle immediately after addeth, and faith, but we have the mind of Christ.

Whether is this will of God made known to every one of Gods children particularly or no?

Yes, it is, for Paul having the Spirit of Christ saith, that this will of God was manifested unto him, when he saith, Gal. 2. 20. Christ loved me, and gave himselfe for me; and to the Corinthians he saith, but God hath revealed them: that is, the joyes of heaven to us by his Spirit, 1 Cor. 2. 9.

How doth this prove that we can have this knowledge?

Very well, for if all the Elect are led by the same Spirit that Paul had, it will also persuade them of this will of God as well as Paul.

But how prove you that they have the same Spirit?

That the same Spirit is given to all the elect, I prove it out of the Prophet *Esaie*, who saith thus, My word and my Spirit shall not depart from thy mouth, nor from thy seed for ever. *Esa. 59. 21.* which is such a blessing, as no blessing can be desired in this world greater, more excellent or more heavenly; for when we are once armed with the knowledge of this will of God, we shall passe through fire and water without any danger, *Esa. 43. 2.* we shall overcome the world and death, and triumph over our enemies, as Paul did, *Rom. 8. 38, 39.*

Whether are there more wills in God then one, or no?

The will of God in some respects is but one, and in some respects it is manifold.

How is it but one?

For the better determining of this point, we must first consider how many significations there be of this word, Will, in God.

1. It signifieth the faculty or ability of willing in God; and so it is God himself, and the very essence of God, and so his will is but one.
 2. It signifieth the act it self of willing, and if it be so taken it is all but one, for God doth that in one and that eternall act, will whatsoever he will.
 3. It signifieth the free decree of his will, concerning either the doing or the suffering of any thing to be done; if we take it in this sense the will of God is still but one, and that eternall and immutable.
- May we call the decree of Gods will, the will of God? *Yes.*
 Yea, very well; as the Testament of one that is deceased is called the last will of the Testator, because it is the firm and last decree of the Testators will, and mind; concerning the disposing of his goods; and the Scriptures doe make the will of God, and the counsell or decree of his will to be all one; as appeareth in these places following, *Esa. 46. 10. Acts 4. 27, 28. John 6. 40.*

How is the will of God manifold?

There be two respects chiefly for which the will of God is said to be manifold, or more then one.

1. First, for the divers kinds of things which God doth will, and hereof it is, that it is called sometime the will of God concerning us, and sometime the will of God done by us. The first is his favour and love towards us in Christ Jesus, in which he willet and decreeth that we shall be saved through his Son: of this Christ speaketh, *Joh. 8. 40.*
2. The other which he will have done of us, is that which is expressed in his Word, and that is to beleeve in Christ, and to walk in his laws, *Psal. 143. 10.* of which David saith thus, *Teach me to doe thy will because thou art my God;* and Paul saith, *Rom. 2. 18. Thou knowest his will, that is, his law.*

Which is the other respect for which God is said to have many wills?

The will of God is said to be manifold and divers, for that those things which he doth seem to will them after divers sorts, and not after one and the same manner; first, after one manner he doth will good things, and after another manner he doth will evil things.

How is this?
 He willet good things properly and absolutely by themselves and for themselves; he willet evil things for another end, and that is for good too; and the first is called the good will of God, and acceptable to himself; the latter is called the permissive will of God, or a voluntary permission in God, because he is not compelled or constrained against his will, to will them. Again, sometime he willet simply and absolutely; sometimes he seemeth to will conditionally, and some things he revealeth at one time, some at another; and some things he doth for which he giveth a reason, and the reasons of some things are secret to himself only and forever.

Why then belike you grant that in God there be many wills?

No, I deny that; for although in those afore said respects the will of God is said to be manifold for our understanding, yet for all that indeed and in truth the will of God is but one onely, and that most constant

stant, eternall, and perpetuall: as for example, he willed some things in the old Testament; he hath willed other things in the new Testament, yet one and the same will in God decreed both. Again, his will was that some things in the old Testament should last for a time, that is, to the coming of Christ; or, as the Apostle saith, to the time of reformation, *Heb. 9. 10*. But he willeth that the things of the new Testament shall last to the end of the world, and yet one will in God decreed both these from everlasting. Again, although God seemeth to us to will some things absolutely and simply, and some things conditionally, yet in truth to speak properly, all things whatsoever God willeth he willeth absolutely and simply; and whereas he is said to will some things conditionally, that is to be referred to the manifestation of his will, for there is not in God any conditionall will, but only that which openeth his will in this or that, or on this or that condition; for a condition in God is against the nature of his eternall kingdome and knowledge.

Obj. God commandeth many things to be done which are not done, so that there is a will declared in his word, and there is another in him forbidding or hindering that which he commandeth in his Law, should and therefore there are in God many wills.

The things which God commandeth are of two sorts: some are absolutely commanded, without any condition expressed or concealed, as that *Moses* should raise all things about the Tabernacle to be made according to the pattern given him in the Mount; other some things are commanded and set down with condition, as when Christ saith, *Mathe 10. 17. 19.* If thou wilt inherit eternall life keep the Commandments, and the Law saith, Doe this and this, if thou wilt live; and these are propounded conditionally to all, as well the elect as the reprobate. God's absolute will is always one and the same.

Ans. And are they propounded to both after one sort? No, nor so; for although they be given to the elect with condition, yet the will of God to them is absolute, for Gods will simply is, that all his elect shall be saved, if not always, yet at the last; and because of their own strength they cannot doe the Commandments of God, therefore God doth give them strength by his Spirit; and because by this strength they cannot doe Gods will perfectly, therefore it is fulfilled for them by Christ, which is made theirs by faith, and in whom God doth accept their broken and imperfect obedience, as if it were whole and perfect.

But as for the wicked and reprobates it is not so with them, for although God doth give them a law to obey, and doth promise them life if they doe obey it, yet his will to them is not so absolute, that they shall keep it, neither shall they obtain the promises either in themselves or in Christ.

But doth not God mock and delude the Reprobate, when he willeth them in his law to doe that which yet is not his will to be done?

No, he doth not delude them; for although he doth not shew what he will absolutely have done of them, which is properly his will indeed;

indeed, yet by his law he doth teach what is their duty, and the duty of all men, adding moreover that whosoever shall neglect and fail in this their duty, he sinneth grievously against God, and is guilty of death.

Can you make this plain by some instance, or example, or any Parable in the Scripture?

Yea, it is manifest in the Parable of the Kings supper, and the bidden guests; they which were first bidden and came not, were not deluded by the King, because he signified unto them what he liked, and what was their duty, but yet he did not command that they should be compelled to come in, as the two sorts which were bidden afterwards: where we see that the Kings will was not alike in bidding the first as it was in the second, for in calling the latter sort his will was absolute that they should come indeed, and so caused, that they did come; but to the first he onely signified that he liked if they had done it.

How doe you apply this to the matter in question?

I apply it thus, as it cannot be said that the first bidden guests were mocked by the King, although his will was not so absolute for their coming, as it was in calling and commanding the second sort of guests; so it cannot be said that God doth delude and mock the Reprobate in giving them a law to obey, although it be not his absolute will that they should come and obey the law; for it is sufficient to leave them without excuse, that they know what is acceptable to God, and what is their duty to God, who hath absolute authority and power over them and over all.

Obj. God commanded Pharaoh to let Israel goe, and yet his will was to the contrary, therefore there were two contrary wills in God, one revealed, the other concealed.

It followeth not, for the will of God was one onely, and most constant, and that was that Israel should not be sent away by Pharaoh, and so that was fulfilled; as for the Commandement given to Pharaoh, it was a doctrine to teach Pharaoh what he must have done if he would avoid so many plagues, and yet showed him his duty, and what was just and right to be done, but it was no testimony of the absolute will of God.

Whether God doth will evil.

whether doth God will evil or sin, or no?
Before we can answer to this question, we must consider of three things.

1. How many ways sin may be considered.
 2. How many things are to be considered in sin.
 3. How many ways one may be said to will a thing.
- Go to then, shew first how many ways sin is to be considered:*
Sin is to be considered three ways.
1. As it is of it self sin, and striving against the law of God.
 2. As it is a punishment of sin that went before, for God doth oftentimes punish one sin with another.
 3. As it is the cause of more sin following, *Rom. 1. 26.* for one sin doth beget another, as one Devill calleth seven Devils, *1 Thess. 2. 11.*

Now declare how many things you doe consider in sin.

In every sin there be three things.

The

The action, and that is either inward, or outward: the action which we call inward is threefold; either of the mind, as evil thoughts; or of the heart, as evil affections and desires; or of the will, as an evil choice, or consent to sin. The actions which we call outward, are the actions or work of the senses fighting against the law of God.

1.

The second thing in every sin, is the deformity or corruption of the action; that is, when the action doth decline from the rule of Gods law, and this properly is sin, or the form of sin.

2.

The third thing in every sinne, is the offence or guiltinesse thereof, whereby the party offending is bound to undergoe punishment; this guiltinesse and obligation whereby we are bound to undergoe the penalty of sin, hath its foundation in sin it self, but it ariseth from the justice of God, *Rom. 6. 23.* who in his justice rewardeth sin with death, as justice indeed giveth to every one his due.

3.

Now come you to your third point, and shew how many ways one is said to will a thing.

We are said to will a thing two ways; either properly, for it self, or improperly, for another end.

What mean you by a proper willing of a thing?

We do will a thing properly for it self, or for it own sake; when the thing which we will or desire is of its own nature to be wished and desired; as for the body, health, food, apparell, and such like; or for the soul, faith, repentance, patience, &c. We doe will a thing improperly, when the thing which we will is not of it self to be wished; but yet we will have it for some good that may come thereof: as for example, we will the cutting off some member of the body, not because of it self it is to be wished, but for the health of the body which doth follow that cutting.

What difference is there between these two wils?

There is great difference, for those things which we will properly, we love and approve them, we encline unto them, and we delight in them; but that which is known of it self to be evill, our will is not caried unto that with love and liking, but doth decline from it; and where-as a man willet a member of his body to be cut off, we may rather call it a permission then a willing, and yet a willing permission.

You have shewed how many ways sin is to be considered; how many things are to be considered in every sin, and how we are said to will a thing:

Now let me hear what you say to the matter in question; that is, whether God doth will sin or no?

Before I answer directly to your question, I think it is not amisse to shew what every one must carefully take heed of in answering to this question, for in answering there is danger.

Let me hear what dangers must be avoided in answering?

There are two; and every one must avoid them, and sail between them as between two dangerous rocks.

The first is this, we must take heed lest we make God the author of sin by affirming that he willet sin, as the *Libertines* do, and as *Adam* did *Gen. 3. 12.* for that were the next way not only to put off our sins from our selves, and lay them upon God, but also to cast off all conscience of sin,

sin,

fin, and all fear of God, then the which nothing can be more blasphemous against God and pernicious to our selves.

What is the second thing to be avoided?

The other is this, we must take heed that we affirm not any evil to be in the world which God knoweth not of, or whether God will or no, for that were to deny Gods omnipotency, and all-knowledge.

These are two dangerous rocks and heresies indeed, but now I expect a direct answer to the question.

That cannot be at once, but by going from point to point according to our former distinction of sin, and willing.

Very well then; declare first of all, what things God doth properly will which of themselves are to be willed.

1. God doth first and chiefly will himself; that is, his own glory and Majesty, as the end for which all things are, and this he is said to will properly; that is, he loveth it, advanceth it, and delighteth in it: and to this purpose serve all those Scriptures which command us to sanctifie

1 Cor. 10. 31. his name, and to adore his glory, as in *Esa. 58. 11. Pro. 16. 4. Rom. 11. 36.*

2. Besides himself he doth properly will all other things which he made, and which he doth himself, inasmuch as he doth approve them, and love them, as appeareth by these places following, God saw all that he made, and it was good, and therefore gave a Commandement that one should preserve another, by multiplying and encreasing. Again, it is said, whatsoever the Lord will that he doth, therefore whatsoever he doth that he wills, and although he hateth evil, yet he doth properly will and love that good which commeth of evil; that is, his own glory, and the salvation of his people.

Whether doth God will punishments or no?

Yea, his will is the first and efficient cause of all punishment: which is proved by this reason and argument; every good thing is of God, every punishment being a work of justice is a good thing, therefore every punishment is of God, and he doth will it.

What say you to the words in Ezekiel 18. 23. 32. I will not the death of a sinner?

That place is to be understood onely of the elect, for properly indeed, God doth not will their death, and therefore to keep them from death, meaning eternall death, he giveth them repentance.

Whether doth God will sin as it is a punishment of sin that went before?

Yes, he doth, and it is usuall with God to punish one sin with another: as for example, the hardning of *Pharaohs* heart was a sin in *Pharaoh*, and God brought it upon him not as a sin, but as a punishment of his former sins.

You say that every sin is an action or deed, which is either inward or outward, whether doth God will that or no?

So far forth as it is an action onely God doth will it, but not the corruption and deformity of the action; for in him we live, move, and have our being, *Acts 17. 28.*

But whether doth God will sin properly, as it is a transgression of the law, and a corruption in the action or no?

No, he doth not, neither can he, for it is against his nature, and
to

to this effect serve these places of Scripture following, *Psalm. 5. 5. Heb. 1. 15. 1 Job. 1. 4.* and reason doth confirme it many wayes; for look what God doth will properly, he loveth and alloweth it; but God hateth and damneth sin as the Scriptures witnesse, and therefore he doth not will it properly, *Zach. 8. 17.* Again, he hath sent his Son to take away the sins of the world, and to destroy the works of the Devill, therefore he doth not will them.

Lastly, if God should properly will sin, then he must be the author of sin, but he is not the author of sin, for the Scriptures do never attribute sin unto God, but unto the devil & unto men, *Ro. 9. 14. 1 Job. 2. 16.*

But although God doth not properly will sin, yet he doth willingly permit sin; doth he not?

Yes; but for the better understanding how God doth permit sin, we must consider how many ways, or in how many senses one is said to permit a thing, and that is three ways.

To permit is sometime of two good things, to grant that which is lesse good, although it were against our will: as for example, a man would bring up his son in learning, rather then in warfare or in any other occupation; but because his son hath more mind to an occupation then to learning, and doth crave of his father to go to some occupation, or to be a Soldier rather then a Doctor, his father doth grant him his desire, but he had rather have him to be a Scholar: And this is a kind of permission and suffering; but this permission ought rather to be called a will indeed, for that which is lesse good, (yet because it is good) he doth will it, and approve it, and it is a true object of his will; and it may be called a permission in respect of that will which had rather have had the greater good.

And is thus God said to permit sin in this sense?

No; by no means; for sin (as it is sin) hath no shew of good in it which may be compared with a greater good.

Which is your second way of permitting?

Sometimes to permit is to grant one evil to go unpunished; that many & more grievous evils thereby may be prevented; as many times Princes & Magistrates are wont to do: and so some do think that God hath granted some sin to be done without danger or threatening of punishment; lest more and more hainous mischiefs should ensue.

And are not you of that mind?

No; God forbid I should; for the Apostles rule is both generall and true, We must not do evil that good may come thereof, lest we be damned; justly therefore no man may by the law of God admit any sin to avoid another, *Rom. 3. 8.*

What is your third way of permitting?

To permit doth sometime signifie not to hinder and stop evil when we may, and so God is said to permit sin, because he could by his glade hinder and prevent sins that none should be committed, and yet he doth willingly permit us in our nature to sin: That God doth thus permit sin, it is evident by these places of Scripture, *Psalm. 81. 11, 12. Acts. 14. 16.* That he doth permit them willingly, and not constrained thereunto, these places do shew, *Rom. 9. 19. Psalm. 46. 10.*

For

For what cause doth not God hinder sin, but permit it?

Not without cause, but that he may use our sins (which is his infinite goodnesse and wisdom) to his own glory: for hereby his justice in punishing of sin, and his mercy in pardoning of sin is made manifest and known, to the great glory of God and praise of his Name.

Whether doth God alter his will at any time or no?

For the better understanding of this question, we must consider two things. First, how many ways our will is changeable. Secondly, the causes that move us to change our wills.

Very well, declare the first, how many ways our wills are changeable?

The will of a man is changeable two ways: First, when we begin to will a thing which we did not will before. Secondly, when we leave to will that which we willed before.

Now shew what be the causes thereof, and first why a man doth will that which he willed not before.

The causes of these be two, first our ignorance, because we do know that to be good afterward which we knew not before to be good, and then we will that which we could not before; for, *ignoti nulla cupido*, of that which is unknown there is no desire. The second cause ariseth from the alteration of nature, as if that which was hurtfull to us at one time became profitable to us at another time, then we will have that at one time, which we would not another: as for example, in summer our will is inclined to cold places, but in winter our will is altered, and doth affect and desire the warm.

Whether is there any such cause in God to make him change his will, before or not?

No, neither of these causes can be in God; not the first, for he doth most perfectly know all things from all eternity, not the second, for there is nothing in God for which any thing may be found to be profitable or hurtfull, he is always the same, having need of nothing, and therefore he cannot will any thing that is new to him, and consequently his will is not changeable.

But what say you to the second way of changing our wills; that is, of leaving a will that which before we had determined, whereof cometh that?

For this there may be yeelded two reasons. 1. We do change our wills of our own accord, because the latter thing doth seem to us to be better then the former. 2. Being constrained or against our minds we do oftentimes change our wills, because our first counsell was hindred by some chaffe event, that could not have his due effect.

Whether are any of these two causes in God, that for those he should change his will?

No, God doth neither of his own accord, nor yet by constraint change his will, but his decrees are, and ever have been, and always shall be fulfilled, and none shall hinder the will of God, for it doth always remain one and the same, and this doctrine is most strongly guarded and fenced with these places of Scripture, *Num. 23. 19. v. 19. Sam. 15. 10. Mal. 3. 6. Esa. 46. 10. Rom. 11. 29.* *Paul saith, 1 Tim. 2. 4. It is the will of God that all men should be saved, and come to the knowledge of the truth, and yet all are not saved; therefore Gods will is mutable.* IF

If this place be understood of Gods revealed will, then the sense is this, that God doth call all men by the preaching of his word to the knowledge of his truth, and to eternall salvation, if they will beleieve in Christ: but if it be understood of the secret will of God, the sense may be three-fold; First, all men, that is, of all sorts and degrees, he will have some. Secondly, so many as are saved, all are saved by the will of God. Thirdly, God willeth that all shall be saved; that is, all the Elect: for in the Scriptures, this word *all*, is put sometimes for the Elect, without the Reprobate; as *Rom. 5. 18. Cor. 15. 22.*

What is there comprehended under the holinesse of Gods will?

Holinesse is a generall attribute of God, in respect of all the speciall properties of his nature, in respect whereof he most justly loveth, liketh, and preferreth himself above all: unto which most holy will must be referred both affections, (to speak according unto man) as love and hatred; with their attendants, goodnesse, bounty, grace and mercy on the one side; displeasure, anger, grief and fury on the other: and also the ordering of those affections, by justice, patience, long-suffering, equity, gentlenesse, and readinesse to forgive.

The holinesse
of Gods will.
Esa. 6. 3.
Psal. 145. 17.

What instructions doe you draw from the holinesse of God?

That as every one cometh nearer unto him in holinesse, so they are best liked and loved of him, and consequently it should breed a love in our hearts of holinesse, and hatred of the contrary.

1.

That this ought to kill in us all evill thoughts and opinions which can rise of God in our hearts, seeing that in him that is holinesse it self, there can be no iniquity.

2.

Wherein doth the holinesse of God especially appear?

In his Goodnesse and Justice, *Exod. 20. 5, 6. & 34. 6, 7. Nahum 1. 2, 3. Jer. 32. 18, 19.*

What is Gods goodnesse?

It is an essentiall property in God, whereby he is infinitely good in and of himselfe, and likewise beneficiall to all his creatures; *Pf. 145. 7. Mark 10. 18. James 1. 17. Mat. 5. 45. Psal. 34. 9.*

Of Gods
goodnesse.

How many ways then is the goodnesse of God to be considered?

Two ways: either as he is in his own nature of himself simply good and goodnesse it self, (i. so perfect, and every way so absolute, as nothing can be added unto him) or else as he is good to others: both ways God is in himself a good God, but especially for his goodnesse towards us, he is called a good God, as a Prince is called a good Prince.

Shew how that is.

A Prince may be a good man if he hurt no man, and liveth honestly, &c. but he is not called a good Prince except he be good to his subjects, that is, if he be nor milde, gentle, liberal, just, a defender of the godly, a punisher of the wicked; so that the good may live a quiet and a peaceable life in all honesty and goodnesse: so the Scriptures call God a good God, because he is not only good in himself, yea and goodnesse it self, but also because he is good to others; that is, milde, gracious, merciful, his nature is not cruell, savage, nor bloody towards us, but most milde, pleasant, sweet, and such as may allure all men to trust in him, to love him, to call upon him, and to worship him. *Psalme 16. 11. 34. 9.*

1 Tim. 3. 2.

Is nothing good but God?

G

Nothing

Nothing of it selfe, and perfectly, *Matth. 19. 17.* howbeit, by him, and from him, doe come good things. *Gen. 1. ult.* which have not their goodnesse of themselves; for whatloever goodnesse is in the creatures, it is of God the Creatour; and they are so farre forth good, as they are made good by God, and are made partakers of his goodnesse. *1 Cor. 4. 7. James 1. 17.* Again, that goodnesse which is in the things created, whether it be naturall or supernaturall, is imperfect and finite, but the goodnesse of God is most perfect and infinite; and therefore onely God is truly good, and goodnesse it self: yea, he is *Summum bonum*, that chief good of all to be desired.

Is the goodnesse of God extended unto all creatures?

Yea, it is so; and as this is known by daily experience, so it is witnessed by the Scriptures following, *Psal. 119. 64. & 145. 15. Mat. 5. 45.*

Hath God shewed his goodnesse to all alike?

No, for the things created are of two sorts; either invisable, or visable; invisable as Angels, unto whom the Lord hath given more excellent gifts then to the other.

And was his goodnesse parted equally among them?

No, for some he suffered to fall into sin, for which they were thrust down from heaven to hell, *2 Pet. 2. 4.* others he hath preserved by his grace, that they should not fall away from him.

Is his goodnesse alike to his visable creatures?

No, for of them some are endued with reason, as mankind, some are void of reason, and therefore is man called a Lord over the rest of the creatures.

Is the goodnesse of God alike to reasonable creatures?

No, for of them God in his mercy hath chosen some to eternall life, whom he hath purposed to call effectually in his time, that they may be justified and glorified by Christ; others he hath in his justice left to their sins without any effectually calling, to perish for ever.

What testimony of Scripture have you that Gods goodnesse is farre greater to the Elect, then to the Reprobate?

It appeareth by the words of our Saviour Christ, *Mat. 13. 11.* and of the Prophet *Asaph, Ps. 73. 1.* yet God is good, that is, singularly good, to *Israel*, even to the pure in heart, but God makes his Elect onely to be pure in heart, *Psal. 51. 10.*

Doth the goodnesse of God towards all men turn to the good of all men?

No, for in the Reprobate Gods goodnesse is turned into evill, and serveth to their destruction, *2 Cor. 2. 15.* and that is through their own fault, for they doe contemn and altogether abuse the goodnesse of God, and for all his goodnesse bestowed upon them continually, they never trust him, nor trust in him. *Rom. 2. 4. Psal. 106. 13.*

How may we use the goodnesse of God to our good, and to our salvation?

If we have the goodnesse of God in a true and worthy estimation, if we use it with fear and reverence, and thereby learn to repent us of our sins, and to repose all our trust and confidence in the Lord for his godnesse, then shall all things, yea, even our sinnes work for our good; *Rom. 8. 28.*

What use must we make of Gods goodnesse?

It teacheth us that we have and doe serve a true God, for he is no true God that is not so good as our God is.

We learn hereby, that by this goodnesse of his, he useth all things well.

If our God be so good, we should be ashamed to offend him, as it is intolerable to hurt an infant that is innocent and harmlesse; so it is most intolerable to requite the Lords goodnesse with evill.

If God be so good, and goodnesse it self, we must trust him, and trust in him; for we will repose trust in good men, and shall we not much more in our good God?

It teacheth us never to lay the fault upon God for any thing, nor to complain of Gods dealing, for he is always perfectly good; and all that he doth is perfectly good, whatsoever men judge of it.

Seeing God is good to us, we ought to be good one towards another.

To what end is it, that the goodnesse of God is not to all alike?

It serveth to the adorning and beautifying of Gods Church.

It serveth to the maintenance of mutuall love, and society amongst men; for if the goodnesse of God were to all alike, then one could not help another, and to this end serves the variety of gifts.

It maketh to the greater manifesting of the glory of the goodnesse of God; for if all had alike, we would contemn this goodnesse, thinking that he were bound to be good to us of necessity.

From the consideration of Gods speciall goodnesse towards us his Elect by Christ to salvation; we must arise to the study of good works, whereby Gods goodnesse may be glorified.

What be the severall branches of the goodnesse of God?

His graciousnesse, his love, and his mercy.

What is the graciousnesse of God?

It is an essentiall property whereby he is of himselfe most gracious and amiable, and freely declareth his favour unto his creatures above their desert.

Only in and of himselfe, for that whatsoever is gracious and amiable, it is from him.

What learn you from hence?

That we ought to love and reverence God above all; for seeing gracious and amiable men doe winke love and reverence from others,

in whose eyes they appear gracious and amiable; who is able more to winne this at our hands, then God who is the fountain of all graciousnesse and amiablenesse?

For the better understanding of this attribute, shew how this word

Grace is used in the Scriptures.

It is used in three severall significations, sometimes it is put

for comelinessse, stature, meeknesse, or mildnesse;

sometimes for free favour whereby one embraceth another, pardoning

former injuries, and receiving the party offending into favour again.

Gen. 6. 8.

Gen. 6. 8. Thirdly, it is taken for all kind of gifts and graces, which of his free favour are bestowed; whether temporall or eternall: *1st. 2. 23. Ephes. 4. 7.*

Whether is there grace in God according to the first signification of:

Yea, for God is of his own nature most gracious, and grace it selfe; which grace was in Christ Jesus from his infancy, (as he was man); and did every day more and more increase, *Luke 2. 52. Psal. 45. 9.* And amongst all things that were created, there was nothing induced with such grace, as was the humane nature of Christ; and that was by the fulnesse of the Godhead which dwelt bodily in him, *Coloss. 2. 9.*

Whether is grace properly attributed to God in the second sense:

Yea, most properly; for God doth justifie us: that is, he doth account us for just through his Sonne Jesus Christ; and that of his free grace and favour, without any desert of our parts or any thing in us, *Rom. 3. 20. 24. 8. 4. 16.*

What be the causes of this grace or favour of God?
The efficient cause is his goodnesse and free will; the finall cause thereof is the salvation of his chosen children, and the glory of himself, and of his Son Christ Jesus.

What be the effects of Gods grace to us?

In generall, the grace of God (whereof there is no cause in us but onely his own goodnesse and will) is the first cause, the middle cause, and the last cause, and the onely cause of all that belongs to our salvation: *Rom. 9. 11.* And particularly, it is the cause of our Election, of our Redemption, of the sending of Christ into the world, of our Calling, of the preaching of the Gospell; *Eph. 1. 4. John 3. 11. 34. Rom. 5. 8.* It was the cause why the Apostles were called to the preaching of the Gospell, *Gal. 1. 15. 16. Eph. 3. 8. 9.* It is the cause of our Faith, of the forgiveness of our finnes, of our whole justification, of our regeneration, of our renovation, of our love to God and our neighbour, of the Holy Ghost in us, of our good works, of our obedience, of our perseverance, of the fear of God, of eternall life, and of life it selfe. *1 Tim. 1. 9. 2 Phil. 2. 13. Rom. 12. 6. 1 Cor. 12. 9. Rom. 3. 24. Tit. 3. 5. 1 John 4. 9. Ezek. 36. 27. Jerem. 32. 40.* and in a word, the beginning, the continuance, and the accomplishment of our whole salvation, doth depend wholly upon the grace and favour of God; and what good thing soever we have, or have had, or may have, belonging either to this life or to the life to come, is to be attributed wholly to the grace and favour of God.

What is the love of God?

Of the love of God.

It is an essentiall property in God whereby he loves himselfe above all, and others for himselfe, *1 John 4. 16. Rom. 3. 8. John 3. 16. Tit. 3. 4. Mal. 1. 2. 3.*

What learn you from hence?

That we should love him dearly, and other things for him. That we may the better know what the love of God is, declare first

What love is in our selves.

It is a passion of the mind whereby we are so affected towards the party whom we love, that we are rather his then our own, forgetting our selves to doe him good whom we so love.

And is love such a thing in God?

No, the true love of God is not such as our love is.

What difference is there?

There is great difference two wayes; First, in time, for love was in God before it was in us, or in any thing created; for he loved himself and us also before the world was. *John 17. 23.* Secondly, they differ in nature and quality, for that love which is in God is most perfect and pure, *Rom. 9. 13.* without passion, but in us it is imperfect, and matched with passions, with impure affections and grief of the mind.

After what manner doth the Scripture expresse the love of God?

In the Scriptures God doth compare himself to a father and to a mother loving their children, to a hen gathering her chickens together under her wings, to a good shepherd seeking up his sheep, and to divers other things.

And wherefore serve these comparisons?

They are for our profit two wayes. First, to shew us that Gods love towards us is most vehement and sincere. Secondly, to make us bold in coming to him, and calling upon him; so for this love Christ Jesus calleth us by all the names of love, as his servants, his kinsmen, his friends, his spouse, his brethren, and by many names more: to shew, that he loveth us with all loves, the fathers love, the mothers love, the masters love, the husbands love, the brothers love, &c. and if all loves were put together, yet his love exceedeth them all, for all could not doe so much for us, as he alone hath done.

If love doth not signifie any affection or passion in God, as it doth in us, what then doth it signifie?

In God it signifieth three things most perfect, first, the eternall good will of God towards some body, for the love of God, (supposed towards the Elect) is his everlasting good will, or his purpose and determination to shew them mercy, to doe them good, and to save them; as in *Rom. 9. 11. 13.* Secondly, the effects themselves of his love or good will, whether they be temporall, concerning this life, or eternall, concerning the life to come, as in the *1 John 3. 1.* Thirdly, the pleasure and delight which he taketh in that which he loveth, and so it is taken in *Psal. 45. 7. 23.*

What things doth God love, besides himself?

Besides himselfe God loveth all things else, whatsoever he made; but he loveth not sinne and iniquity, for he never made it, as Saint *John* saith, *1 John 2. 16.* Again he loveth his Son, being manifested in the flesh, and he loveth his chosen children for his SONS sake, with whom he is well pleased; *Mat. 3. last verse.*

Obj. 1. The Scripture saith that God doth hate all that work iniquity, how then can God both hate and love one and the same man?

In every wicked man we must consider two things. First, his nature; Secondly, his sinne. His nature is the work of God, and that he loveth

loveth, but his iniquity is not of God, and that he hateth.

Obj. 2. God doth afflict his children, therefore he doth not love them.

Whom he loveth he correcteth, and therefore he correcteth them because he loveth them, even as a goldsmith tryeth his gold in the fire, because he loveth it.

whether doth God love all alike or no?

No, he preferreth mankind before all his other creatures, for which cause God is called *Philanthropos*, that is, a lover of men; and this appeareth by three effects of his love.

First, he made him according to his own Image, that is, in righteousness and true holiness. *Gen. 1. 26. Eph. 4. 24.*

Secondly, he made him Lord over all his creatures, *Psal. 8. 5, 6.*

Thirdly, he gave his own Son to death for his ransom.

Doth God love all men alike?

No, for he loveth his Elect better then the Reprobate, for the Elect he calleth effectually by his Spirit in their hearts, when he calleth others but by the outward voyce of the Gospell, &c.

Again, amongst the Elect themselves, some are actually wicked, and not yet reconciled nor called, as was *Paul* before his conversion, but the rest are called and already made holy by Faith in Christ, as *Paul* was after his conversion, and of these, he loveth the latter sort with a greater measure of love then the former, as the Scripture testifieth in *Prov. 8. 17.*

What manner of love doth God bear to his elect?

It hath three adjuncts or properties, First, it is free without desert.

Secondly, it is great without comparison.

Thirdly, it is constant without any end.

How is the love of God said to be free?

It is free two ways: first, because nothing caused God to love us, but his own goodnesse and grace, and therefore *Saint John* saith that his love was before ours, *1 John 4. 7.*

Secondly, it is free, because God in loving us, did not regard any thing that belonged to his own commodity, for as *David* saith, he hath no need of our goods, but onely to our own salvation he loved us, *Psal. 16. 2.*

Wherein doth the greatnesse of Gods love appear to his Elect?

It appeareth two ways: First, by the means which God useth to save us by, that is, the death of his Son, and so *John* setteth forth his love, *1 John 3. 16.* when he saith, &c., that is, as if he should say, so vehemently, so ardently, so earnestly, so wonderfully did he love us, that for our salvation he spared not his own only begotten Son, but gave him to the death of the Crosse for our salvation.

What else doth set forth the greatnesse of Gods love towards us?

The consideration of our own selves, for he did not onely give his only Son to death for us, but it was for us being his enemies, and this circumstance is used by the Apostle to expresse the same, *Rom. 5. 7, 8.*

Where find you it written that Gods love is constant and perpetuall?

That is manifestly shewed in these Scriptures following, *Hos. 11. 9. John 13. 1. Rom. 11. 29.* for God is unchangeable in his love which is

his

his essence and nature, and therefore is God called love in the Scriptures, 1 John 4. 8.

What use must we make of Gods love?

First, it filleth our hearts with gladness, when we understand that our God is so loving, and love it self, and what is this but the beginning of eternall life, if eternall life consist in the true knowledge of God as our Saviour Christ saith, 1 John 17. 3.

Uses of Gods love.

Secondly, out of the knowledge of this love, as out of a fountain springeth the love of God and our neighbour, for S. John saith, he that loveth not, knoweth not God, for God is love, 1 John 4. 8.

Thirdly, when we consider that God loveth all his creatures which he made, it should teach us not to abuse any of the creatures to serve our lusts and beastly affections, for God will punish them which abuse his beloved, as he punished the rich glutton which abused the creatures of God, Luke 16.

Fourthly, we are taught to love all the creatures, even the basest of all, seeing that God loveth them, and for the love he beareth to us, he made them, and we must (if we love them for Gods sake) use them sparingly, moderately, and equally or justly, to this end we are commanded to let our cattell rest upon the Sabbath day as well as our selves, to this end we are forbidden to kill the damme upon her nest, and to this end we are forbidden to muffle the mouth of the Ox which treadeth out the Corn, Deut. 25. 4. 1 Cor. 9. 9.

Fifthly, we are taught from hence to love mankind better then all other creatures, because God doth so, and therefore we must not spare any thing that we have that may make for the safety of his body, and the salvation of his soul. And for this cause we are commanded to love our enemies and to do them good, because our good God doth so.

Sixthly, from Gods love we learn to preferre the godly brethren and those that professe sincerely the same religion that we professe before other men, because Gods love is greater to his elect then to the reprobate; and this doth the Apostle teach us, Gal. 6. 10.

Seventhly, whereas Gods love is freely bestowed upon us, this teacheth us to be humble, and to attribute no part of our salvation to our selves, but only to the free love of God.

Eighthly, from hence ariseth the certainty of our salvation; for if Gods love was so free and great when we were his enemies, much more will it be so and constant also to us being reconciled to God by Jesus Christ, Rom. 5. 10.

What is the mercy of God?

It is his mind and will always most ready to succour him that is in misery, or an essential property in God; whereby he is ever ready of himself to help his creatures in their necessities, of Ps. 103. 13. 22. Exod. 33. 19.

Of the mercy of God.

Why adde you this word mercy?

To put a difference between the mercy of God and the mercy that is in men, for their mercy is not without some passion, compassion, or fellow feeling of the miseries of others, but the mercy of God is most perfect and effectually ready to help at all needs of himself, but

But

But seeing mercy is grief and sorrow of mind conceived at anothers miseries, how can it be properly attributed to God in whom are no passions nor griefs?

Indeed in us mercy may be such a thing, but not in God; mercy was first in God, and from him was derived to us, and so he is called the Father of mercies, 2 Cor. 1. 3. and when it came to us, it was matched with many infirmities and passions, but it is improperly attributed to God from our selves as though it were first in us.

Declare then briefly what things of perfection are signified by this word [mercy] in God?

By the name of [mercy] two things are signified in God properly. First, the mind and will ready to help and succour. Secondly, the help it self, and succour or pity that is then shewed.

Where in the Scripture is mercy taken the first way?

Those places of Scripture are so to be understood wherein God doth call himself mercifull; and saith, that he is of much mercy; that is, he is of such a nature as is most ready to free us from our evils.

Where is it taken in the other sense for the effects of mercy?

In Rom. 9. 15. where it is said, God will have mercy on whom he will have mercy; that is, he will call whom he will call; he will justifie whom he will; he will pardon whom he will; and will deliver and save from all their miseries and evils whom he will; and these be the effects of Gods mercies. Again, in Exod. 20. 6. it is so taken.

From whence springeth this mercy of God?

The essence and being of God is most simple without any mixture or composition; and therefore in him there are not divers qualities and virtues as there be in us, whereof one dependeth upon another; or one differs from another, but for our capacity and understanding, the Scripture speaketh of God as though it were so, that so we may the better perceive what manner of God, and how good our God is.

Well then, seeing the Scriptures doe speak so for our understanding, let us hear whereof this mercy cometh.

The cause is not in us, but only in God himself, and mercy in God doth spring out of his free love towards us.

Why doe you say out of the free love of God? are there more loves in God then one?

There are two kinds of love in God: one is wherewith the Father loveth the Son, and the Son the Father, and which the holy Ghost beareth towards both the Father and the Son; and this love I call the naturall love of God, so that the one cannot but love the other; but the love wherewith he loveth us is voluntary, not being constrained thereunto, and therefore is called the free love of God, and thereof it cometh to passe that mercy is also wholly free, that is, without reward or hope of recompence, and excludeth all merit.

How prove you that the mercy of God ariseth out of his love?

That the love of God is the cause of his mercy, it is manifest in the Scriptures, 1 Tim. 1. 2. Paul saluteth Timothy in this order, Grace, mercy and peace from God the Father, and from the Lord Jesus Christ

Christ, to shew that that peace which the world cannot give, the mercy of God is the cause of it, and the cause of his mercy is his grace, and his grace is nothing else but his free favour and love towards us. The same order doth *Paul* observe in *Titus* 3. 4. 5. where he saith, when the goodness and love of God our Saviour appeareth not by the works of righteousness, which we had done, but according to his mercy he saved us. First, he sets down the goodness of God as the cause of his love. Secondly, his love as the cause of his mercy. And thirdly, his mercy as the cause of our salvation, and our salvation as the effect of all: and therefore there is nothing in us which may move the Lord to shew mercy upon us, but only because he is goodnesse it self by nature, and to this doth the Psalmist bear witness, *Psal.* 100. 5. saying, that the Lord is good, his mercy is everlasting, and his truth is from generation to generation.

Towards whom is the mercy of God extended or shewed?

For the opening of this point we are to consider that the mercy of God is twofold: First, generall; Secondly, speciall. God as a God doth shew mercy generally upon all his creatures being in misery, and chiefly to men, whether they be just or unjust, *Isa.* 40. & 47. and so doth succour them, either immediately by himself, or else mediately by creatures: as by Angels or Men, by the Heavens, by the Elements, and by other living creatures, and this generall mercy of God is not extended to the eternall salvation of all, but is only temporary and for a while. Of this read *Luke* 23. 38.

What say you to the speciall mercy of God?

That I call the speciall mercy of God, which God as a most free God hath shewed to whom he would, and denyed to whom he would: and this pertaineth only to the elect, and those which fear him, *Psal.* 103. 11. for he sheweth mercy upon them to their eternall salvation, and that most constantly, while he doth effectually call them unto himself, while he doth freely and truly pardon their sins, and justifie them in the blood of the Lamb Jesus Christ; while he doth sanctifie them with his grace, and doth glorifie them in eternall life: and of this speciall mercy we may read in *Ephes.* 2. 4. 5. 6.

How great is the mercy of God?

It is so great that it cannot be expressed nor conceived of us, and that is proved by these Scriptures following, *Psal.* 145. 9. *James* 1. 13. *1 Cor.* 11. 32. *Psal.* 57. 10.

How long doth the mercy of God continue towards us?

Although the mercy of God be great and infinite in Christ, yet for that mercy which pardoneth our sins and calleth us to faith and repentance by the Gospel, there is no place after death, but only while we live in this world, which is warranted by these places following, *Gal.* 6. 10. Let us doe good whilest we have time, to shew, that a time will come when we shall not be able to doe good. *1 Cor.* 15. 17. Be faithfull unto the death, and I will give thee a Crown of life; to shew, that the time which is given unto death is a time of repentance, and of exercising of faith and of works, but after death there is no time but to receive either an immortall Crown if we have

The uses of
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have been faithfull, or everlasting shame if we have been unfaithfull: Besides these, see *Apo. 14. 13* *Mark 9. 45.* *Esa. ult. 24.* *Luk. 16. 24, 25, 26.* *Mat. 15. 11, 12.* *John 9. 4.* and thus we may see what uses may we make of Gods mercies?

First, it serveth to humble us; for the greater mercy is in God, the greater misery is in us.

Secondly, we must attribute our whole salvation unto his mercy.

Thirdly, we must flee to God in all our troubles with most sure confidence.

Fourthly, we must not abuse it to the liberty of the flesh to sin, although we might find mercy with God after death, for the mercy of God specially appertains to those that fear him, *Psal. 103. 11.*

Fifthly, the meditation of Gods love, *Psal. 116. 1.* *Luke 7. 47.*

Gods mercies towards us } fear God, *Psal. 130. 4.*
should make us to } praise God, *Ps. 86. 12, 12. & 103. 2, 3, 4.*

Sixthly, it must make us mercifull one to another, *Luk. 6. 36.* *Mat. 18. 32, 33.*

Of the Justice
of God.

What is the Justice of God?

It is an essential property, in God, whereby he is infinitely just in himself, of himself, for, from, by himself alone, and none other, *Psal. 11. 7.*

What is the rule of this Justice?

His own free will, and nothing else, for whatsoever he willeth is just, and because he willeth it, therefore it is just, not because it is just, therefore he willeth it, *Eph. 1. 11.* *Psal. 115. 3.* *Mat. 20. 15.* which also may be applied to the other properties of God.

Explain this more particularly.

I say, that God doth not always a thing because it is just, but therefore any thing is just, that is just, because God will have it so; and yet his will is joynd with his wisdom: as for example, Abraham did judge it a most just, and righteous thing to kill his innocent son, not by the law, for that did forbid him, but only because he did understand it was the speciall will of God, and he knew that the will of God was not only just, but also the rule of all righteousness.

That we may the better understand this attribute, declare unto me how many manner of ways one may be just or righteous.

Three manner of ways; either by nature, or by grace, or by perfect obedience.

How many ways may one be just by nature?

Two ways: First, by himself, and of himself, in his own essence and being; thus we say, that in respect of this essentiall righteousness, there is none just but God onely, as Christ saith, none is good but God onely.

Secondly, derivatively, by the benefit of another, to be either made righteous, or born just; and in respect of this naturall gift of righteousness we say, that in the beginning Adam was made just, because he was created just, and in his whole nature was righteous and good, but this righteousness was derived from God.

Whom doe you call just by grace?

All

All the elect which are redeemed by the death of Christ, and that in two respects.

First, because the righteousness of Christ is imputed unto them, and so by grace and favour in Christ their head they are just before God.

Secondly, because of grace and favour they are regenerated by the holy Ghost, by the virtue of whose inherent righteousness and holiness they are made holy and just, and whatsoever they do by it is accepted for just for Christs sake.

Whom doe you call just and righteous by yeelding perfect and willing obedience to God and his law?

No man in this world after the fall of Adam (Christ only excepted) ever was, or can be just after that manner.

What say you of Christ? how was he just?

Our Lord and Saviour Jesus Christ is most perfectly just and righteous every manner of way.

First, as he is God, he is in his own essence, of himself, and by himself most just, even as the Father is eternall righteousness it self.

Secondly, as he was Man, he was just by nature, because he was conceived without sinne, and so was born just and righteous.

Thirdly, by virtue of his union with his divine nature, which is eternall righteousness it self, he is most just.

Fourthly, by receiving the gifts of the holy Ghost without measure he is most just, *Psal. 45. 7.*

Fifthly, he did most perfectly obey the law of God, and kept it most absolutely, therefore that way also he is most just and righteous.

What conclude you upon all this?

That forasmuch as God onely is in his own essence and nature by himself, and of himself, eternall justice and righteousness, therefore this attribute of justice or righteousness doth most properly agree to God.

In how many things is God just?

In three things:

First, in his Will.

Secondly, in his Word.

Thirdly, in his Works.

What mean you when you say that God is just in his Will?

That whatsoever he willeth is just, his will (as hath been declared) being the rule of justice.

What mean you when you say that God is just in his Word?

That whatsoever he speaketh is just.

What are the parts of Gods word?

Four: First, the History, which is all true.

Secondly, the Precepts and the Laws, which are perfect.

Thirdly, Promises and Threatnings, which are accomplished.

Fourthly, Hymnes and Songs, which are pure, and holy, and undefiled.

In what respect is God just in his word?

First, he speaketh as he thinketh.

Secondly, he doth both as he speaketh and thinketh.

Thirdly,

1.

2.

3.

4.

5.

1.

2.

3.

4.

Thirdly, there is no part of his Word contrary to another.

Fourthly, he loveth those that speak the truth, and hateth those that are liars.

What are the Works of God?

1. His eternall decree whereby he hath most justly decreed all things, and the circumstances of all things from all eternity. 2. The just execution thereof in time.

What iustice doth God shew herein?

Both his disposing and his rewarding iustice.

What is Gods disposing iustice?

That by which he as a most free Lord ordereth all things in his actions rightly, *Psal. 145. 17.*

In what actions doth that appear?

First, he hath most justly and perfectly created all things of nothing.

Secondly, he hath most wisely, justly, and righteously disposed all things being created.

What is Gods rewarding iustice?

That whereby he rendreth to his creatures according to their works.

Wherein doth that appear?

First, he doth behold, and approve, and reward all good in whomsoever.

Secondly, he doth behold, detest, and punish all evill in whomsoever; to which justice both his anger and his hatred are to be referred.

What must we understand by anger in God?

Not any passion, perturbation, or trouble of the mind as it is in us, but this word Anger when it is attributed to God in the Scriptures signifieth three things.

1. First, a most certain and just decree in God to punish and avenge such injuries as are offered to himself, and to his Church; and so it is understood, *Joh. 3. 36. Rom. 1. 18.*
2. Secondly, the threatening these punishments and revenges, as in *Psal. 6. 1. Hof. 11. 9. Fenah. 2. 9.*
3. Thirdly, the punishments themselves, which God doth execute upon ungodly men, and these are the effects of his anger, or of his decree to punish them; so it is taken in *Rom. 2. 5. Mat. 3. 7. Ephes. 5. 6.*

What use may we make of this Attribute?

The uses of
Gods Justice.

First, it teacheth us that anger of it self is not simply evill, but then it is good, when it is such as the Scripture attributeth to God, and commendeth to men; when it saith, Be angry and sin not, *Eph. 4. 26.*

Secondly, Gods anger seemeth to raise us up from security.

Thirdly, we must not be slothfull when we see the signes of Gods wrath comming, but use ordinary means to prevent it.

What is that hatred that is attributed to God?

Not any passion, or grief of the mind as it is in us, but in the Scriptures these three things are signified thereby.

First, his deniall of good will and mercy to eternall salvation, as *Rom. 9. 13.* I have hated *Esau*; that is, rejected him, and have not vouchsafed

safed him that favour and grace which I have shewed upon *Job*; and we also are said to hate those things which we neglect, and upon which we will bestow no benefit nor credit, but doe put them behind other things, and therefore it is said, If any man come unto me, and hate not his father and mother, and wife and children, &c. he cannot be my Disciple; that is, he that doth not put all these things behind me, and neglect them for me; so that the love which he beareth to them, must seem to be hatred in comparison of the love which he must bear to me; and in this sense it is properly attributed to God.

Secondly, the decree of Gods just will to punish sin, and the just punishment it selfe which he hath decreed, as in *Psal.* 5. 6. & *Iob* 30. 21. Thou turnest thy selfe meerly against me, and art an enemy unto me with the strength of thine hand; that is, thou dost so sore chasten me, as if thou didst hate me; and in this sense also it is properly attributed to God, for it is a part of his Justice to take punishment of sinners.

Thirdly, Gods displeasure, for those things which we hate doe displease us, and in this sense it is also properly attributed to God, for it is the part of a most just Judge, to disallow and detest evill, as well as to allow and like that which is good.

By what reason may this be confirmed?

It is the property of him that loveth, to hate and detest that which is contrary to himselfe, and that which he loveth. For love cannot be without his contrary of hatred; and as therefore the love of good things doth properly agree to God; so doth also the hatred of evill things, as they are evill things.

Secondly, it is manifest by *David*, that it is no lesse virtue to hate the evill, then it is to love the good; and this hatred of sinne as it is a virtue, and perfect hatred cannot be in us but by the grace of God; for every good gift is from above, &c. and there can be no good thing in us, but it is first in God after a more perfect manner then it is in us.

What are we to learn thereby?

First, that it is a great virtue, and acceptable to God to hate wickednesse, and wicked men themselves, not as they are men, but as they are wicked; and as *David* did, *Psal.* 139. 21, 22. And we are no lesse bound to hate the enemies of God, as they are his enemies, then to love God, and those that love him. And if we doe so, then we must also flee their company, and have no friendship or fellowship with them.

Secondly, that we must distinguish betwixt mens persons and their sins, and not to hate the persons of men, because they are the good creatures of God, but their sinnes we must hate every day more and more; 2 *Thess.* 3. 6. 14, 15.

Having spoken of the essence and the essentiall proprieties of God, tell me now how many Gods are there?

There is onely one God, and no more.

How may this unity of the Godhead be proved?

By expresse testimonies of Gods word; by reasons grounded thereon; and by nature it selfe guiding all things to one principle.

What expresse testimonies of Gods word have you for this?

Dent. 6. 4. Hear Israel, the Lord our God is one Lord: so in the 1 Sam. 2. 2. Psal. 18. 31. Esa. 44. 6. & 46. 9. Mark 12. 29. 32. 1 Cor. 8. 4. 6.

what reasons have you to prove that there is but one God?

First we are charged to give unto God all our heart, and all our strength, and all our soul: *Dent. 6. 4, 5. Mark 12. 29, 30.* If one must have all, there is none left for any other.

Secondly, God is the chiefest good, *Psal. 144. 15.* the first cause, and the high governour of all things, *Acts 17. 28. Psal. 19. 1.* but there can be but one such.

Thirdly, the light of reason sheweth that there can be no more but one that is infinite, independent and Almighty: if God be infinite and omnipotent that doth all things, there can be but one, for all the rest must be idle.

How doth nature guide all things to one principle?

The whole course of the world tendeth to one end, and to one unity, which is God.

How can that be, when there be so many sundry things of divers kinds and conditions, and one contrary to another?

That is true indeed, but yet they all together serve one God.

Is that possible, can you give an instance thereof, in some familiar resemblance?

Yea, very well; in a field there are divers battells, divers standards, sundry liveries, and yet all turn head with one sway at once, by which we know that there is one Generall of the field which commands them all.

what makes this to confirm your assertion that there is but one God over so many divers and contrary things in the world?

Yes, for even so in the world we see divers things not one like another; for some are noble, some are base, some hot, some cold, some well, some lame, yet all serve to the glory of God their maker, and the benefit of man, and the accomplishment of the whole world.

And what gather you from all this?

That there is but one God which commandeth them all, like the Generall of a field.

If one God be the Author of all, why are there so many poysons and noysome beasts?

They were not created noysome and hurtfull at the first, but the sinne of Adam brought the curse upon the creatures, *Genes. 3. 17. 18.*

Secondly, although God hath cursed the creatures for mans sinne, yet in his mercy he doth so dispose and order them that they are profitable for us; for poysons we use them for Physick, and the skins of wild beasts serve against the cold, &c.

Thirdly, the most hurtfull things that are might benefit us if we knew how to use them; and whereas they annoy us, it is not of their own nature so much as of our ignorance.

And what doe you conclude by all this?

That

That they have not two beginnings, one good and another bad, as some would imagine, but one Authour thereof, which is God himselfe, always most good and gracious.

If there be but one onely God, how is it in the Scripture that many are called Gods, 1 Cor. 8. 5. as Moses is called Pharaohs God, Exod.

7. 1. and Magistrates are called Gods, Psal. 82. 6. as Idols, and the belly, Phil. 3. 19. yea, and the Devill himself is called God of this world, 2 Cor. 4. 4.

The name *Elohim* or God, is sometimes improperly given to other things, either as they participate of God his communicable attributes, as in the two first instances; or as they are abusively set up by man in the place of God (as in the other 3) but properly it signifieth him, who is by nature God, and hath his being not from any thing but himself, and all other things are from him, and in this sense unto us there is but one God and Lord, 1 Cor. 8. 6. unto whom therefore, the name *Jehovah* is in Scripture incommunicably appropriated.

Why then are Magistrates called Gods?

For four causes: first, to teach us that such must be chosen to beare rule, which excell others in godlinesse, like Gods among men.

To encourage them in their offices, and to teach them that they should not fear the faces of men, like Gods, which fear nothing.

To shew how God doth honour them, and how they must honour God again, for when they remember how God hath invested them with his own name, it should make them ashamed to serve the Devill, or the world, or their own affections; and move them to execute Judgment justly, as if God himself were there.

To teach us to obey them as we would obey God himself, for he which contemneth them, contemneth God himself; Rom. 13. 2. and we must not dishonour those, whom God doth honour.

Why are Idols called Gods?

Not because they are so indeed, but because Idolaters have such an opinion of them.

Why is the belly called a God?

Because some make more thereof then of God and his worship, for all that they can doe and get is little enough for their bellies, and when they should serve God, they serve their bellies and beastly appetites.

And why is the Devill called the God of this world?

Because of the great power and Sovereignty which is given him over the wicked, whom God hath not chosen out of this world.

There being but one simple and individed Godhead, to whom doth this divine nature belong? is it to be attributed to one, or to many persons?

We must acknowledge and adore three distinct persons subsisting in the unity of the Godhead. Of the Trinity.

Doe you not believe the Godhead is to be divided, whilest you believe that in one God are three persons?

No, not divided into divers essences, but distinguished into divers persons, for God cannot be divided into severall natures, nor into se-

verall parts; and therefore must the persons which subsist in that one essence be onely distinct and not separate one from another, as in the example of the Sun, the beams and the heat.

What be those resemblances that are commonly brought to shadow out unto us the mystery of the Trinity?

1. First, the Sun begetteth his own beams, and from thence proceeds light and heat, and yet is none of them before another, otherwise then in consideration of order and relation, that is to say, that the beams are begotten of the body of the Sun, and the light and heat proceed from both.
2. Secondly, from one flame of fire proceed both light and heat, and yet but one fire.
3. Thirdly, in waters there is the well-head and the spring boyling out of it, and the stream flowing from them both, and all these are but one water; and so there are three persons in one Godhead, yet but one God.
4. Fourthly, in man the understanding cometh from the soul, and the will from both.

May it be collected by naturall reason, that there is a Trinity of Persons in the Unity of the God-head?

No, for it is the highest mystery of Divinity, and the knowledge thereof is most proper to Christians, for the Turkes and Jews doe confesse one Godhead, but no distinction of persons in the same.

How come we then by the knowledge of this mystery?

God hath revealed it in the holy Scriptures unto the faithfull.

What have we to learn of this?

1. That these are deceived who think this mystery is not sufficiently delivered in the Scripture, but dependeth upon the tradition of the Church.
2. That sith this is a wonderfull mystery which the Angels doe adore, we should not dare to speak any thing in it farther then we have warrant out of the word of God, yea, we must tye our selves almost to the very words of the Scripture, lest in searching we exceed and goe too farre, and so be overwhelmed with the glory.

How doth it appear in the holy Scripture, that the three Persons are of that divine nature?

1. By the divine names that it giveth to them; as *Jehovah*, &c.
2. By ascribing divine attributes unto them; as Eternity, Almightynesse, &c.
3. By attributing divine works unto them, as creation, sustentation, and governing of all things.
4. By appointing divine worship to be given unto them.

What speciall proofs of the Trinity have you out of the old Testament?

1. First, the Father is said by his word to have made the world, the Holy Ghost working and maintaining them, as it were, *standing upon them*; as the hen doth on the egges she hatcheth, *Gen. 1. 2.*
2. *Gen. 1. 26.* The Trinity speaketh in the plurall number, Let us make man in our Image after our likenesse.
3. *Gen. 19. 24.* *Jehovah* is said to rain upon Sodom from *Jehovah* out

of heaven, that is, the Sonne from the Father, or the Holy Ghost from both.

2 Sam. 23. 2. The Spirit of *Iehovah*, (or the Lord) spake by me, and his Word by my tongue; there is *Iehovah* the Father with his Word (or Sonne) and Spirit.

Prov. 30. 4. What is his name, and what is his Sonnes name, if thou canst tell.

Isa. 6. 3. The Angels in respect of the three Persons doe cry three times, Holy, Holy, Holy.

Isa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him.

Hag. 2. 5. The Father with the Word and his Spirit make a Covenant.

What are the proofs out of the new Testament?

As all other doctrines, so this is there more clear, as *Matth. 3. 16.* 17. at the Baptisme of Christ the Father from heaven witnessed of the Sonne, the Holy Ghost appearing in the likenesse of a Dove; *Iohn Baptist* saw the Sonne in his assumed nature going out of the water, there is one Person; he saw the Holy Ghost descending like a Dove upon him, there is another Person; and he heard a voyce from heaven saying, This is my beloved Son, there is a third Person.

Matth. 17. 5. At the transfiguration, the Father in like manner speaketh of his Son.

Matth. 28. 19. We are baptized into the name of the Father, the Son and the Holy Ghost.

Iohn 14. 16. 26. & 15. 26. & 16. 13, 14, 15. The Father and Son promise to send the Holy Ghost.

Luke 1. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee, therefore that holy thing which shall be born of thee, shall be called the Son of God.

Acts 2. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear.

2 *Cor. 13. 14.* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

Gal. 4. 6. God hath sent forth the Spirit of his Son into your hearts.

Tit. 3. 4, 5, 6. God saved us by the washing of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

What clear proof have you that these three are but one God; and so that there is a Trinity in Unity?

1 *Ioh. 5. 7.* It is expressly said, there are three that bear Record in heaven, the Father, the Word, and the holy Ghost; and these three are one.

What learn you of that the Apostle saith they are three?

We learn that the word Trinity although it be not expressly set down in the word, yet it hath certain ground from thence.

What learn you of that, that they are said to be three witnesses?

The singular fruit that is in the Trinity of persons in one unity of the Godhead, whereby great assurance is brought unto us of all things

that God speaketh in promise or threat, seeing it is all confirmed by three witnesses, against whom no exception lyeth,

What are they said here to witnesse?

That God hath given eternall life unto us, and that this life is in that his Sonne, 1 John 5. 11.

How are these being three, said to be but one?

They are one in substance, beeing, or essence, but three persons distinct in substance, Acts 20. 28. 1 Cor. 12. 4, 5. Deut. 6. 4. Mark. 12. 32. 1 Cor. 8. 4, 5, 6. Joh. 14. 16. & 15. 26. & 17. 1.

If three persons among men be propounded whereof every one is a man, can it be said that these three are but one man?

No, but we must not measure Gods matters by the measure of reason, much lesse this which of all others is a mystery of mysteries.

For the better understanding of this mystery, declare unto me what a person is in generall, and then what a person in the Trinity is.

In generall, a person is one particular thing indivisible, incommunicable, living, reasonable, subsisting in it selfe, not having part of another.

Shew me the reason of the particular branches of this definition.

I say that a person is first one particular thing, because no generall notion is a person.

1. Indivisible, because a person may not be divided into many parts.

2. Incommunicable, because though one may communicate his nature with one, he cannot communicate his personship with another.

3. Living and reasonable, because no dead or unreasonable thing can be a person.

4. Subsisting in it selfe, to exclude the humanity of Christ from being a person.

5. Not having part of another, to exclude the soul of man separated from the body, from being a person.

What is a person in the Trinity?

It is whole God not simply or absolutely considered, but by way of some personall proprieties, it is a manner of being in the Godhead, or a distinct substance, not a quality, as some have wickedly imagined, for no quality can cleave to the God-head, having the whole God-head in it, Joh. 11. 22. & 14. 9. 16. & 15. 1. & 17. 21. Col. 2. 3. 9.

In what respect are they called Persons?

Because they have proper things to distinguish them.

How is this distinction made?

It is not in nature, but in relation and order.

Declare then the order of the persons of the blessed Trinity.

The first in order is the Father, then those that come from the Father, the Sonne who is the second, and the holy Ghost who is the third person in Trinity.

How are these three distinguished by order and relation?

The Father is of himself alone and of no other, the Son is of the Father alone begotten, the holy Ghost is of the Father and the Son proceeding, and the Father is called a Father in respect of the Son, the Son in respect of the Father, the holy Ghost in respect that he proceedeth from

*Dei sui articulo accipitur
essentia, cu articulo pso-
-nali. Remitt. Harmon. Joh.*

What a person
in the Trinity
is.
Vide Melanch-
thon. loc. com.

from the Father and the Son; but the one is not the other, as the fountain is not the stream, nor the stream the fountain, but are called one in respect of another, and yet all but one water.

What then is the Father?

The first person of the Trinity, who hath his being and foundation of personall subsistence from none other, and hath by communication of his essence eternally begotten his only Son of himself, *Joh. 3. 27.*

How is it proved that the Father is God?

By expresse testimonies of the Scriptures, and by reason drawn from the same.

What are those expresse testimonies? *Joh. 17. 3.* This is life everlasting to know thee to be the only God, *Rom. 1. 7.* Grace and Peace from God the Father, *Eph. 1. 3.* Blessed be God the Father of our Lord Jesus Christ, &c.

What are the reasons drawn from the word of God?

That we are bidden to pray to him, *Mat. 6. 6. 9.* that he revealeth the mysteries, *Mat. 11. 25. 27.* suffereth his Sun to shine, &c. *Mat. 5. 45.*

How is it shewed that he begat his Son of himself?

In that he is called the brightnesse of his glory, and the engraven form of his person, *Heb. 1. 3.* and in that his generation being from eternity, there was no creature who might beget him.

In what respects is he called the Father?

In respect of his naturall Son Jesus Christ, begotten of his own nature and substance, *Mat. 11. 27. 1 Joh. 1. 14. 1 Joh. 4. 14.* whence he is called the Father of our Lord Jesus Christ, *Eph. 1. 3. 24.* In respect of his adopted sonnes whom he hath chosen to be heirs of heaven through the mediation of his naturall Son Jesus Christ, *Ephes. 3. 14. Joh. 1. 12. Rom. 8. 14. 15. Mat. 6. 9.* for as he is by nature the Father of Christ, so is he by grace to us that beleeve our Father also.

What learn you from hence?

To honour and obey him as a Father, and to be followers of God as dear children, *Mal. 1. 6. 1 Pet. 1. 14. Eph. 5. 1.*

What other names are given in the Scripture to the first Person?

The Father spake most commonly in the old Testament, for in these last times he hath spoken by his Son, and he is called by these names.

Jehovah, that is, I am that I am, without beginning or ending, *Esa. 42. 8.*

Elohim, that is, mighty and strong.

Adonah, that is, Judge, or in whose Judgement we rest.

Lord of Hosts, because he hath Angels and men, and all creatures at command to fight for him, *1 Kings 19. 14.*

The God of *Jacob* or of *Israel*, because he made a promise to *Abraham*, that he would be his God, and the God of his seed, and the *Israelites* were the seed of *Abraham*, *Act. 3. 13.*

Hilberto of the Father; do the other Persons that are of the Father receive their essence or Godhead from him?

They doe, for howsoever in this they agree with the Father, that the essence which is in them is of it self uncreated and unbegotten, yet

Of the Father the first Person of the Trinity.

Of the other Persons of the Trinity in generall.

yet herein lieth the distinction, that the Father hath his essence in himself; or originally; and from none other; the Son and the holy Ghost have the self-same uncreated and unbegotten essence in themselves as well as the Father, (otherwise they should have had no true Godhead) but not from themselves. *Essentia Filii est à seipso, & hac ratione dici potest Autotheos; persona tamen Filii non est à seipso, ideoque non potest hac ratione dici Autotheos: persona enim ejus genita est à Patre accipiendo ab eo essentiam ingentiam;* that is, the essence of the Son is of himself, and for this cause he may be said to be God of himself; notwithstanding the person of the Son is not of himself; and therefore for this cause he cannot be said to be God of himself; for his person is begotten of the Father by receiving from him an unbegotten essence:

Q. If these Persons that come from the Father have a beginning, how can they be eternall?

They have no beginning of time or continuance, but of order, of subsistence and off-spring, and that from all eternity.

Q. Are you able to set down the manner of this eternall off-spring?

We find it not revealed touching the manner; and therefore our ignorance herein is better then all their curiosity, that have enterprised arrogantly the search hereof; for if our own generation and frame in our mothers womb be above our capacity, *Ps. 139. 14, 15.* it is no marvell if the mystery of the eternal generation of the Son of God cannot be comprehended. And if the winde which is but a creature be so hard to know, that a man knoweth not from whence it cometh and whither it goeth, *John 3. 8.* it is no marvell if the proceeding of the holy Ghost be unsearchable.

Thus much in generall touching the Persons which come from the Father. Now in speciall what is the Son?

Of the second
Person in the
Trinity.

The second Person of the Trinity, having the foundation of personall subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity, *John 5. 26. Psalm. 2. 7. Prov. 8. 22, &c. Prov. 30. 4.*

What names are given unto him in this respect?

First, the only begotten Son of God, *Ioh. 1. 14. & 3. 18.* because he is only begotten, of the nature and substance of the Father.

Secondly, first-begotten, *Heb. 1. 6. Rom. 8. 29.* not as though the Father begat any after, but because he begat none before.

Thirdly, the Image and brightnesse of his Fathers glory, *Heb. 1. 3.* because the glory of the Father is expressed in the Son.

But why is he called the Word? *1 Joh. 5. 7. & John 1. 1.*

He is called the Word, or speech, for so doth *Logos* more properly signifie.

First, because as speech is the birth of the mind, so is the Son of his Father.

Secondly, as a man revealeth the meaning of the heart by the words of his mouth, so God revealeth his word by his Son, *John 1. 18. Heb. 1. 2.*

Thirdly, he is so often spoken of, and promised in the Scriptures, and is in a manner the whole subject of the Scriptures, *Ioh. 1. 45.*

How

How prove you that the Son is God?

He is in the Scriptures expressly called God, and Jehovah, and likewise the essential properties, the works and actions of God are given to him, *Esa. 9. 6. & 25. 9. Zach. 1. 10. 11. Prov. 1. 22. Job. 1. 1. & 20. 28. Rom. 9. 5. Phil. 1. 6. Heb. 1. 8. 10. & 1. John 5. 20.*

How doe you prove it by his Works?

His works were such as none could doe but God; for,
 He made the world, which none could doe but God, *Heb. 1. 2.*
 He forgave sins, which none can doe but God, *Mat. 9. 2.*
 He giveth the holy Ghost, which none can doe but God, *Job. 15. 26.*
 He maintaineth his Church, which he could not doe if he were not God, *Eph. 4. 11, 12.*

1.
2.
3.
4.

Can you prove the Son to be God by comparing the old Testament and the New together?

Yes; for what the old Testament speaks of Jehovah, which is God, that the new Testament applieth to Christ;

First, *David* saith, Jehovah went up on high; and led Captivity captive, *Psal. 68. 16.* *Paul* applieth it to Christ, *Eph. 4. 18.*

Secondly, the Psalmist saith, Jehovah was tempted, *Psal. 95. 9.* which *Paul* applieth to Christ, *1 Cor. 10. 9.*

Thirdly, *Esa. 41. 4.* saith, Jehovah is the first and the last, *Psal. 41. 4.* this is also applied to Christ, *Apoc. 21. 6.*

Fourthly, *Esa. 42. 8.* saith, Jehovah will not give his glory to any other then to himself, *Esa. 42. 8.* but it is given to Christ, *Heb. 1. 6.* therefore Christ is Jehovah.

For the understanding of the generation of the Son, shew me the divers manners of begetting.

There is two manners of begetting: the one is carnall and outward; and this is subject to corruption, alteration and time; the other is spirituall, and inward, as was the begetting of the Son of God, in whose generation there is neither corruption, alteration, nor time.

Declare then after what manner this spirituall generation of the Son of God was, and yet in sobriety, according to the Scriptures.

For the better finding out of this mystery, we must consider in God two things: First, that in God there is an understanding, *Psal. 139. 2.* Secondly, we must consider how this understanding is occupied in God.

Declare after what manner it is in God.

This understanding is his very being, and is everlastingly, and most perfectly occupied in God.

Whereupon doth Gods understanding work?

Upon nothing but it self, and that I prove by reason, for God being infinite and all in all, it cannot meet with any thing but himself.

What work doth this understanding in God effect?

It doth understand and conceive it self: for as in a glasse a man doth conceive and beget a perfect image of his own face, so God in beholding and minding of himself, doth in himself beget a most perfect and most lively image of himself, which is that in the Trinity which we call the Son of God.

Where

Where doe you finde that the Sonne is called the perfect Image of God?

Heb. 1. 3. He is called the brightnesse of his glory, and the engraven form of his Person, which is all one.

What mean you by engraven Image?

That as wax upon a seal hath the engraven form of the seal, so the Sonne of God which his Father hath begotten of his own understanding, is the very form of his Fathers understanding, so that when the one is seen, the other is seen also.

Why then he is understanding it self, for so is his Father?

Yea, he is so, and he saith so of himself; I have Counsell and Wisdome, I am Understanding, *Prov. 8. 14.*

But where finde you that he was begotten?

He saith so himself, in the name of Wisdome, in these words, When there was no depths, then was I begotten, before the Mountains and Hills were setled was I begotten, *Prov. 8. 24, 25.*

Yea, he was made the Son of God when he was born of the Virgin Mary; was he not?

He was indeed then the Son of God, but he was not then made the Son of God.

When then was he made the Son of God?

He was never made in time, for he was begotten of the substance of his Father from all eternity without beginning or ending.

How prove you that the Son of God was not made, but begotten eternally of the substance of his Father?

I prove it, first, by Scripture, for he saith no lesse himself; I was set up from everlasting, from the beginning and before the earth, *Prov. 8. 23.* and therefore he prayed that he might be glorified of his Father with the glory which he had with his Father before the world.

Secondly, I prove it by reason; for Gods understanding is everlasting, therefore the second Person which it begetteth, is so too; for the Father in his understanding did not conceive any thing lesse then himself, nor greater then himself, but equall to himself.

Although the Sonne of God be from everlasting, yet he is not all one with the Father, is he?

Yes that he is, and yet not joyned with his Father in heaven as two Judges that sit together on a Bench, or as the seal and the wax, as some do grossly imagine, but they are both one without parting (*John 10. 30.*) or mingling, whereupon I conclude, that whatsoever the Father is, the Son is the same, and so consequently that they be co-eternall, co-equall, and co-essentiall.

Men by reason doe conceive, and beget reason, what difference is there between the conceiving of understanding in men, and the conceiving of understanding in God?

There is great difference; for, first, this conceiving in men proceedeth of sense or outward imagination, which is an outward thing for reason to work upon, as wood is to fire, but God the Father

Father of himself, begetteth and conceiveth himself, and still in himself, as *Iohn* saith, the onely begotten Son which is in the bosome of the Father, *Iohn* 1. 18.

Secondly, in men, the thing which is understood, and the understanding it self is not all one, but in God it is all one.

What reason have you for this?
The reason is, because only God is altogether life, and his life is altogether understanding, and his understanding is the highest degree of life, and therefore he hath his conceiving and begetting most inward of all.

What mean you when you say most inward of all?
I mean that the Father conceiveth of himself, and in himself, and his conceiving is a begetting, and his begetting abideth still in himself because his understanding can no where meet with any thing, but that which he himself is, and that is the second subsistence in the Trinity which we call Everlasting Son of God.

Now let me hear what the holy Ghost is, and how he proceedeth from the Father and the Son.

Of the third Person in the Trinity.

For the understanding of this matter we must consider two things.

First, that in the essence of God besides his understanding there is a will.

Secondly, what be the properties of this will in God, *Esa.* 46. 10.

What are the properties of Gods will?

First, it applieth his power when, where, and how he thinks good, according to his own mind.

Secondly, it worketh everlastingly upon it self as his understanding doth.

What doe you gather by this?

That because it hath no other thing to work upon but it self, it doth delight it self in the infinite good which it knoweth in it self, for the action of the will is delight and liking.

And what of that?

That delight which God or his will hath in his own infinite goodnesse doth bring forth a third Person or subsistence in God, which we call the holy Ghost.

What is that same third subsistence in God?

The mutuall kindnesse and lovingnesse of the Father and the Son.

What mean you by this mutuall lovingnesse and kindnesse?

The Father taketh joy and delight in the Son or his own Image conceived by his understanding, and the Son likewise rejoyceth in his Father as he saith himself; and the reason thereof is this, the action of the will when it is fulfilled is love and liking.

What resemblance can you shew thereof in some thing that is commonly used amongst us?

When a man looketh in a glasse, if he smile, his image smileth too, and if he taketh delight in it, it taketh the same delight in him, for they are both one.

If they be all one, then there are not three beings.

The

The face is one beeing, the image of the face in a glasse is another beeing, and the smiling of them both together is a third beeing; and yet all are in one face, and all are of one face, and all are but one face.

And is it so in God?

Yea, for even so the understanding which is in God is one beeing; the reflexion or image of his understanding which he beholdeth in himself as in a glasse is a second beeing, and the love and liking of them both together by reason of the will fulfilled is a third beeing in God; and yet all are but of one God, all are in one God, and all are but one God.

Which of these three is first?

There is neither first nor last, going afore or coming after, in the essence of God, but all these as they are everlasting, so they are all at once and at one instant, even as in a glasse the face and the image of the face, when they smile, they smile together, and not one before, nor after another.

What is the conclusion of all?

As we have the Son of the Father by his everlasting will in working by his understanding; so also we have the holy Ghost of the love of them both by the joint working of the understanding and will together; whereupon we conclude three distinct Persons or in-beings (which we call the Father, the Son, and the holy Ghost) in one spiritual, yet unspeakable substance, which is very God himself.

But what if some will be yet more curious to know how the Son of God should be begotten, and how the holy Ghost should proceed from the Father and the Son, how may we satisfie them?

Well enough; for if any will be too curious about this point, we may answer them thus, Let them shew us how themselves are bred and begotten, and then let them aske us how the Son of God is begotten; and let them tell us the nature of the spirit, that beateth in their pulses, and then let them be inquisitive at our hands for the proceeding of the holy Ghost.

And what if they cannot give us a reason for the manner of their own beeing, may they not be inquisitive for the manner of Gods beeing?

No; for if they must be constrained to be ignorant in so common matters which they daily see and feel in themselves, let them give us leave to be ignorant not only in this, but in many things more, which are such as no eye hath seen, nor ear hath heard, nor wit of man can conceive.

Let us now hear out of the Scriptures what the holy Ghost is.

He is the third Person of the Trinity by communication of essence, eternally proceeding from the Father and from the Son.

Are you able to prove out of the Scripture that the holy Ghost is God?

Yes; because the many properties and actions of God are therein given to him as to the Father and to the Son.

Let us hear some of those proofs.

1. *Gen. 1. 2.* the work of Creation is attributed to the Spirit of God.
2. *ly. Esa. 61. 1.* the Spirit of the Lord God is said to be upon Christ, because the Lord anointed him, &c. 3. *ly. 1 Cor. 3. 17.* and 2 *Cor. 6. 16.*

Paul

Paul calleth us Gods Temples, because the Holy Ghost dwelleth in us, Saint *Augustine* in his 66. Epistle to *Maximinus* saith it is a clear argument of his Godhead, if we were commanded to make him a Temple but of timber and stone, because that worship is due to God only, therefore now we must much more think that he is God, because we are not commanded to make him a temple, but to be a temple for him ourselves.

What other reason have you out of the Scripture?

Peter reproving *Ananias* for lying to the Holy Ghost, said, that he lyed not to men, but to God, *Acts* 5. 3; 4.

Have you any more reasons from the Scripture?

Yea, two more, one from Saint Paul, and another from Saint Paul and *Esay* together.

What is your reason from Saint Paul?

When he sheweth how many sundry gifts are given to men, he saith that one and the self-same Spirit is the distributor of them all, therefore he is God, for none can distribute those gifts which Paul speaks of but God, *1 Cor.* 12. ver. 6. 11.

What is your reason from Esay and Saint Paul together?

Esay saith in the Chapter 6. 9. I heard the Lord speaking, which place Paul expoundeth of the Holy Ghost, *Acts* 18. 25.

But how can you prove out of the Scriptures that the Holy Ghost is God proceeding from the Father and the Sonne?

First, *Joh.* 15. 26. *When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testifie of me: That he proceedeth from the Father is here expressly affirmed, that he proceedeth from the Sonne is by necessary consequence implied, because the Sonne is said to send him, as Joh.* 14. 26. The Father is said to send him in the Sonnes name, by which sending the order of the persons of the Trinity is evidently designed, because the Sonne is of the Father, and the Father is not of the Sonne; therefore we find in Scripture that the Father sendeth his Sonne, but never that the Sonne sendeth his Father. In like manner because the Holy Ghost proceedeth from the Father and from the Son, we find that both the Father and the Son doe send the Holy Ghost, but never that the Holy Ghost doth send either Father or Sonne.

Secondly, *Joh.* 16. 15. the Sonne saith of the Holy Ghost, *All things that the Father hath are mine, therefore said I that he shall take of mine, and shall shew it unto you.* All things that the Father hath, the Sonne receiveth from him as coming from him, and so whatsoever the Holy Ghost hath, he hath it not of himself *vers.* 13. but from the Sonne, and so from the Father, as a person proceeding as well from the one as from the other.

Thirdly, *Gal.* 4. 6. *God hath sent forth the Spirit of his Sonne, into your hearts: As the Holy Ghost is called the Spirit of the Father, Esa.* 48. 16. *The Lord and his Spirit hath sent me;* so is he here also called the Spirit of the Son, and *Rom.* 8. 9. the Spirit of God, and the Spirit of Christ. Now, if the spirit of man in whom there is no perfection be all one with man, much more the Spirit of the Father is all one with the Father, and the Spirit of the Sonne is all

one with the Sonne, and so the Holy Ghost with the Father and the Sonne is the same in deity, dignity, eternity, operation, and will.

Why is the third Person called the Spirit?

Not onely because he is a spirituall (that is) an immateriall and pure essence, (for so likewise is the Father a Spirit, and the Sonne as well as he) but first in regard of his person, because he is spired; and as it were, breathed both from the Father and the Sonne, that is to say, proceedeth from them both. Secondly, in regard of the creatures because the Father and the Sonne doe work by the Spirit, who is, as it were, the breath of grace which the Father and the Sonne breatheth out upon the Saints, blowing freely where it listeth; and working spiritually for manner, means, and matter, where it pleaseth, *Iohn 20. 22. Psal. 33. 6. Iohn 3. 8. Acts 2. 2, 3, 4. 1 Cor. 2. 12, 13.*

Why is he called the Holy Ghost?

Not onely because of his essentiall holinesse as God, (for so the Father and the Sonne also are infinitely holy as he) but because he is the authour and worker of all holinesse in men, and the sanctifier of Gods children.

Why doth not the Father and the Sonne sanctifie also?

Yes verily, but they doe it by him, and because he doth immediately sanctifie, and therefore he hath the title of Holy.

What other titles are given unto him in the word of God?

1. The Holy Ghost (who is the Spirit of the Father) speaking in the old Testament, hath these names and properties: First, the good Spirit, because he is the fountain of goodnesse, *Psal. 143. 10.*

2. Secondly, the Spirit of God, because he is God, *1 Sam. 11. 6.*

3. Thirdly, the finger of God, because God worketh by him as a man by his hand, *Luke 11. 20.*

4. Fourthly, the Comforter, because he strengtheneth the weak hearts of his Saints, *Iohn 20. 26.*

5. Fifthly, the spirit of Adoption, because he assureth our hearts, that we be the adopted Saints of God. *Rom. 8. 15.*

6. Sixthly, the spirit of love, power, sobriety, wildome; &c. because it worketh all these things in us, *2 Tim. 1. 6, 7. Esa. 11. 2.*

What are the speciall comforts which the children of God receive from the holy Ghost?

He is in their hearts the pledge of Christs presence, *Ioh. 14. 16, 17, 18. 26.* The witnesse of their Adoption, *Rom. 8. 15, 16.* The guide of their life, *Ioh. 16. 13.* The comforter of their soul, *Ioh. 14. 26. & 15. 26. & 16. 13.* The seal of their Redemption, *Eph. 1. 13. & 4. 30.* And the first fruits of their salvation, *Rom. 8. 23.*

But how are you assured that you have the Spirit?

How to know
that we have
the Spirit.

Because it hath convinced my judgment, *Ioh. 16. 18.* converted my soul, *Acts 26. 18. Esa. 61. 1.* and having mixed the word with my faith, *Heb. 4. 2.* it is become as life to quicken me, *Ioh. 6. 63.* as water to cleanse me, *Ezek. 36. 25.* as oyl to cheere me, *Heb. 1. 9.* as fire to melt and refine me, *Mat. 3. 11.*

How to keep
the Spirit.

And how may you keep the Spirit now you have it?

By nourishing the good motions and means of it, *1 Thess. 5. 17, 18. 20.*

18. 10. being fearfull to grieve, quench, resist, or molest it, *Eph. 4. 30.*
 1 *Thess. 5. 19.* *Acts 7. 51.* and carefull to be led by it, and shew forth
 the fruits of it, *Rom. 8. 1. 14.* *Gal. 5. 8.* *18. 22.*

Thus much of the three Persons severally, what now remaineth more
 to be spoken of the mystery of the Trinity?

To set down briefly what be the things common wherein the three
 Persons agree, and what be the things proper to each of them, where-
 by they are distinguished one from another.

What are the things wherein the three Persons doe communicate?

They are considered in regard either of themselves, or of the creatures.

What are they in regard of themselves?

They agree one with another in nature, beeing, life, time, dignity, glo-
 ry, or any thing pertaining to the divine Essence; for in all these they
 are one and the same, and consequently, Co-essentiall, Co-equal, and
 Co-eternall.

What mean you when you say they be Co-essentiall?

That they be all the self-same substance or beeing, having one indivi-
 dual essence or deity common to them all, and the self-same in them all.

What mean you when you say they be Co-equal?

That as they agree in deity, so they agree in dignity, being of one
 state, condition, and degree; and the one having as great excellency
 and Majesty every way as the other: therefore their honour and wor-
 ship is equall and alike, and one of them is not greater nor more glo-
 rious then another, *John 5. 18. 23.* *Apoc. 5. 12. 13.*

What mean you when you say that they be Co-eternall?

That one was not before another in time, but that one hath been of
 as long continuance as another, and all of them have been, and shall be
 for ever (as being all of one self-same everlasting continuance.)

How prove you this?

John 1. 1. In the beginning was the word, &c. and at that time the
 three Persons spake, *Gen. 1. 26.* Let us make man, &c. *Heb. 1. 8.* Jesus
 Christ yesterday, to day, and the same for ever.

How can there be this equality between the three Persons of the Tri-
 nity, seeing the Father is the first, the Sonne the second, the Holy
 Ghost the third?

Because every one of them is perfect God, who is infinite, eternall,
 and incomprehensible.

Have they all three one will likewise?

They have, and therefore they will all one and the same thing with-
 out any crossing, contradiction or varying in themselves, as the Sonne
 himselfe saith, *John 8. 29.* I doe always those things that please him,
 viz. the Father.

Is there nothing else to be said of the Communion of the three Persons
 between themselves?

Yes, that first one is in another and possideth one another; the Fa-
 ther remaineth with the Sonne, the Sonne with the Father, the Holy
 Ghost in and with them both, *1. John 1. 1. & 14. 10. 14. 20.*

They have glory one of another from all eternity, *John 17. 5.*

They delight one in another, and infinitely joyce in one anothers

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1 2

fellowship,

Things com-
 mon to the
 three persons
 In what they
 all agree.

1. Co-essential.

2. Co-equal.

3. Co-eternal.

1. Co-essential.
 2. Co-equal.
 3. Co-eternal.

1.

2.

3.

fellowship, the Sonne being the delight of his Father, the Father of the Sonne, and the Holy Ghost of both, *Prov. 8. 30.*

What things have they common in regard of the creatures?

All outward actions, as to decree, to create, to order, govern, and direct, to redeem, to sanctifie, are equally common to the three Persons of the Trinity; for as they are all one in nature and will, so must they be also one in operation, all of them working one and the same thing together, *Gen. 1. 26. John 5. 17. 19.*

What are the things proper to each of them?

Things proper
to each of the
Persons.

They likewise are partly in regard of themselves, and partly of the creatures, whereby the distinction of them is conceived; partly in relation and order of subsistence betwixt themselves, and partly in order and manner of working in the creatures.

What things are proper to each of them in regard of themselves?

First, in manner and order of being, the Father is the first Person, having his being from himself alone, and is the fountain of being to the other Persons; the Sonne is the second, having his being from the Father alone, and in that respect is called the Light, the Wisdom, the Word, and the Image of the Father. The Holy Ghost is the third, having his being from them both; and in that respect is called the Spirit of God, of the Father, and of Christ.

Secondly, in their inward actions and properties, the Father alone begetteth; and so in relation to the second Person is called the Father; the Sonne is of the Father alone begotten; the Holy Ghost doth proceed both from the Father and the Sonne.

What is proper to each of them in regard of the creatures?

First, the originall of the action is ascribed to the Father, *John 5. 17. 19.* the wisdom and manner of working to the Sonne, *John 1. 3. Heb. 1. 2.* the efficacy of operation to the Holy Ghost, *Gen. 1. 2. 1 Cor. 12. 11.*

Secondly, the Father worketh all things of himselfe in the Sonne by the Holy Ghost, the Sonne worketh from the Father by the Holy Ghost, the Holy Ghost worketh from the Father and the Sonne.

Having spoken of the first part of Divinity, which is of the nature of God, it followeth that we speak of his Kingdome, which is the second.

What is the Kingdom of God?

Of the King-
dome of God.

His universall dominion over all creatures, whereby he dispenfeth all things externally according to his own wisdom, will and power: or an everlasting Kingdome appointed and ruled by the counsell of his own will, *Luke 1. 33. Esa. 9. 7. Dan. 2. 44. Es. 40. 13. Psal. 99. 1. & 115. 3. Rom. 11. 34, 35, 36. Eph. 1. 11. Esa. 44. 24. & 45. 27.*

Wherewith doth he reign and rule?

Principally by his own powerfull Spirit, which none can resist.

What end doth he propound unto himself in his Kingdome?

His own glory, *Rom. 11. 36. Psal. 97. 6. Esa. 48. 11. Eph. 1. 12. 14.*

What is that about which his Kingdome is occupied?

All things visible and invisible.

When shall it end?

Never

Never, either in this world or in the world to come, *Psal. 145. 13.*

What manner of Kingdome is it?

A righteous Kingdome, *Psal. 45. 6, 7. & 97. 2.*

What instructions are you to gather out of the doctrine of the Kingdome of Gods?

They are exprest in the 99 Psalme; in the beginning whereof the Prophet speaketh in this manner;

1. *The Lord reigneth,* which teacheth us that God alone hath, and exerciseth soveraign and absolute Empire over all; and that he admitteth no fellow governour with him.

Let the people tremble, shewing that all nations and sorts of people should tremble, for as much as he alone is able to save and to destroy, for if men tremble under the Regiment and Kingly rule of men, how much more ought they to tremble under the powerfull Kingdome of God, which hath more power over them then they have over their Subjects?

This trembling doth it stand onely in fear?

No; but in reverence also, that that which we comprehend not in this Kingdome with our reason, we reverence and adore.

What learn you thereby?

That we submit our selves to his Kingdome erected amongst us.

That we presume to know nothing but that he teacheth us; to will nothing but what he biddeth us; to love, hate, fear, and affect nothing but what he requireth.

What doth follow in this 99 Psalm?

Verf. 1, 2. *He sitteth between the Cherubims, let the earth be moved; the Lord is great in Sion, and he is high above all the people.* Whence we learn, that although all the world roare and fret, yet we should not fear, because the Lord is greater; (*Pf. 39. 1. 4. & 97. 1.*) Verf. 3. *They shall praise thy great and fearfull name, for it is holy:* which sheweth that God ought to be magnified because he is great and fearfull, and yet holy, and holinesse it selfe. Ver. 4. *The Kings strength also loveth Judgement, Thou dost establish Equity, Thou executest Judgement, and Righteousnesse in Jacob:* whereby we learn this comfort from Gods reigning, that when we are wronged and oppressed by tyranny of men, we may have our recourse to the just and righteous Judgment of God which is the righteous Judge of the world. (*Ecc. 5. 7, 8.*) Verf. 5. *Exalt ye the Lord our God &c.* out of the might, and Majesty, and holinesse of the Lord, we should learn to extoll him with praises. *Pf. 145. 11, 12.*

Seeing God is without beginning, what did he in that infinite space, which was ere the world was made; it being unbeseeming the Majesty of God to be idle and unoccupied all that time?

It behoveth us to think that he did things agreeable to his divine nature, but we should be evill occupied in the search of them further then him selfe hath made them known, which made an ancient Father to give this answer to a curious inquirer of Gods doings before he made the world, That he was making hell for those that should trouble themselves with such vain and idle questions. *August. lib. 1. Confess. Chap. 12.*

What is that he hath revealed unto us concerning that he did before the beginning of the world?

Besides the inward works of the three Persons of the blessed Trinity (whereof we have spoken) and the mutuall delights which they took one in another, and glory which they gave one to another; this externall act of his is revealed unto us in the Scriptures, that he hath in himself decreed all things; together with all the circumstances of all things which have or shall be done from the beginning of the world unto the end thereof.

What then be the parts of Gods kingdome?

The parts of
Gods King-
dome.

The decree determining all things from all eternity, and the execution thereof fulfilling the same in time; for as from eternity he decreed, so in time and everlastingly he accomplisheth all things unto the full execution of that his decree, 1 Cor. 1. 16. Eph. 1. 11. Acts 4. 28. Psal. 99. 4. & 135. 6. So that the first is an eternall, the second a temporall work of God.

What is the decree?

Of Gods De-
cree.

It is that Act whereby God from all eternity according to his free will did by his unchangeable counsell and purpose, fore-appoint and certainly determine of all things together with their causes, their effects, their circumstances and manner of being, to the manifestation of his own glory, Psal. 99. 4. Mat. 10. 29. Rom. 9. 20, 21. & 11. 36. Prov. 16. 4. Eph. 1. 4. 11. Acts 2. 23. Ier. 1. 5. 15.

What gather you of this, that Gods decree is defined by his most perfect will?

First, that the things which he decreeth are most perfectly good. Secondly, that we must not subject his decree to our shallow and base capacity, or measure it by our reason, considering that the will of God from whence the decree cometh, is unsearchable.

What be the parts or kinds of Gods decree?

That which God hath decreed concerning all his creatures generally for the declaration of his power, wisdom, and goodnesse in their creation and preservation; and that which he hath decreed specially touching the good or evill of the chief or reasonable creatures, Angels and Men, to declare the glory of his grace and justice.

What note you in the former?

That God according to his good pleasure hath most certainly decreed every (both) thing and action, whether past, present, or to come; and not onely the things and actions themselves, but also all their circumstances of place and time, means, manner, and end; so that they shall not come to passe in any other place or time then he hath ordained; and then and there, they shall come to passe necessarily: Psalm. 99. 4. Acts 27. 20, 21, 22, 23, 24, 25, 26, 27. 31, 32, 33, 34.

Doth this necessity take away freedom of will in election, or the nature and property of second causes?

No, but onely brings them into a certain order, that is, directeth them to the determined end, whereupon the effects and events of things are contingent or necessary, as the nature of the second cause is; so Christ according to his Fathers Decree dyed necessarily,

certainly, *Act. 17. 3.* but yet willingly, and if we respect the temperature of Christs body, he might have prolonged his life, and therefore in this respect may be said to have died contingently.

What consider you in the special decree, which concerneth the good or evil of the principall creatures?

The fore-appointment of their everlasting estate and of the means tending thereunto, the former whereof is called Predestination.

What is Predestination?

It is the speciall decree of God, whereby he hath from everlasting freely and for his own glory fore-ordained all reasonable creatures to a certain and everlasting estate of glory in heaven, or shame in hell.

Of Predestination.

What creatures come within this decree?

Both Angels, *1 Tim. 5. 21. Matth. 25. 41.* and Men, *1 Thess. 5. 9. Rom. 9. 13. 22, 23. 1 Pet. 2. 8. Eph. 1. 5. Iohn 17. 12. 22. Exodus 32. 14.*

What is the cause of this decree?

Only the meer will and free pleasure of God to dispose of his own work as he will, *Rom. 9. 21. Jer. 5. 14. & 18. 22. Esay 64. 8.*

What manner of decree is this?

It is a deep and unsearchable, an eternall and immutable decree, *Rom. 11. 33. Eph. 1. 4.*

Is this decree certain and unchangeable?

Yea, it must needs be so, because it is grounded on the eternall and unchangeable will of God, and therefore there is a certain number of the elect and reprobate known only to God which cannot possibly be increased or diminished, *Iohn 13. 18. 2 Tim. 2. 19.*

How then doth Moses wish himself to be blotted out of the book of life? *Exod. 32. 32.*

He speaketh conditionally, if it were possible, to declare his love to Gods glory and his people, as Paul did, *Rom. 9. 13.*

But if Gods decree cannot be altered, then we may be secure, and not care how we live?

No more then we may neglect and forsake our meat and drink, because the term of our life is fore-appointed: the end and the means are joynd together of God, and cannot be separated by any man.

What are the parts of Predestination?

Election and Reprobation, *1 Thess. 5. 9. Rom. 9. 13. 22, 23.*

What is Election?

It is the everlasting predestination or fore-appointing of certain Angels and Men unto everlasting life and blessednesse for the praise of his glorious grace and goodnesse, *1 Tim. 5. 21. Iohn 15. 16. Rom. 9. 22, 23. Eph. 1. 4, 5, 6. 9.*

Is there no cause, reason, or inducement of election in the elected themselves?

None at all; it is wholly of free-grace, without respect of any goodnesse that God fore-saw in us, *2 Tim. 1. 9. Rom. 9. 16. Phil. 2. 13. Eph. 1. 9.* for otherwise man should have whereof he might glory in, and of himself, as having discerned himself from others, and

Parts of Predestination,
Election.
Reprobation.
Election.

and God should not be the cause of all good, nor should his counsell be incomprehensible.

Is not Christ the cause of our Election?

No; not of Gods decreeing of it, (for that he did of his own free-will) but of the execution of it; that is, our salvation is for and through Christ.

What tokens have we of our Election?

A true faith, and a godly life.

What use are we to make of our Election?

First, it is our great comfort, that our salvation standeth by Gods eternall decree that cannot be changed; and not in our selves that daily might lose it.

Secondly, it sheweth Gods infinite mercy, that before we were, or had done good or evil, he elected us rather then others as good as wee.

Thirdly, it should make us love God all our life to our uttermost, for his love to us.

Fourthly, it is a help against all temptations of Satan, or our doubting nature, and also against all afflictions and contempt of the world, Rom. 8. 38, 39.

Fifthly, it serveth to humble us, that we had nothing of our selves for our salvation, but it freely came from God.

What is Reprobation?

Reprobation.

It is the eternall predestination or fore-appointment of certain Angels and men unto everlasting dishonour and destruction; God of his own free will determining to passe them by, refuse or cast them off, and for sin to condemn and punish them with eternall death, Prov. 16. 4; Exod. 9. 16. Rom. 9. 17. 22. 2 Tim. 2. 20. Mat. 25. 41.

Is not sin the cause of Reprobation?

No; for then all men should be reprobate, when God foresaw that all would be sinners; but sin is the cause of the execution of Reprobation, the damnation whereunto the wicked are adjudged being for their own sin.

Is there no cause then of Reprobation in the Reprobate?

None at all, in that they rather then others are passed by of God; that is wholly from the unsearchable depth of Gods own free-will and good pleasure.

But is not God unjust in reprobating some men, and electing others, when all were alike?

No; for he was bound to none, and to shew his freedome and power over his creatures he disposeth of them as he will for his glory; as the Potter is not unjust in making of the same clay sundry vessels, some to honour, and some to dishonour.

Doth Predestination onely come within the compasse of Gods decree, and not the means also of accomplishing the same?

Yes; the means also comes within this decree, as the Creation and the fall of the reasonable creatures.

If God hath decreed the works of the wicked, must not he of force be the author of sin and evil?

God

God is not the cause of sinne and evill which he forbiddeth and condemneth; but Satan and man; yet God in his secret will hath justly decreed the evill works of the wicked (for if it had not so pleased him, they had never been at all) for most holy ends, both of his glory and their punishment, as may be seen in the Jews crucifying of Christ, *Acts* 2. 23. and *Ioseph* selling into Egypt, *Gen.* 45. 7. & 50. 20. For the thing that in it self by reason of Gods prohibiting of it is sin; in respect of Gods decreeing of it for a holy end, comes in the place of a good thing, as being some occasion or way to manifest the glory of God in his justice and mercy; for there is nothing sin as God decreeth it or commandeth it; neither is there any thing of it self absolutely evill; (*1 Pet.* 3. 17.) But because God hath forbidden it, therefore it is evill, and onely unto them upon to whom God hath forbidden it: as *Abraham* killing of *Isaac* being commanded of God was to be obeyed, and sin it were to have disobeyed it: which otherwise by reason of Gods commandment forbidding to kill was a sin; for God forbiddeth not things, because they are of themselves, and first evill; but therefore are they to man evill, because God hath forbidden them; for all sin is a transgression of a law, and God doth in heaven and in earth whatsoever pleaseth him, neither is there any greater then he to command him.

So much of the decree or purpose of God; what is the execution of it? It is an action of God effectually working all things in their time according to his decree, *Eph.* 1. 11. *Acts* 4. 28.

Execution of
Gods decree.
Creation.
Providence.

What are the parts of the execution? Creation, and Providence, *Psal.* 33. 6, 7, 9, 10, 11. & 146. 6, 7. *Jer.* 10. 12.

What is Creation?

It is the execution of Gods decree, whereby of nothing he made all things very good, *Gen.* 1. 1. 7. *Heb.* 11. 3.

Creation in general.

How many things in general are you to know concerning the Creation?

The causes, and the adjuncts; in the former whereof we are to consider the author or efficient cause, the matter, the form or manner, and the end; in the latter the goodnesse of the creatures, and the time of their Creation.

What is the Author of this wonderfull work? God alone.

How doth that appear?

Not only by the plain and manifold testimonies of holy Scripture, but also by light of reason well directed; for reason teacheth, that there must needs be a first cause of all things, from whence they proceed, not only as they are this or that, but simply as they are; that all perfections which are in other things by participation should be in it essentially, and that the same must be of infinite wisdom in that all things are made and ordered unto so good purposes as they are, none of which things can agree to any but to God alone, whence it is that the Apostle *Paul*, *Acts* 14. 15. & 17. 24. doth point out God to the Heathen by his work above other.

Why so?

21. 22. 23. 24.

Yes, in regard of the time and manner of it, as likewise in respect of a full and saving assent, united it with comfort. *Is the Father alone to be held the Creator of all things?* No; but together with him the Son also, and the holy Ghost, for so *St. John* testifieth, that by Christ the eternall Word and Wisdome of God all things were made, and without him was made nothing, *Joh. 1. 3.* In like manner *St. Paul* teacheth, that by him all things were created in heaven and in earth, both things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, by him, and for him they were all created, *Col. 1. 16.* *Moses* also declareth, that the Spirit of the Lord moved upon the waters, sustaining and holding up, and as it were brooding (for that metaphor he useth) the unformed matter to bring forth the most comely and beautiful forms of all things, *Gen. 1. 2.*

Did not the Angels create some creatures at the beginning? or can yet the Devils now create creatures? No; Creation is a work of God, which only he is able to doe, and therefore whatsoever the Devill or Juglers like the Sorcerers of Egypt, seem to doe, it is nothing but a delusion of the senses, as the Devill himself confesseth, *Mat. 4.* and the Sorcerers, *Exod. 24.*

What was there not something before the Creation, as the first matter of all things, or space, or time, in which this world was made?

No; for then there should be something eternall as well as God.

Whereof then were all things made?

Of nothing; that is, of no matter which was before the Creation.

How doth that appear?

Because they are said to have been made in the beginning, *Gen. 1. 1.* that is, when before there was not any thing but God the Creator, and before which there was no measure of time by men or Angels.

How and in what manner did God create all things?

By no means or instruments, (which he needeth not as man doth) but by his powerfull word, that is, by his only will, calling those things that are not as though they were, *Heb. 1. 3.* *Rom. 4. 17.* *Pf. 148. 5.*

By what Word by which he made all things, Christ his Son?

All things indeed that were made were made by the Son, the second Person of the Trinity, *Joh. 1. 3.* *Col. 1. 16.* *Heb. 1. 2.* yet that word mentioned in the 1. *Gen.* where it is written, that the Lord said, *Let there be light, &c.* was Gods command, which then had beginning, whereas the Son was from all eternity.

To what end were all things created?

For Gods glory, *Psalm 115. 1.*

How doth the glory of God appear in them?

First, his eternall power and Godhead is seen in raising all things

out of nothing by his word alone, *Esa. 40. 12.* *Rom. 1. 20.* *Ps. 115. 1.*

12. & 51. 15.

Secondly,

Secondly, his infinite wisdom is made known by them, *Psal.* 104.
24. *Jer.* 10. 12. & 51. 15.

Thirdly, his goodnesse unto all his creatures is hereby manifested, which is very excellently set out by the Prophet in the 104. *Psal.*

Fourthly, his infinite authority doth appear by them.

What uses then are we to make of the Creation?

Uses of the
Creation.

First, we are thereby taught to discern the true God from all Hea- then and Idoll gods in the world, *Esa.* 45. 6, 7. *Jer.* 10. 11. 12. for no- thing in heaven and earth can give a being to a creature but God.

Secondly, we are to weigh them and learn their properues, *Eccles.* 7. 25.

Thirdly, we should learn to give God glory for them, *Rev.* 4. 11. *Psal.* 92. 5. where it is made one end of the Sabbath, *Pf.* 104. through- out.

Fourthly, we are to gather comfort to our selves from hence, That resting upon this faithfull Creator our hope needs not fail us so long as either heaven or earth have any help for us, *1 Pet.* 4. 19. *Esa.* 37. 16, 17.

What doth the Scriptures teach us concerning the goodnesse of the creatures?

That God made all them in such excellency of perfection for their being, working, order and use, that himself did fully approve of them, and so establish them, *Gen.* 1. 31. which established order is that which is called Nature.

In how many things doth the goodnesse of the creatures consist?

In three: First, in perfection of their nature.

Secondly, in their properties and qualities, whereby they are able to doe those things for which they were created.

Thirdly, in their uses unto man.

How manifold is that good which men receive by them?

Threefold: First profitable good. Secondly, pleasant good. Thirdly, honest and Christian good.

How were all things made good when we see there be divers kinds of Serpents, and noysome and hurtfull beasts?

That they are hurtful, it cometh not by the nature of their creation, in regard whereof they at the first should only have served for the good of man.

What doe you note in the time of their Creation?

The beginning, and the continuance thereof.

Might not the world have been before all time, even from eternity?

No, for absolute eternity belongeth only to God, neither could a- ny thing that is subject to time be, after an infinite succession of other things.

What say you then to Aristotle accounted of so many the Prince of Philosophers, who laboureth to prove that the world is eternall?

Wherein he laboureth to finde out a point of wisdom which he had learned of none other that was before him, he therein bewrayeth his greatest folly, for his chiefest reason being grounded upon the e- ternity of the first mover, is of no force to prove his most absurd posi- tion, seeing God as he is Almighty, and always able to doe what he will

will, so is he most free, and not bound to doe all that he can, but what, when, and how it pleaseth him. But seeing *Aristotle* was enforced by reason to acknowledge God to be the first mover, even against his will, (for it seemed that he endeavoured as much as he could to quench the light of divine knowledge shining in his face, or obstinately to close his eyes against the same) and yet not onely spoiled God of the glory of his Creation, but also assigneth him to no higher office then is the moving of the spheres, whereunto he bindeth him more like to a servant then a Lord, the Judgement of God uttered by *S. Paul Rom. 1. 21.* is most notoriously shewed upon him, in that he knowing God, did not glorifie him, nor give him thanks, but became vain in his disputations, and his foolish heart was darkned; while he professed wisdom, he was made a fool, approving Idolatry; and that wickednesse which the Apostle there sheweth to be a just punishment of Idolatry, and nature it self abhorreth; *Arist. Polit. lib. 7. cap. 6. & lib. 2. cap. 8.*

How long is it since God did create the world?

Four thousand years before the birth of our Saviour Christ, and so about 5614 years before this time.

Why is the order of the years of the world so carefully set down in the Scripture?

1. To convince all Heathen that either thought that the world was without beginning, or that it began Millions of years before it did.
2. To give light to all sacred Histories of the Bible.
3. To shew the time of the fulfilling of the Prophecies which God foretold.

But why was not the world made sooner?

Saving the hidden wisdom and free pleasure of the Maker therein appeareth the free power of God to make or not to make, and his absolute sufficiency within himself, as having no need of any externall being, only creating that he might communicate & manifest his goodnes.

How long was God creating the world?

Six days and six nights.

Why was he creating so long, seeing he could have perfected all the creatures at once and in a moment?

First, to shew the variety, distinction and excellency of his severall creatures.

Secondly, to teach us the better to understand their workmanship, even as a man which will teach a child in the frame of a letter, will first teach him one line of the letter, and not the whole letter together.

Thirdly, to admonish us, that we are bound to bestow more time in discerning and knowing them then we doe.

Fourthly, that we might also by his example finish our work in six days.

Fifthly, that we might observe, that many of the creatures were made before those which are ordinarily their causes, and thereby learn, that the Lord is not bound to any creature, or to any means: thus the sunne was not created before the fourth day, and yet days which now are caused by the rising of the sunne were before that; so trees and plants were created the third day, but the

the Sun, Moon, and Stars, by which they are now nourished; and made to grow, were not created till after the third day.

Hitherto of the creation in generall, what are the particular creatures?

The creation of the particular creatures.

The world and all things therein, *Acts* 17. 24. or the heavens, and the earth, and all the host of them. *Gen.* 2.

How many Heavens are mentioned in the Scriptures?

The Heavens.

Three: the first is the ayre wherein we breath, the birds doe fly, and the snow, rain, frost, hail and thunder are begotten, *Matth.* 6. 26. *Gen.* 7. 11.

The second is the sky, wherein the Sun, the Moon, and the Starres are placed; *Gen.* 1. 14, 15. *Deut.* 17. 3.

The third, wherein the Angels, and the souls of the Saints from hence departed are now in; *1 Cor.* 12. 2. *Matth.* 18. 10. *Mar.* 12. 25.

What understand you by the Earth?

The lowest part of the world, containing the globe of the land and the waters.

Of the earth.

What mean you by the host of them?

All the creatures which the Lord made to have their beginning and being in them; *Psal.* 103. 20. *148.* 2. *Sec.* *Deut.* 17. 3. *Psalm.* 110. 11.

How are the creatures distinguished?

Into visible, and invisible; *Col.* 1. 16.

Of the invisible creatures.

What are the things invisible?

The third heaven, and the Angels placed therein.

The third heaven and Angels.

Why is there no more expresse mention in the first of Genesis, of the creation of these, especially being creatures in glory so farre passing others?

1. They are not expressly mentioned, because *Moses* set forth the things that are visible, and therefore doth not onely passe them by, but also minerals and other things inclosed in the bowels of the earth.

2. Some respect also might be had of the weaknesse and infancie of the Church at that time; God did first reach them more plain and sensible things, and as they grew in knowledge, he afterwards revealed other things unto them; but that they were (in one of the six days) created, it is most evident by *Heb.* 11. 10. *Psal.* 103. 20. *148.* 2. 5. *Col.* 1. 16.

In which of the six days were they created?

Though it be not so plainly revealed in Scripture, yet it may be gathered by *Gen.* 1. 1. (where under the term of heavens, these glorious creatures may be also comprehended) and *Job* 38. 6, 7. that they were created the first day.

Of what nature are the Angels?

They are substances wholly spirituall, (not in parts as man is) and in respect of their simple essence, in the Scripture, they are called Spirits.

Of Angels.

How many things concerne you of the Angels, when you say that they are spirits?

Six: 1. That they are living substances. 2. That they are incorruptible. 3. That they are incorporeall. 4. That they are indivisible. 5. That they are intangible. 6. That they are invisible.

Of the Creatures.

Have they any matter? They have their spirituall matter, (as mans soul hath) but not say earthly or corporall matter.

They are not then fantasies, as some doe wickedly imagine?

No, but they are substances and beings, for some are said to have fallen, others to appear unto men.

How many of them were created at the beginning?

They were all created at once, and that in an innumerable multitude.

How did God create them?

He made them all at the first very good and glorious spirits, yet mutable; *Gen. 1. 31. Job 4. 18.*

With what other properties are the Angels especially endued?

With greater wisdom, power, swiftnesse and industry, then any man.

Where is the creation of things visible, especially taught?

Of the creation of visible things.

In the first and second chapters of *Genesis*, where *Moses* declareth at large, how God in the beginning created the world and all things therein contained, every one in their severall nature and kinds.

What doth Moses note of these creatures generally?

1.

Three things: first, that they are all said to be good, which stoppeth the mouthes of all those that speak against them.

2.

Secondly, that their names are given them.

3.

Thirdly, that their uses and ends are noted.

In what order did God create them?

First, the dwelling places were first framed, then the creatures to dwell in them, and provision was made for the inhabitants of the earth before they were made, as grasse for the beasts, and light for all living and moving creatures, and all for man. Secondly, God proceedeth from the things that are more imperfect, to those that are perfecter, untill he come to the perfectest; as from the trees, corn, herbes, &c. which have but one life, that is, whereby they increase and are vegetative, unto the beasts which have both an increasing and feeling, (or sensitive life, as fishes, fowles, beasts, &c.) and from them to man which hath besides them a reasonable soul.

What learn you from the first?

Not to be carking for the world and things of this life, nor to surfeite with the cares thereof, being God provided for the necessity and comfort of the very beasts, ere he would bring them into the world.

What from the second?

That we should therein follow the example of the Lord, to go from good to better, untill we come to be perfect.

Of the Chaos, or rude masse.

What is the visible creation in particular?

Two: first, the rude masse or matter of the world made the first night, wherein all things were confounded and mingled one in another. Secondly, the beautifull frame thereof which were made the rest of the first day and night.

What are the parts of that rude masse?

Heaven

in Heaven and earth (for so the matter whereof all the bodily creatures were made, seemeth by a Trope, *Gen. 1. 1.* to be signified) as it were the Center and circumference. For as the Arch-builders first shadow out in a plot the building they intend, and as the Painters draw certain grosse lineaments of that picture, which they will after set forth and fill up with orient colours; so the Lord our God in this stately building, and cunning painting of the frame of the world, hath before the most beautifull frame set out as it were a shadow, and a common draught thereof.

Of the parts of the rude masse.

It seemeth that the rudenesse was in the earth onely, containing the water and the dry land, because the Prophet saith, that the earth was void and without shape.

It is true that *Moses* giveth this to the earth, rather then the masse of the heavens; because the confusion and rudenesse was greater there then in the masse of the heavens, for the water and dry land being mingled together, there was no form or figure of them.

It being without form and void, how was it kept? By the holy Ghost; which (as a bird setting over her egges) kept and preserved it.

What were the things which were made of this rude masse? The beautifull frame and fashion of this world; with the furniture thereof.

What doe you consider in the frame and fashion of the world? Two things: first, the Elements, which are the most simple bodies, by the uneven mixture whereof all bodies are compounded.

Of the frame of the world.

Secondly, and the bodies themselves that are compounded of them.

How many Elements are there?

There are commonly counted foure.

Of the Elements.
The four Elements.

First, the fire, which some think to be comprehended under the term of light, *Gen. 1. vers. 3, 4.* because it is a quality of the fire.

1.
2.

The second is the ayre, which some would have signified by the spirit or wind of God moving upon the waters, *vers. 2.* others by the Firmament, *vers. 6, 7.* set between the clouds and the earth, to distinguish between water and water, and to give breath of life to all things that breath.

3^{dly}, The waters, *v. 2.* severall from the mass called the earth, *v. 9, 10.*

3.
4.

4^{thly}, The earth, *vers. 2.* called the dry land, *vers. 9, 10.* which remaineth all other being sent of God to their proper places.

What are the mixt or compounded bodies?

Of the mixt or compounded bodies.

Such as are made of the four Elements, equally mingled together.

How many kinds be there of them?

1. A being without life.

The things that have 2. A being, and life without sense.

3. A being, life and sense without reason.

4. A being, life, sense, and reason, (as man)

What is common to the three last kinds?

That together with life there is power and virtue given unto them to bring forth the like unto themselves for the continuance of their kind, which blessing of multiplication is principally in the two last

last sorts of creatures, (that have the life of sense) beside the life of in-crease) and therefore the Lord is brought in to speak to them in the second person, *Gen. 1. 22. 28.* which he did not to the grasse, corne, and trees, which are creatures of the second kind.

What learn you from hence? That the chiefe and speciall cause of the continuance of every kind of creature to the worlds end, is this will and word of God without the which they or fundly of them would have perished ere this, by many means as are to consume them.

The severall
works of the
six dayes.
The first day.
Heaven and
earth, and the
light.

Declare now in order the severall works of the six dayes, and shew first, what was done the first day?

The rude masse or matter of heaven and earth being made of nothing the first night of the world, as hath been declared, God did afterward create the light, and called it day. *Gen. 1. 3, 4, 5.*

What note you hereof?

The wonderfull work of God not onely in making something of nothing, but bringing light out of darknesse, *2 Cor. 4. 6.* which are contrary, and distinguishing betwixt day and night, before either Sun or Moon were created.

The second
day.
The Firma-
ment.
The third day.
Grasse, corne,
trees.

What was the work of the second day?

The firmament was created to divide the waters above, from the waters below.

What was done the third day?

The third night (as it seemed) God caused the waters to retire into their vessels, and severed them from the dry land, calling the one Seas, the other Earth. Then in the third day which followed that night, he clad the earth with grasse for the use of the beasts only, corn and trees for the use of man also.

Of the water
and earth.

What shape is the water and earth of?

They both together make a round globe.

Whether is the water or the earth bigger?

The water.

Why then doe they not overbelme the earth?

They are restrained and kept in by the mighty power of God.

How many sorts of waters be there?

Two, salt waters (as the sea) and fresh waters, as floods, springs, lakes, &c.

What be the parts of the earth?

First, Hills. Secondly, Valleys, and Plaines.

How many benefits doe you receive by the earth in generall?

Four; First, we are made of the earth. Secondly, we dwell on the earth. Thirdly, it giveth fruits and nourishment to all living creatures. Fourthly, it is our bed after death.

What benefit receive you by the hills?

They are a shadow against storms and heat, they be fit for grasing of cattle, they are fit places to set Beacons, only, to shew that the enemies are at hand, &c.

What benefits receive you by the Valleys and plains?

1. They receive water to water the earth. 2. They are most fit places

ces

ces to bring forth all kind of fruit, and herbes, and grasse.

How cometh it to passe that God first maketh the grasse, corne, and trees, ere he made the heavenly bodies of the Sunne, Moon, and Starres; from whose influence the growth of these proceedeth?

To correct our error which tye the increase of these so to the influence of the heavenly bodies, even to the worshipping of them therein; forgetting the Lord who thereby sheweth that all hang upon him, and not on them, forasmuch as he made them when the heavenly bodies were not.

What doe you gather from hence?

That the fruitfulness of the earth standeth not so much in the labour of the husbandman, as in the power which God hath given the earth to bring forth fruit.

Thus much of the works of the 3^d. day, what was made the 4th. day?

Lights, which are as it were certain vessels wherein the Lord did gather the light w^{ch} before was scater'd in the whole body of the heavens.

The fourth day.
The creation
of thy lights.

How are these lights distinguished?

Although they be all great in themselves, to the end they might give light to the dark earth that is farre removed from them, yet are they distinguished into

Great } Sunne
Small } Moon
} Starres.

Why doth Moses call the Sun and Moon the greatest lights, when there are Starres that exceed the Moon by many degrees?

First, because they are greatest in their use and virtue that they exercise upon the terrestriall bodies. Secondly, because they seem so to us, it being the purpose of the Holy Ghost by Moses to apply himselfe to the capacity of the unlearned.

What is the use of them?

First, to separate the day from the night. Secondly, to be signs of seasons and dayes and years. Thirdly, to send forth their influences upon the whole earth, and to give light to the inhabitants thereof.

How are they signes of times and seasons?

First, by distinguishing the time, spring, summer, autumn, winter, by their work and naturall effect upon the earthly creatures.

Secondly, by distinguishing the night from the day, the day from the month, the month from the year.

Have they not operation also in the extraordinary events of singular things and persons for their good and evill estate?

No verily, there is no such use taught of them in the Scriptures.

What creatures were made the fift day?

Fishes and birds.

What were the fishes made of?

Of all four Elements, but more (it seemeth) of the water then other living things, Gen. 1. 20.

What were the birds made of?

Of all four Elements, yet have more of the earth; (Gen. 2. 19.) and therefore that they are so light, and that their delight is in the ayre, it is so much the more marvellous.

What did God make in the sixth and the last day of Creation?

The fift day.
Of the creation
of fishes, and
birds.

The sixt day.
Of the creation
of man and
woman.

It is probable
that he made
in the

Night thereof the } going } Tame or home-
beasts of the earth. } creeping } beasts.
Day, man in both sexes, that is, both man and wo-
man, the history of whose creation is set down
Gen. 1. 26, 27. in the discourse of the sixt days work,
and repeated in *cap. 2. v. 7.* and more at large after
the narration of the Lords rest in the seventh
day, *vers. 18, 19, 20, &c.*

why was man last made of all the creatures?

1. Because he was the most excellent of all the works of God in this inferiour world. 2. Because he was the end of all unreasonable creatures; and therefore that he might glorifie God for all the creatures that he saw the world was furnished with for his sake. 3. Because God would have him first provided for, ere he brought him into the world; that so he might have this world, for which God had made him Prince, as it were, his Palace, furnished with all things convenient: and if he had care of him before he was, how much more now he is?

what note you thereof?

That man hath not to boast of his antiquity, all the creatures being made before him even to the vilest worm.

what is to be observed in his creation?

That here for the excellency of the work, God is brought in, as it were, deliberating with himselfe, the Father with the Sonne and the Holy Ghost, and they with him; the whole Trinity entring into a solemne counsell to make man after their Image, (*Gen. 1. 26.*) which is not said of any other creature; for whereas the other creatures were made suddenly, man was (as we shall see) not so, but with some space of time: hitherto also belongeth, that the Holy Ghost standeth longer upon his creation then upon the rest.

what learn you from hence?

That we should mark so much the more the wisdom and power of God in the creation of him, thereby to imitate God in using most diligence about those things which are most excellent.

what parts doth he consist of?

Of two parts; of a body and a soule, *Gen. 2. 7. Job 10. 11, 12.*

whereof was his body made?

Of the very dust of the earth, *Gen. 2. 7.* in which respect the work of God in making him is set forth by a similitude of the potter which of his clay maketh his pots; *Rom. 9. 21.* and the name of *Adam* is from hence in the Hebrew given unto man, to put him in minde not to be proud, nor to desire to be like God; which God foresaw he would doe, through Satans temptations.

what learne you from hence?

That seeing it pleased God to make mans body more principally of the basest Element, that thereby he would give man to understand of what base matter his body was framed, that so he might have occasion of being lowly and humble in his owne sight;
according

Of the parts of
man, and first
of the body.

according as the Scripture it self directeth us to this instruction, *Gen. 18. 27. Jer. 2. 2. 29.*

what else learne you?

The absolute authority that God hath over man, as the Potter hath over his pots and much more, *Rom. 9. 21.*

How was the soul made?

His soul was made a spirituall substance, which God breathed into that frame of the earth to give it a life, whereby man became a living soul, (*Gen. 2. 7. Mat. 2. 15.*)

Why is it called the breath of God?

Because God made it immediately not of any earthly matter (as he did the body) nor of any of the elements, (as he did the other creatures) but of a spirituall matter; whereby is signified the difference of the soul of man which was made a spirituall and divine, or everlasting substance, from the soul or life of beasts, which cometh of the same matter whereof their bodies are made, and therefore dieth with them; whereas the soul of man cometh by Gods creation from without, (in which respect God is said to be the Father of our spirits; *Heb. 12. 9.*) and doth not rise as the soul of beasts doe, of the temper of the elements, but is created of God, free from composition, that it might be immortal, and free from the corruption, decay, and death that all other creatures are subject unto; and therefore as it had life in it self when it was joyned to the body, so it retaineth life when it is separated from the body and liveth for ever.

what other proofs have you of the immortality of the soul besides the divine nature thereof?

The immortality of the soul.

Ecc. 12. 7. It is said that at death the dust shall return to the earth as it was, and the spirit unto God who gave it.

1.

Our Saviour Christ, *Luk. 23. 46.* and his servant Stephen, *Acts 7. 59.* at their death commend their souls unto God.

2.

Luke 23. 43. The theeves soul after separation from the body is received into Paradise.

3.

Mat. 10. 28. The soul cannot be killed by them that kill the body.

4.

Psal. 49. 14, 15. Mat. 22. 32. Rev. 6. 9. & 7. 9.

5.

The guiltinesse of the Conscience, and fear of punishment for sin, proveth the same.

6.

Otherwise all the comfort of Gods children were utterly dashed; for if in this life onely we have hope in Christ, we are of all men most miserable, *1 Cor. 15. 15.*

7.

Why is it said, that God breathed in his face or nostrils, Gen. 2. 7.

more then in any other part?

To put man in mind of his frailty; whose breath is in his nostrils; *Esay 2. 22.*

1.

Because the soul sheweth her faculties most plainly in the countenance, both for outward senses and inward affections.

2.

But is the head the seat of the soul?

It is thought that in regard of the essence of it, all of it is over all and every part of the body, as fire is in hot iron; but howsoever the severall faculties thereof appear in the severall parts of the body, yet

Of the seat of the soul.

yet the heart is to be accompted the speciall seat of the soul, not onely in regard of life being the first part of man that liveth, and the last that dieth, but for affections also and knowledge, as appeareth by 1 Kings 3. 9. 12. Mat. 15. 18, 19. Rom. 2. 15. & 10. 10. 1 Pet. 3. 4. Adams

Is there many or one soul in man?

There is but one, having those faculties in it of vegetation and sense that are called souls in plants and beasts.

What reason have you for this saying?

1. Otherwise there should be diverse essentiall forms in man.
2. God breathed but one breathing, though it be called the breathing of lives, Gen. 2. 7. for the diverse lives and faculties.
3. In all Scripture there is mention but of one soul in man, Mat. 26. 38. Acts 7. 59.

When may the soul be truly said to come or be in the body of a child?

When in all essentiall parts it is a perfect body; as Adams was when God gave him his soul,

What be the faculties of the soul?

1. The Understanding, under which is the Memory (though it be rather one of the inward senses, then one of the principal faculties of the soul) and the Conscience.
2. The Will, under which are the Affections; So there be five speciall faculties.

What is meant by the Image of God after which man was made?

Gen. 1. 26, 27.

What is the Image of God in man.

Not any bodily shape, (as though God had a body like man) but the divine state wherein his soul was created.

How many wayes is the Image of God taken in Scripture?

Either for Christ, as Col. 1. 15. Heb. 1. 3. Joh. 12. 45. & 14. 9. or for the glory of mans lively personage, as Gen. 9. 6. or for his authority over the woman, as 1 Cor. 11. 7. or for the perfection of his nature, indued with reason and will, rightly disposed in holinesse and righteoufnesse, wisdom and truth, and accordingly framing all motions and actions both inward and outward, Col. 3. 9. 10. Eph. 4. 24.

How is it here then to be taken?

It may be taken either strictly and properly, or more largely and generally.

What is the strictest and most proper acception of it?

When it is taken for that integrity of nature which was lost by Adams fall, and is contrary to originall sin.

Wherein standeth that integrity of nature?

In the whole perfections of vertues appearing in the five faculties, as

1. In the understanding, true wisdom and heavenly knowledge of Gods will and works.
2. In memory, all holy remembrance of things we ought,
3. In will, all cheerfulness to obey Gods command.
4. All moderation and sanctity of affections.
5. All integrity of Conscience.

Is any part of Gods Image in the body?

No

Not, but as originall sin in our corrupt estate; so in the state of integrity these vertues shine and are executed by the body.

But is not man the Image of God in respect of the essentiall faculties of the soul, his mind and will, and in the immortality thereof?

Not in this strict and proper acception of Gods Image; whereof now we speak; for the essentiall faculties of the soul are not lost by Adams fall; and the immortality remaineth full.

What is the larger acception of Gods Image?

When it is taken for that dignity and excellency given unto man in his creation; which is partly inward, and partly outward.

wherein doth his inward excellency consist?

Both in his substance and in his qualities.

wherein standeth the excellency of his substance?

In that he only of all the creatures of the visible world hath a reasonable and immortall soul given unto him; (as hath been declared) and in respect of this spirituall nature resembleth God who is a Spirit.

what is the excellency of man consisting in qualities?

Knowledge and wisdom in the understanding, *Psalm 91. 6. Col. 3. 10.* Righteousnesse and holinesse in the free will, *Eph. 4. 24. 1 Pet. 1. 15, 16.* and herein, as hath been shewed, did man especially resemble his Maker.

wherein standeth the excellency of the understanding?

In knowledge of all duties either concerning God, his neighbour, or himself; unto which knowledge may be referred Wisdom to use knowledge; to discern when, where, and how every thing should be done; Conscience to accuse or excuse, as his doings should be good or evil; Memory to retain, Providence to foresee what is good to doe it, what is evill to avoid it; Reason to discusse of the lawfulnessse or unlawfulnessse of every particular action of a mans own self; hitherto referre the knowledge of the natures of the creatures, whereby he was able to name them according to their nature.

wherein standeth the excellency of mans will?

In holinesse (as hath been said) and righteousnesse, or uprightnesse of desires and affections; holinesse comprehending all the vertues of the first, and justice or righteousnesse containing all the vertues of the second Table imprinted in the soul of man at his Creation.

what were the outward gifts wherein mans excellency did consist?

God gave him a body answerable to his soul, endued with beauty, strength, immortality, and all gifts serving to happinesse, *1 Cor. 11. 7.*

God set such a grace and majesty in the person, especially in the face of man, as all the creatures could not look upon without fear and trembling, as appeareth when they all came before man to receive their names.

God gave him dominion and rule over all creatures of the world, which were made to serve him; being by this excellent Creation made and adopted to be; as it were, the son and heir of God, who is the absolute

solute Lord over all, *Psal.* 8. 6, 7. *Gen.* 1. 26. 28. of which dominion the authority to name them was a sign, *Gen.* 2. 19, 20.

What are the ends and uses of making of man according to Gods Image?

1. That God who is in himselfe invisable and incomprehensible, might in some measure be known of man; as a picture or image sheweth the person whom it representeth.
2. To move man to love God, that hath so gloriously made him like himself.
3. That men between themselves might love one another, as like doth like.

How many of man kind did God create at the first?

1. Onely one man, Adam, *Gen.* 2. 7.
2. Out of him, and for him, one woman, *Eva*, *Gen.* 2. 21, 22. *Mal.* 2. 15. so made he them male and female, *Gen.* 1. 27. & 5. 2.

How doth God say, Gen. 2. 18. It is not good for man to be alone; did he make any thing that was not good?

God forbid; by good it is not meant, that which is set against sin or vice, but in saying (it is not good for man to be alone) he meaneth it is not so convenient and comfortable.

What learn you from hence?

1. How foully they have been deceived, that upon the words of the Apottle, *1 Cor.* 7. 1. It is not good for man to touch a woman, have gathered, that marriage is little better then whoredome; Considering that as here, so there, by good is meant onely that which is convenient and commodious.
2. That man is naturally desirous of the society of woman, and therefore that Munkeries, Nunneries, and Hermitages are unnaturall, and consequently ungodly.

What is meant by these words in the same place, Gen. 2. 18. [as before him?]

That she should be like unto him, and of the same form, for the perfection of nature and gifts inward and outward.

What is the end why she was made?

To be a help unto man.

Wherein?

First, in the things of this life by continuall society, *1 Pet.* 3. 7. Secondly, in this life, for generation, *Gen.* 1. 28. Thirdly, in the things of the life to come, even as they which are heirs together of the grace of life. And now a fourth use is added, to be a remedy against sin, which was not from the beginning, *1 Cor.* 7. 9.

What reason is there brought to prove that God was to make a woman an help unto man?

Either he must have an help or companion, but there is none fit among the creatures, therefore I must create one; the first proposition being evident, the second is proved by Gods own testimony, and Adams experience, who having given names to all the creatures truly, and according to their natures, yet found none fit for his company, *Gen.* 1. 20.

What

VVhat learn you from thence, that the Lord would have Adam see whether there were a helper amongst the other creatures which he knew well to be unfit?

To teach us, that ere we enter into marriage we should have a feeling of our own infirmity and need of a wife, whereby that benefit may become more sweet, and we more thankfull unto God; which if it be true in a man, it ought to be much more in a woman, which is weaker, and much more insufficient then he.

VVhat else?
That it is a perverse thing to love any creature so well as mankind; against those men that make more of their Horses and Hounds then of their wives; and against those women which make more of a Monky, or of a Parrat, or of a Spaniel, then of their husbands.

VVhat note you of that, that when Adam was asleep his wife was made?

That that Lord is the giver of the wife without our care, and that besides our prayers to God for one, the care is to be laid upon the Lord, and upon our parents, which are to us as God was to Adam, to direct us therein, *Prov. 19. 14.*

VVhy was not Evah made of the earth as Adam was, but of a Rib of her husband?

To admonish her of her subjection and humility, as the Apostle teacheth, The man was not of the woman, but the woman of the man; *1 Cor. 11. 8.* Which subjection also appeareth in this, that Adam gave her the name.

To put them in mind of the near conjunction that should be between the man and his wife in love and affection.

VVherefore doth God bring the woman to Adam?

To note that how fit soever a woman be, yet she should not be received to wife untill God gave her, and when he giveth her by his Ordinance that he hath appointed, that then he should receive her.

VVhereof dependeth this, that a man shall leave father and mother and cleave to his wife? *Gen. 2. 24.*

Of this, that he was flesh of his flesh, and bone of his bone, and that God did give her unto man, and he accepted her.

The Creation which is the former part of the execution of Gods Decree bring added, what is the other?

Providence.

How may it appear that there is a providence?

Partly by the word of God, *Matth. 10. 30. Prov. 16. 33.* Partly by reason.

What reasons have you to prove that there is a Providence?

The agreement of things which are most contrary in the world, and which would consume one another, if they were not hindered by the providence of God.

The subjection of many men and women unto one person, both in Common-wealths and families.

The means of our preservation and nourishment; for meat, drink and clothing, being void of heat and life, could not preserve the life

of man and continue heat in him, unlesse there were a speciall providence of God to give virtue unto them.

4. Those beasts that are hurtfull unto man, though they encrease more and no man kill them, yet are fewer then those that are profitable unto man.

5. The feeding of the young Ravens in the nest when the damme forsaketh them.

6. The hatching of the Ostriches egge.

7. The Lord hath so disposed of the wilde beasts, that they go abroad in the night time to seek their prey, and lie in their dens in the day time, that men may goe abroad to their work.

8. God doth preserve his Church from the Devill and the wicked, so that though they be stronger then it, yet they cannot hurt it.

Obj. 1. But it seemeth that the inequality holden in the government of men should prove, that all things are not governed by the Lord, for the worst are richest oftentimes, and the best poor.

His government in all things whatsoever, is good; for he is no lesse good in his government then in his Creation.

Obj. 2. If God doe guide all things, we should have no Serpents and other noysome and hurtfull things; no war, no sicknesse.

They are the instruments and means of the execution of Gods justice and vengeance upon men that offend against him, in which respect the Prophet saith, There is no evill in the City which the Lord hath not done, *Amos 3. 6.*

Obj. 3. How cometh it then to passe, if these be instruments of vengeance for sin, that they fall upon the good, and rather upon them then upon the wicked?

The most godly having the remnant of sin that dwelleth in their mortall bodies, deserve everlasting condemnation, and therefore in this life are subject to any of the plagues of God; as for that they are sharper handled oftentimes then the wicked, it is to make triall of their patience; and to make shew of the graces he hath bestowed upon them, which he will have known, and that it may be assured that there is a Judgment of the world to come, *2 Thess. 1.* wherein every one shall receive according to his doing in this life, either good or evill.

Definition of
Gods Providence.

Having shewed that there is a Providence, declare now what it is.

It is a temporary action of God, whereby he moveth and directeth all things after the counsell of his own will to their proper ends. Or thus, It is the second part of the execution of Gods decree, whereby he hath a continuall care over all his creatures once made, sustaining and directing them with all that, that belongeth unto them, and effectually disposing of them all to good ends, *Eph. 1. 11. Rom. 11. 36. Zach. 4. 10. Prov. 15. 3. Jer. 23. 23. Col. 3. 11. Psalm 135. 6. & 119. 91.*

why say you it is an action?

To distinguish it from the essentiall Attributes of God.

why say you that it is temporary?

To distinguish it from the eternall decree of God.

why say you, whereby he moveth and directeth all things?

To

To shew first, that God is not idle in heaven, as *Ephraim* do dream.
2. That nothing can come to passe without the providence of God.

Why say you [after the counsellor]?
To shew that God doth nothing unadvisedly and rashly. But wisely, first, his knowledge; whereby he perfectly understandeth all things; Secondly, his wisdom, whereby he doth dispose all things being known.

Why say you [of his own free will]?
To shew first, that God is not compelled to doe any thing, but what soever he doth, he doth it voluntarily, without compulsion. 2. That the Lord in the dispensation and government of all things, doth not follow the advice and counsell of any other; neither regardeth any thing without himself.

Why say you [to their proper end]?
To shew that the Lord doth not only govern things generally, but every thing particularly together with their properties, qualities, actions, motions, and inclinations.

Is Gods providence then extended unto all his creatures?
Yea, unto all persons, things, actions, and qualities, and circumstances; how usuall soever they seem to bee; God exercising his providence about all things in generall, and every thing in particular; for not one sparrow, whereof two are sold for a farthing, falleth without the providence of our heavenly Father, not so much as a haire of our heads, *Mat. 10. 29, 30*. No (it may truly be said) not the blisse of a swine falleth without the providence of God.

But it seemeth unworthy of Gods great and infinite Majesty to be so deal and have a hand in small matters, as for a King to look to the small matters of his household.

No more then it is a disgrace to the Sun that shineth in the foulest places.

How is that to be understood then that the Apostle saith, *1 Cor. 9. 9.* Hath God care for Oxen?

It is spoken only by way of comparison, having regard to the great care he hath of men: for in respect he commanded they should not muzzle the mouth of the Oxe that did tread out the corn, by the care he hath of Oxen, he would shew that his care is much more for men; especially for the Ministers of his Gospel.

What other things doth he say from whence some doe extract the providence of God?

1. Necessity.
2. Accident.
3. Nature.
4. Fortune and luck.
5. Casualty and chance.
6. Destiny.
7. Free-will.

How manifold is Necessity.

Two-fold. 1. Absolute necessity, the contrary whereof cannot be.

2. Necessity with a condition, which is such as put down the cause, the effect followeth; but take away the cause, the effect ceaseth.

How prove you that God hath a government in things that come by chance and casualty?

Prov. 16. 33. The lots are cast in the bosome, yet the issue of them, and their event hang upon the Lord. Exod. 21. 13. Dent. 19. 13.

Is there not then any fortune or chance of things in the world?

Not in respect of God, by whose appointment the very haire of our heads are governed and numbred, but in respect of man that knoweth not future things, the Scripture useth such words, to shew the suddenesse and uncertainty of a thing, *Exod. 21. 13. Eccl. 9. 11. Luk. 10. 31.*

Doe the creatures ever since the first six days continue of themselves being onely governed of God?

No, the creation still is after a manner continued, in that all things are sustained by the same power whereby they were made: for God is not like a builder, that is the cause onely of the making, and not of the being of his building; but he is such a cause of being to all creatures, as the Sunne is of light unto the day, so that without his continuall working, all would return to nothing.

What prooffe have you of this continuall working of God?

Our Saviour saith, *Iohn 5. 17. My Father worketh untill this time, and I also work;* meaning in continuance and preservation of all creatures; for in him we live, move, and have our being: *Acts 17. 25, 26, 27, 28.* And the Apostle testifieth, *Heb. 1. 3.* that our Saviour Christ by whom the world were made, beareth up all things, and upholdeth them in their being with the word of his power, his mighty word. Thus *Moses* teacheth how the Lord established the continuance and preservation of all the creatures in the world both living and void of life, *Gen. 1.* So doth the Prophet also in the *104. Psal. 119. 91.*

How doth God sustain all creatures?

Partly, by the continuation of particulars, either for the whole time of this world, as heaven and heavenly bodies, earth and other Elements, &c. *2 Pet. 3. 4.* or for the time of life allotted, as all living creatures, *Psal. 36. 6. Psal. 104. 27, &c.* Partly by propagation of kinde, whereby creatures even of shortest continuance, doe successively abide unto the end of the world, *Gen. 7. 3. 8. 21. 22.*

Thus God sustaineth and preserveth all that he hath made: how doth he govern and dispose of them?

God ordereth all his creatures according to his pleasure, guiding and imploying them and their natures to those severall ends and uses whereby they may best serve unto his glory, *Psal. 119. 91. Dan. 4. 34, 35.* and the good of themselves and of their fellow creatures, especially of man, *Psal. 8.* but he hath one generall manner of government belonging to all, and another speciall, which is proper to the principall creatures.

How doth God work in all the creatures generally?

First, he doth move and stirre up that power which he hath given the creatures unto working.

Secondly, he doth assist, direct, and help it in working of that which is good.

Thirdly, he doth work together, and give being unto that which is wrought.

What

What are the principall creatures you speak of?

The reasonable creatures, Angels, and Men, which were created like unto God in a high estate of holinesse and happinesse, *Psalm 8. 4, 5.*

How commeth it to passe that there is a particular kind of government for the reasonable creatures above others?

Because that they are creatures of another nature then the rest, being not only acted and moved in one course as the other are, but having a power of understanding what doth concern them, and of moving themselves accordingly.

What government doth follow hereupon?

That which is by teaching, and answerable fulfilling of that which is taught.

How by teaching?

By instructing, commanding, praising, forbidding, promising, threatening, and permitting.

How by fulfilling?

Especially, by blessing and cursing.

What is the manner of Gods working in his providence?

It is sometimes ordinary, other times extraordinary.

What is the ordinary course of Gods providence?

When he bringeth things to passe by ordinary means, and that course which he hath setled in nature. *Esa. 33. 10.*

What is the extraordinary?

When he bringeth things to passe either without means, or by means of themselves too weak, or beside the course of such means, and course of nature; which works are usually called Miracles.

May we indifferently expect Gods extraordinary working, as we may his ordinary?

No, where ordinary means be had, we cannot look for an extraordinary work.

What doe they that run unto the immediate and extraordinary providence of God, without necessary occasions?

They doe tempt God.

How many ways is God tempted?

First, by distrust: Secondly, by presumption.

When is God tempted by distrust?

When men think that God either cannot, or will not fulfill his promises.

When is God tempted with Presumption?

When men depend upon the immediate providence of God without any warrant of the word to doe.

How many sorts of men doe thus tempt God?

First, they that doe wastfully mispend their goods.

Secondly, they that having received gifts of mind and strength of body, doe not use them in some lawfull calling for the maintenance of them, but doe live idly.

Thirdly, they that make an occupation of dicing and carding, and such like.

Fourthly, they that thrust themselves upon unnecessary dangers.

Fifthly, they which take pains for the maintenance of their bodies in this life, but have no care of those things which belong to the salvation of their souls in the life to come.

What are the means by which God doth use to exercise his providence?

Two, the first passive, the second active.

What call you passive means?

Those which although the Lord doth use them, yet have no knowledge nor understanding to move or direct themselves, but are wholly moved and directed by God.

What call you active means?

Those which although God useth, yet have reason, knowledge, and understanding in themselves how to move or direct themselves, such are men and Angels, whether they be good or evil.

Doth God work after the same manner by the wicked, that he doth by the godly?

No, for God worketh by the wicked, but not in them; as for the godly, he worketh not only by them, but also in them: whereby it cometh to passe, that the work of the godly is acceptable unto God, but the work of the wicked is not acceptable unto God, although they doe the same thing, which the godly doth.

How can it be shewed out of the Scriptures, that God hath a hand whereby he governeth even the transgressor against his holy will?

1. *Gen. 45. 8.* It is expressly said that God did send *Joseph* before into *Egypt*, and that his brethren did not send him, wherein God is said to have had a further and a stronger hand in his sending into *Egypt* then his brethren, and therefore it is manifest that God did that well, which the Patriarchs did sinfully, *Gen. 50. 20.*
2. *Exod. 7. 3.* God hardened *Pharaohs* heart.
3. *2 Sam. 16. 10.* It is said that God had commanded *Shimei* to curse *David*.
4. *2 Sam. 24. 1.* God moved *David* to number the people.
5. *2 Chron. 10. 15.* It is said that it was of God that *Rehoboam* harkened not to the people.
6. *1 Kings 22. 19, 20. 23.* It is said that the Devill was bidden of God sitting in the seat of his righteous judgement to be a lying spirit in the mouthes of the false Prophets, *1 Kings 22.*
7. *Esa. 19. 14.* God mingled amongst them the spirit of error.
8. *Esa. 42. 24.* Who gave *Jacob* for a spoile, and *Israel* to the Robbers: did not the Lord?
9. *Esa. 63. 17.* Why hast thou made us to erre out of thy way, and hardened our heart from thy fear?
10. *Rom. 1. 16.* God gave them up to vile affections.
11. *2 Thess. 2. 11.* God sent them strong delusions.
12. And to be content with one more testimony among many, let us consider how the most vile and horrible act that ever was done, upon the

the face of the earth, the Lord God is said to have wrought most ho-
lily: for as *Judas*, the Jews and *Pilate* are all said to have given Christ
to death; so the Father and Christ are said to have done the same, and
that in the same words, though the manner and purpose are diverse;
Acts 2. 23. & 4. 28. *Rom.* 8. 32.

Doth not God then suffer such things to be done?

He suffereth indeed, yet this is not an idle permission, as some ima-
gine, but joynd with a very and active doing or work of God, as in the
crucifying of Christ, it is said that they did nothing but that which the
hand of God had determined before; *Acts* 2. 23. & 3. 18. & 4. 28. for
God is not onely a bare permitter of the evil works, but a powerfull
governour of them to his glory, and an effecter also of it so far as it hath
any good in it.

*But doth not this draw God to some stain of sin from which he is most
free, as being that which he punisheth?*

In no wise, for that which is evill, hath some respect of goodnesse
with God. First, as it is a meer action, God being the Authour of e-
very action; *Acts* 17. 28. but the Devill and our concupiscence, of the
evill in it: as he that rideth upon a lame horse causeth him to stirre,
but is not the cause of his halting.

Secondly, as it is the punishment of sin, for punishment is counted
a morall good, in that it is the part of a Judge to punish sinne; and
thus God willerh the sin of the wicked; for their punishment, without
sin in himself; *Rom.* 2. 26. & 3. ult.

Thirdly, as it is a chastisement, a trial of our faith, as martyrdome;
or propitiation for sin, as the death and passion of Christ; *Acts* 2. 23. &
4. 27, 28. where although the giving of Christ to the death of the
Crosse be attributed in the same words to God and Christ, to *Judas*,
Pilate, and the Jews; yet diversly, and in severall respects, they are
declared to meet in one and the same action, whereby there appeareth
no lesse difference between God and Christs purpose, and theirs, then
between light and darknesse.

*Declare how God can have a hand in these things, and yet be free
from sinne.*

He is a cunning workman which with an ill tool will work cun-
ningly, and as a most excellent Apothecary maketh a medicine of the
mixture of poyson in it, which is not yet poysonous, but rather medi-
cinall; so the Lord in guiding and managing the poyson of sin, draw-
eth treacle from the sins of men, as it were the poyson, in such sort as
they turn to his glory, and good of his Church, and cannot be char-
ged with sin, no more then the Apothecary with poysoning, in so or-
dering the poyson, as it doth the contrary, by his skill, unto that which
by nature it would doe: and as in painting, the black colour giveth
grace to other beaunifull colours in making them better; so it is
in this work of God, in which the sin and unrighteousness of men (as by a black
and dark colour) causeth the black and righteousness of God (as the
white) to be more commended and to appear better.

*But how are the wicked discerned from the work of
God in them?*

First, by the cause from whence the action commeth: for *Iosephs* brethren of envy sent him into *Egypt*, but God in mercy. *Shimei* cursed *David* of malice, but God of justice against *David's* murder and adultery. *Rehoboam* out of the unadvisednesse of his heart refused the request of his people; but God by his wise counsell did so dispose of it. The Devill from hate to *Ahab* was a lying spirit in the mouth of all his Prophets, but God in justice against his idolatry. *Pilate* of ambition and fear, the Jews of malinious envy, and ignorance, *Judas* of covetousnesse, but God of love gave Christ; and Christ himself in obedience to his Father; and therefore that action as it was from God and Christ was most just and righteous, as from the other, most wretched and abominable.

Secondly, by the end whither they tend: for *Iosephs* brethren sent him to the end he should not come to the honour foretold out of his dream, but God sent him to provide for his Church, and to fulfill that that was foretold. *Shimei* cursed to drive *David* to despaire, but God directed him for exercise of *David's* patience. The Devill lied in the false Prophets to ruine *Ahab*, but God justly to punish him for his idolatry. *Rehoboam* to satisfie the desire of his young beardedleffe Counsellours, but God to perform the word that he had spoken by his Prophets. *Pilate* to please the people, and to keep his credit with *Cesar*, *Judas* for obtaining of the mony he desired, and the Jews that our Saviour Christ should not reigne over them; but God and Christ to save his people.

But were it not better to say that these things were done by Gods permission rather than by his providence and government, thereby to avoid an absurdity in Divinity, that God is the Author of evils?

It is most truly said, that God is not the Author of sin, whereof he is the revenger; and also that it is done by Gods permission: but it is not an idle permission separated from the providence and government of God, and therefore a distinction of Gods permission, separated from his government of sin is not good, especially considering that the distinction of such a permission doth not defend the justice of God, for the which it is devised.

How may that appear?

If he permit sin, he doth it against or with his will; if he doe it against his will, then is he not Almighty; as one that cannot let that he would not have done, if with his will, how can his justice be defended, if they were not some good things for which he doth willingly permit it. For if a Captain should willingly suffer his souldiers to be murdered when he might hinder the slaughter of them, although he put no hand to the murder, he is not therefore excusable, and free from the blood of his souldiers.

What else can be alledged against the permission that is separated from the government of the providence?

For that by this means God should be spoyled of the greatest part of the government of the world, seeing the greatest part and most of the world are wicked, all whose actions are (as they themselves are) wicked.

In there yet any other matter against this distinction?
 If in that God hath permitted sinne he should have no hand in guiding and governing it, then he should have no hand in guiding and governing of good things; for as it is said that he permitteeth sin, so it is also said that he permitteeth the good. *Psalm 6. 3.*

What use is to be made of this doctrine of Gods Providence?

The uses of the doctrine of Gods Providence.

First, as in the Creation, so in the conservation, preservation and government of all things, the power, wisdom, and goodnesse of the only true God is set forth; and therefore in all things is he to be glorified, *Rom. 11. 36.* yea even in the sins of men for the good things he draweth forth from their evil.

Secondly, the consideration of this, that nothing can come to passe without the Providence of God, should move us to fear God, and make us afraid to commit any sin; far otherwise then the wicked, who upon that, that it is taught that all things come to passe by the Providence of God according to that he hath decreed, *Ezek. 21. 14.* would conclude that then a man may give himself liberty to do any thing, considering that it must needs be executed, that God hath decreed.

Thirdly, we must banish all slavish fear out of our hearts, knowing that nothing can come to passe without the Providence of God.

Fourthly, this should breed thankfulness to God in prosperity; and in all things that come unto us according to our desire; whatsoever blessing we receive, we must acknowledge it to come from God, and give him the praise and glory, *Rom. 11. 36.* not sacrifice to our own nets, *Hab. 1. 16.* or stay our minds in the instruments thereof, without looking up to him by whose speciall providence and government we obtain our desires.

Fifthly, this should cause humility under the hand of God; when things come otherwise then we desired.

Sixthly, in adversity we should patiently suffer whatsoever affliction the Lord layeth upon us; for this consideration hath wrought patience in Gods servants. It is the Lord, let him doe whatsoever pleaseth him, *1 Sam. 3. 18.*

Seventhly, we must mark and observe the providence of God in former times, that thereby we may gather arguments of his goodnesse unto us in the time to come.

Having thus spoken generally of the Providence of God, we now so descend unto the speciall consideration of that which doth concern the principall creatures, upon whom God hath bestowed the glory of his mercy and justice, and first to begin with Angels: Then how they are upheld in their being.

They are all sustained by the power of God, so that they shall never die, or return to nothing, *Luke 20. 36.*

How doth God dispose of them?
 First, concerning their everlasting condition, they had a law given them in their Creation, which they do observe, and are established in their perfection; but the reprobates sinning against it have lost their first estate, and are reserved unto further Judgement: for all belong to God.

Of Gods speciall providence over Angels.

God created good at the first, *Gen. 1. 31.* Some continued in humility and obedience according to that dignity in which they were created: others continued not in the truth, *Job. 8. 44.* and so kept not their being or excellency in which they were created of God, (by whom nothing could be made but good) but transgressed and fell from it by their sin and wickednesse becomming Devils, *Jude ver. 6.*

Secondly, for their employment God useth them all, both good and evill Angels, as his servants and ministers for the accomplishment of his will and work, *Iob 1. 6.*

Good Angels.

How are the good Angels called in the Scripture?

1. *Elohim*, or gods, for their excellency and power, *Psal. 8. 5.* compared with *Heb. 2. 7. Psal. 97. 7.* with *Heb. 1. 6.*
2. Sons of God, *Iob 1. 6.*
3. Angels of Light, *2 Cor. 11. 14.*
4. Elect Angels, *1 Tim. 5. 21.*
5. Heavenly Souldiers, *Luke 2. 13.*
6. Men of God for their Office,
7. Principalities, and Powers, and Dominions,
8. Seraphims and a flame of fire for their swift zeal to doe Gods will.

9. Cherubims from the form of young men, wherein they appeared.

Have they any proper names?

Some for our capacity have names given unto them, as *Gabriel*, &c.

How many are there of them?

They be innumerable, *Mat. 22. 30. Heb. 12. 22. Dan. 7. 10. Psal. 61. 15. 17.*

Are there divers degrees of Angels?

Yes; for some are Principalities, and Powers, and Dominions, and Thrones, *Col. 1. 16.* which sheweth not so much a difference in nature as in diverse employment in office: But what those degrees are, it is not observed out of Scripture, and therefore to us is unknown.

With what properties are these Angels specially endued?

They are endued with wisdom, holinesse, willingnesse to put in execution the will of God; power, swiftnesse, industry, glory, &c. far above any man.

What measure of knowledge have they?

Very great in comparison of man, both by Creation and otherwise.

How many sorts be there of their knowledge?

Three: first, naturall, which God endued them with at their Creation, far above any man, as their nature is more heavenly.

Secondly, experimentall, which they doe mark and observe farre more carefully then man, in Gods government of the world, and out of all creatures, *Eph. 3. 10. Luke 15. 10.*

Thirdly, Divine, of which God informeth them according to the severall matters that he sendeth them about, and hereby they know things to come, as *Dan. 9.* the Angel telleth before to *Daniel* the time of Christs death, and *Matth. 1.* God telleth the Angel *Josephs* thoughts.

Do not Angels of themselves know the thoughts of men?

No; for that is Gods property only, 1 Kings 8. 39. 2 Chro. 6. 36. But in some messages, as that in the first of *Matthew*, God is pleased to manifest it unto them.

Have they not knowledge then of all things done here upon earth?

No; for all things are only known to God alone, *Heb. 4. 13.* yet they know the matters of those men and places where God appointeth them a message, as *Cornelius* his alans, *Acts 10. 4.* and the uncomlinefle of women in the Congregation where they are, 1 Cor. 11. 10.

Can the good Angels fall at any time?

No; God hath confirmed them in their well beeing that they might never fall by sin from their first blessed estate *Matth. 18. 18.*

Whence cometh this?

Not from their own nature (which was subject to mutability) but from Gods mercy: for seeing those Angels are elect of God, 1 Tim. 5. 21. it followeth of necessity that they are kept and upholden only by his grace and mercy, whereupon his election is grounded.

Now for the employment of these Angels, what are you to note therein?

Their apparitions, and the offices which they perform.

In how many sorts have Angels appeared?

In as divers as it pleased God to send them, but specially in two; namely, in visions, and true bodies.

What mean you by Visions?

Their appearing in some extraordinary sort to the mind and inward senses, either in the night by dreams, as to *Joseph*, *Matth. 2. 13.* or in the day by some strange shows, as they did to the Prophets, *Zach. 2. 3.*

How manifold was their apparition in body?

In the true bodies, either of men, or of other creatures.

What examples have you of their apparition in the bodies of men?

Gen. 19. 2. two Angels (beside Christ) appeared to *Abraham*; so did two likewise to the Apostles, *Acts 1. 10.* and *Gabriel* to the Virgin *Mary*, *Luke 1. 26.*

Were these bodies of living men, who had souls; or bodies created upon occasion?

They were bodies extraordinarily created upon that occasion by God, having no souls, but the Angels to give them motions; and after were dissolved by God to nothing, having neither birth nor buriall.

Did they move from place to place in these bodies?

Yes; and did many other actions proper to man: the Angels appearing to *Abraham* did truly eat and drink, though without need; the Angels did truly speak and touch *Lot*, pulling him: but these actions were done by them in an extraordinary speedinesse and manner, more then any man can doe.

Have Angels ever appeared in the bodies of other creatures?

Yes; for therefore are they called Cherubims of creatures that have wings, Satan spoke in the body of a serpent to *Eve*, and so to the Heathen in sundry other creatures.

with

With what feeling did the godly find the apparition of the Angels?

Many times with great fear and terror (as may be seen in *Daniel* 7. 7, 8, 9, 10, &c.) which was caused by the small glimpse of glory that God vouchsafed to them, which man for his sin could not bear.

What learn we by that?

To know our misery and corruption, and that in comparison of Gods appearing, we should be ready to turn to dust.

How many are the Offices the good Angels perform?

Twofold: First, in respect of God. Secondly, in respect of the creatures.

How many are their duties concerning God?

Three: 1. They doe continually praise and glorifie God in Heaven.

2. They do always wait upon the Lord their God in heaven, to expect what he would have them doe.

3. They knowing his will doe put it in execution.

How manifold are their duties concerning the creatures?

Twofold: either generall, in respect of all the creatures; or speciall, in respect of man.

What is the generall duty?

That they are the Instruments and Ministers of God for the administration and government of the whole world.

What are the Offices which they perform towards Man?

They are either in this life, or in the life to come.

How manifold are the Offices which they perform towards man in this life?

Twofold: either such as respect the godly, the procuring of whose good is their speciall calling, *Heb.* 1. 14. *Mat.* 4. 11. *Psal.* 104. 4. or such as respect the wicked.

How many good Angels hath every one attending upon him in this life? hath he one alone, or hath he many?

That is as the glory of God and the necessity of the Saints requireth; sometimes there doe many attend upon one, sometimes one upon many.

What are the good offices which the Angels perform towards the godly in this life?

They are used as Instruments, 1. To bestow good things upon them. 2. To keep them from evill.

How manifold are those good things which by the ministry of the Angels are bestowed upon the godly?

They partly concern the body, partly the soul.

What are the good things that concern the body?

1. They are used as Instruments to bestow things needfull for the preservation of it, and to bring necessary helps to men in their distress, as to *Elias* and *Hagar*.

2. They are appointed of God to be as a guard and garison unto his children to comfort and defend them walking in their lawfull callings, *Psal.* 34. 7. & 91. 11.

3. They

3. They give an happy successe to them in the good things they go about, *Gen. 24. 7. 40. ver.*

4. They are appointed as watch-men over the Saints, that by their presence they might keep their bodies in shamefastnesse, holinesse and purity, *1 Cor. 11. 10.*

What are the good things of the soul which the Lord doth bestow upon the Saints by the ministry of the good Angels?

1. To reveal the will of God to them, and to inform them in things which he would have done, *Acts 10. 5.*

2. To stir up good motions in their hearts.

3. To comfort them in sorrow, as Christ was comforted being distressed in soul, *Luke 22. 43, 44. & Paul, Acts 27. 23, 24.*

4. To rejoyce at the conversion of the Saints, *Luke 15. 10.*

How manifold are the evill things from which the good Angels doe keep the godly?

They likewise doe partly concern the body, partly the soule.

What are the evils of the body?

They are either without or within us.

From what evils without us are we preserved by the ministry of the Angels?

1. From those dangers that one man bringeth upon another.

2. From those that they are subject unto by reason of wilde beasts.

3. From those evils whereunto we are subject by reason of other creatures without life.

4. They doe not only preserve the bodies of the Saints, but also all things that are theirs, as their goods, wife, children and families.

What are the evils within us from which the Angels doe keep us?

First, sicknesse. Secondly, famine. Thirdly, death.

What are the evils of the soul from which the Angels doe keep us?

From sin, and that two ways, 1. By their continuall presence. 2. By their power.

What are the actions which the good Angels perform towards wicked men in this life?

1. They restrain and hinder them from many wicked things which they would bring to passe.

2. They execute judgments upon the wicked, and punish them for their sins committed, *2 Kings 19. 35. Gen. 19. 11.*

What are the offices which the good Angels are to perform towards man after this life?

First, they carry the souls of the godly, being separated from the body, with comfort into heaven, (as *Lazarus Luk. 16. 22.*) and thrust the wicked into hell.

Secondly, they wait upon Christ at the day of Judgement, to gather all the faithfull unto him, and to separate the wicked from among them, (*Matth. 24. 31. & 51.*) and to rejoyce at the sentence which he shall give.

Are we not to worship the blessed Angels for the good offices which they perform towards man, and to pray unto them?

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Not

Of the evill
Angels.

Not in any case, for,

1. They themselves refuse it, *Rev. 19. 10.*
2. They are but Gods messengers and our fellow brethren.
3. God is only to be worshipped, *Jud. 13. 16. Mat. 4. 10. Col. 2. 18.*

Thus much concerning the good Angels; what are you so know concerning the evill ones?

First, their sin or fall. Secondly, the evill offices they perform.

How many things are we to consider in their fall?

Two: 1. The manner. 2. The backsliding it self.

What must be considered in the manner?

Four things.

1. They were created, though good, yet mutable, so as they might fall.

2. Being created mutable, they were tryed whether they would fall or not.

3. Being tryed, they were forsaken of God, and left to themselves.

4. Being left to themselves, they committed all sin even with greedinesse.

How many things must be considered in the fall it self?

Three: 1. From whence they fell. 2. Whereunto they fell. 3. The punishment God laid upon them for their fall.

From whence fell they?

First, from their innocency and estate which God had set them in, *Job 4. 18. John 8. 44. 2 Pet. 2. 4. Jude ver. 6.*

Secondly, from God, and thereby from fulnesse of joy and perfection of happinesse.

Whereunto fell they?

God suffered them voluntarily and maliciously without any outward temptation to fall into that unpardonable sin of Apostasie, and into the most grievous sins that could be committed.

What was the principall sin that the Angels committed?

Howsoever some think it was pride, abusing the place of *Isaiah, 14. 13, 14.* which is meant of the King of *Babylon*; others envy towards man, as in the book of *Wisdom, 2. 24.* others lying, out of *John 8. 44.* yet it comprehended all these and more too, being an utter falling away from God, and that holy standing God placed them in, especially to minister for mans good.

How cometh it so passe that the fall of Angels is without hope of restitution, since Man is recovered after his fall?

The Devill committed the sin against the holy Ghost, *Matth. 12. 31. 1 John 5. 16.* sinning wilfully and maliciously, which is proved by his continuall dealing against God, and therefore he shall never be restored.

Were there many Angels that did thus fall?

Yes, as appeareth by *Rev. 12. 7. & Mat. 8. 30, 31.* where a legion possessed one man.

What punishments were laid upon the Angels for their fall?

First, the fearfull corruption of their nature from their first integrity, and losse of Gods image, so that they can never repent.

Secondly,

Secondly, the casting of them out from the glory of heaven, and the want of the comfortable presence of God for evermore, 2 Pet. 2. 4.

Thirdly, a griefe and vexation at the prosperity of the Saints.

Fourthly, a limitation of their power that they cannot doe what hurt they would.

Fifthly, horrow and fear of the judgement of the great day; whereunto they are reserved in everlasting chaines under darknesse, 2 Pet. 2. 4. Jude, vers. 6.

Sixthly, a more heavy torment after the day of judgement in hell fire, where they are to feel the infinite wrath of God world without end. Mat. 8. 29. Luke 8. 31. Mat. 25. 41. Apoc. 20. 10.

Can the Devill work miracles, and tell things to come?

No, but God onely; Mat. 4. 3. Esay 41. 23.

What power have they to hurt man?

They have no more power then is under nature, (for above nature they cannot work) and yet they can doe nothing by that power; but what God appointeth; not so much as the entring into hogges. Mat. 8. 31.

How are they affected towards man?

Very maliciously, as their severall names given them doe declare.

What be those names?

First, Satan, because they mortally hate men.

Secondly, Devill, because they slanderously accuse them to God and man, Job 1. 11. & 2. 5. Rev. 12. 8, 9, 10.

Thirdly, the old Serpent, for their subtile temptation.

Fourthly, the great Dragon, for their destroying of many, Rev. 12. 8, 9.

How many of them doe attend upon every man?

Sometimes many upon one, and one upon many.

What be the evill offices they perform against man?

Some are common to the godly with the wicked, others are proper to the wicked alone.

Have they a like power over the godly and the wicked?

No, for though God permitteth them often to try and exercise the godly, 2 Sam. 1. compared with 1 Chron. 1. Eph. 6. 12. both in body and in mind, (as Satan afflicted Job both outwardly with grievous sores, and inwardly with dreams and visions; and sometimes buffered Paul 2 Cor. 12. 7. sometime hindered him from his journey, 1 Thess. 2. 18.) yet he limiteth them, and turneth their malice to the good of his children, Luke 22. 31.

How manifold are the evill offices which they perform to common against the godly and the wicked?

Two-fold; either such as respect the body, and the things belonging thereunto, or such as respect the soule.

How doe they hurt the body or the things belonging to the body?

They are permitted by God for mans sinne: First, to hurt the creature, that should serve for our comfort, as the Ayle, Sea, Trees, &c. Rev. 7. 2, 3. Secondly, to abuse the bodies both of men and beasts, for the effecting of their wicked purposes. Thirdly, to delude the senses, making men to believe things to be such as they are not, as the Devill did

by *Jannes* and *Jambres* in *Egypt*, and by the witch of *Endor*. Fourthly, to inflict sicknesse and evils upon the bodies of men, and to torment and pain them, as in *Iob*, and the *Egyptians*. Fifthly, to strike some dumb. Sixthly, to enter into, and really to possesse the bodies of men, using them in most fearfull sort, as *Matth.* 8. 16. & 12. 28. Seventhly, to inflict death upon the bodies both of men and beasts.

How doe they hurt the soul?

First, by depriving some of the use of their reason by frensie and madnesse. Secondly, by troubling and tormenting some with griefe and vexation of soul. Thirdly, by abusing some with passions and melancholy fits, as *Saul*, 1 *Sam.* 16. 14. Fourthly, by seducing others, 1 *King.* 22. 21, 22: 2 *Cor.* 4. 4. Fifthly, by manifold and fearfull temptations to sin and wickednesse. Sixthly, by prevailing in such temptations. Seventhly, by accusing before God those with whom they have so prevailed. Eighthly, by hindring men from doing good things.

What are the offices of the evill Angels that respect the wicked alone?

First, to rule and reign in them without controlment, and to finish his work in them. Secondly, to murder and destroy them in this world, and in the world to come to torment soul and body in hell for ever.

Uses of the doctrine concerning evill Angels.

What use are we to make of this doctrine, concerning the evill Angels?

First, to tremble at the Lords severity towards them, 2 *Pet.* 2. 4. and to be thankfull for his bounty and mercies towards our selves, *Psal.* 8. 1. 4, 5. *Eph.* 1. 3, 4.

Secondly, to remember that if God spared not those spirituall creatures sinning against him, neither will he spare us rebelling against his Majesty, 2 *Pet.* 2. 4.

Thirdly, to fear to offend God, that hath such messengers to send at his command.

Fourthly, to learn to arm our selves with the shield of faith and fear of God, since we have such great enemies to fight against, *Eph.* 6. 11. 1 *Pet.* 5. 9.

Fifthly, to be comforted, that though the Devill be powerfull and most malicious against us, yet Christ hath broken his head, *Gen.* 3. 15. and at last will tread Satan under our feet, *Rom.* 16. 20.

Thus much of the providence that concerneth Angels.

Shew now how God doth deal with man.

Of Gods particular providence over man.

As with that creature in whom above all other, he intendeth to set forth the glory of his Wisdome, Power, Justice, and Mercy; *Prov.* 8. 31. *Psal.* 8. 3. &c. 1 *Cor.* 9. 9, 10. and therefore the Scriptures doe most plentifully declare the dealing of God with man, both in the time of this world, and for ever hereafter.

How is man upheld in his being?

Two wayes.

First, as all other bodily creatures: partly by maintenance of every mans life here on earth, for the time allotted by God himself. *Acts* 17. 28. *Pf.* 36. 6. 1 *Tim.* 4. 10. Partly, by propagation of kind unto the end of the world, through the blessing or procreation. *Gen.* 1. 28. *Ecc.* 1. 4.

Secondly,

Secondly, as Angels after a fall; God so providing, that though the body of man returneth to the earth from whence it was taken, yet the soul perisheth not, but returneth to God that gave it; *Eccel. 12. 7.* yea, that the same body also and every part thereof is preserved in the grave, and shall be joynd intire to the soul as the last day, so to continue for ever. *Job 19. 26, 27.*

How manifold is the state wherein man is to be considered?

Threefold: first, the state of innocency, commonly had and lost of all mankind, both elect and reprobate, without difference, *Eccel. 7.*

Secondly, the state of corruption and misery seising on all men naturally, but abiding without recovery only in the Reprobate, *Rom. 3. 23.*

Thirdly, the state of Redemption proper to the elect; *1 Pet. 2. 9. Psal. 130. 8.* All which doe make way unto that finall and everlasting estate of honour or dishonour fore-appointed unto all men, beginning at the end of this life, perfected at the day of judgement, and continuing for ever in the world to come. And thus touching this part of Gods providence the Scriptures doe teach us, both the benefits of God bestowed upon man before his fall; and likewise his justice and mercy towards him after his fall: his justice upon the Reprobate, who are left without hope of restitution, and reserved together with the Devills unto everlasting punishment, *Matth. 25. 41. Rev. 20. 10. 15.* His metcy upon the elect who notwithstanding their fall, are restored again by grace, *Gen. 3. 15.*

Is it not likely that all the visibible world together with man, is fallen without hope of restitution by mercy?

Yes, for it standeth well with the justice of God, that seeing the visibible world was made for the use of man, *Gen. 2. 9.* that with the fall of man it should be punished, *Gen. 3. 17, 18.* and with his raising up be restored, *Rom. 8. 20, 21, 22.*

What is that special order of government which God useth towards mankind in this world, and in the world to come?

In this world he ordereth them according to the tenor of a two-fold Covenant, in the world to come according to the sentence of a two-fold judgement.

What understand you by a Covenant?

An agreement which it pleaseth Almighty God to enter into with man concerning his everlasting condition.

What be the parts of this agreement?

Two: the one is the Covenant that God maketh with us, the other is the Covenant that we make with God: the sum of the former is, that he will be our God, of the latter, that we will be his people. *Jer. 31. 33.*

What gather you from the former?

The fir-name of God, as it is in divers places of Scripture, and namely, *Exod. 3. 15.* where it is said, *The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memoriall unto all generations:* from whence we may observe the singular glory and privilege of Gods people, in that God is content to take his fir-name of them, *Heb. 11. 16.*

Why is this fir-name added?

Of Gods providence towards mankind.

Of the Covenant between God and man

For that it is a fearful thing to think of, the proper name of God alone, unless this be added to it, whereby he declareth his love and kindnesse to us.

What gather you from the latter?
That man standeth bound by these Covenants of agreement, to perform that duty which God requireth at his hands.

1. Covenant of works.

How many such Covenants be there?

Two: First, the Law and Covenant of works; Secondly, the free promise or Covenant of grace, which from the coming of Christ is called the Gospell. *Rom. 10. 5; 6. Gal. 3. 11, 12.*

Which of them was first?

The Law, for it was given to Adam in his integrity, when the promise of grace was hidden in God.

How so, since it is said that the Law was first given to Moses?

That is to be understood of the written Law, as it was written by Moses, and ingraven in tables of stone by the finger of God, otherwise the same was imprinted in the beginning in the hearts of our first parents, and therefore it is called the Law of nature, *Rom. 2. 14.*

How was this Law given unto Adam in the beginning?

It was chiefly written in his heart at his creation, and partly also uttered in his eare in Paradise; for unto him was given a will both to good and also to evil, and also to be inclined thereto with ability to perform it. There was something likewise outwardly revealed, as his duty to God in the sanctification of the Sabbath, to his neighbour in the institution of marriage, and to himself in his dayly working about the garden.

How doth it appeare that the substance of the Morall Law was written in the hearts of Adam and Eve?

First, by the effect of it in them both, who immediately after their fall were forced by the onely guilt of conscience (not yet otherwise charged) to hide themselves from Gods presence. *Gen. 3. 8.*

Secondly, by the remainders thereof in all mankind, who even without the Law, are by light of nature a Law unto themselves. *Gen. 4. 6. Rom. 2. 14, 15.*

How hath the Morall Law been delivered since the fall?

The summe thereof was comprised in ten words, *Exod. 34. 28. Deut. 4. 13.* commonly called the Decalogue or ten Commandments, solemnly published and engraven in tables of stone by God himself, *Deut. 10. 4.* Afterwards the same was more fully delivered in the books of holy Scripture, and so committed to the Church for all ages as the Royall Law for direction of obedience to God our King; *Jam. 2. 8.* and for the discovery of sin and punishment due thereto. *Deut. 27. 26. Rom. 7. 31. & 13. 20.*

What then doth the Law now require of us?

All such duties as were required of Adam in his innocency, *Levit. 18. 5.* and all such as are required since by reason of his fall; *Deut. 27. 26.* binding us to eternall death for our least defect therein.

Declare now out of that which hath been said what the Covenant of works is.

It

It is a conditionall Covenant between God and man; whereby on the one side God commandeth the perfection of godlinesse and righteousness, and promiset that he will be our God if we keep all his Commandements: and on the other side man bindeth himselfe to perform intire and perfect obedience to Gods Law, by that strength wherewith God hath endued him by the nature of his first creation.

what was done in this Covenant on Gods part?

There was his Law backed with promises, and threatnings, and unto them were added outward seals.

what was the summe of this Law?

Doe this, and thou shalt live; if thou dost it not, thou shalt dye the death.

what is meant by, Doe this?

Keep all my Commandements in thought, word, and deed.

What is meant by life promised to those that should keep all the Commandements?

The reward of blessednesse and everlasting life, *Levit. 18. 5. Luke 10. 28.*

What is meant by death threatned to those that should transgresse?

In this world the curse of God and death with manifold miseries both of body and soul, and (where this curse is not taken away) everlasting death both of body and soul in the world to come, *Deut. 27. 26. & 29. 19. 20. & 32. 22. Levit. 26. Deut. 28.*

What were the outward seals added hereunto?

The two trees planted by God for that purpose in the midst of the garden, *Gen. 2. 9. 3. 3.* that Adam before and in the sight of them might resort to some speciall places to serve God in, and might by the sight of them be put in mind of those things whereof they were signs and seals.

What did the tree of life serve for?

It sealed up happinesse, life, and glory unto man, upon condition of obedience; that by tasting thereof (which no doubt according to the manner of Sacramentall signs, was a tree of marvellous comfort and restoring) he might be assured he should live in Paradise for ever, if he stood obedient to Gods Commandements, *Gen. 2. 9. Prov. 3. 18. Revel. 2. 7.*

was this tree able to give everlasting life to man, or otherwise, why did God after the fall shut man from it?

It was no more able to give everlasting life, then the bodily eating of any other Sacrament; but Adam having by sin lost that which was signified hereby, God would have him debarred from the use of the Sacrament.

what did the tree of the knowledge of good and evil serve for?

Both for triall of obedience, and also for a warning of their mutability, and of what would follow upon sin, so sealing death and damnation in case of disobedience, not as though the tree was able to give any knowledge, but that by tasting of it contrary to Gods command they should have experimental knowledge of evil in themselves which before they had of good only, and by woful experience should learn what

difference there was between knowing and serving God in their integrity and being ignorant of him by their sin, *Gen. 2. 17.*

What was done in this Covenant on mans part?

Man did promise by that power which he had received, to keep the whole law, binding himself over to punishment in case he did not obey.

In what state is man to be considered under this Covenant?

The state of
man in the
time of his In-
nocency.

In a twofold estate. 1. Of Innocency. 2. Of Corruption and misery.

What things are you to note in the innocent estate of man?

First, the place where he was seated. Secondly, the happy and glorious estate he there enjoyed both in soul and body.

Where did God place man when he created him?

In a most glorious, pleasant and comfortable Garden, which is called Paradise, or the Garden of Eden for pleasantnesse, *Gen. 2. 8.*

What doth the Scripture teach concerning it?

The place where it was; and the commodities thereof.

Where, and in what part of the world was it?

In Asia neer the meeting of Euphrates and Tygris, those two famous Rivers.

What commodities had it?

All the principall creatures of God did adorn it, and therefore it is said to be more extraordinarily then the rest of the world planted by God: There are set down also the precious stones thereof under the Sardonyx; pure metals under the gold; precious woods under the Bdellium, and so all other living things and growing creatures, that it might be as it were a shop furnished for man to see in, and learn by it Gods Wisdome, Power and Majesty.

Doth this place now continue?

The place remaineth, but the beauty and commodities be partly by the Flood, partly by mans sin (for which the whole earth is cursed) almost abolished, though (as may be observed out of good Authors) it is a very fruitfull place still.

What happinesse did man enjoy, thus placed in Paradise?

It was partly inward, partly outward.

Wherein did the inward appear?

First, in his wonderfull knowledge, whereby he made use of all the creatures of God, as the greatest Philosopher that ever was.

Secondly, in that holy and heavenly image of God, of which Adam had the use and comfort before his fall, it shining in him without tainture or blemish, and he thereby being without all sin or punishment of sin.

Thirdly, in the full fruition and assurance of the favourable and blissefull presence of his Creator, *Matth. 5. 8. Psal. 17. 15.* and his heavenly company and conference with God, without all fear, as a subject with his Prince, *Gen. 3. 8.*

Fourthly, in his joyfull serving God, together with absolute contentment in himself, *Gen. 2. 25.*

Wherein did the outward appear?

First,

First, in having so comely, perfect and glorious a body, in which there was no infirmity, pain nor shame, though naked, *Gen. 2. 25.*

Secondly, in his dominion over all the creatures, that submitted themselves and did service unto him, to whom also as their Lord he gave their originall names, *Gen. 2. 19, 20.*

Thirdly, in the comfortable state and sence, not of Paradise alone, but of all the world round about him, having neither storm, winter, nor extremity in any creature.

What employment had man in this estate?

A twofold employment, the first outward, to till and dresse the Garden, *Gen. 2. 15.* the other spirituall, to worship and serve God his Creator, and to procure his own everlasting blessednesse, whereto he was fitted with freedome of will and ability for perfect obedience unto God according to the tenor of the Covenant of works.

What use are we to make of the knowledge of mans happinesse before his fall?

First, to admire and praise the great goodnesse and favour of God in so dealing with man, a clod of the earth.

Secondly, to bewail the losse of that happy estate, with blaming our selves for our sin in *Adam*.

Thirdly, to learn how grievous a thing sinne is in Gods sight, that procured man this dolefull change.

Fourthly, to labour and gasp to be heirs of the heavenly Paradise purchased for the elect by Christ; by which we shall eat of the Tree of life, *Rev. 2. 7.*

Thus far of the state of innocency; what is the state of corruption and misery?

The fearfull condition whereinto in *Adam* all mankind fell, *Ecclef. 7. 29.* by transgressing and violating that Covenant of works which God made with him at the beginning: For man continued not in his integrity, but presently transgressed that holy law which was given unto him, willingly revolting from Gods command through Satans temptation into many sinnes by eating the forbidden fruit, and so by the disobedience of one, sin reigned unto death, and death went over all, *Rom. 5. 12. 18.*

What are we then to consider herein?

First, *Adams* fall; Secondly, the wretched estate he threw all his posterity into.

In what place of Scripture is the History of Adams fall handled?

In the third Chapter of *Genesis*, the six former verses whereof setteth out the transgression of our first parents, (which was the original of all other transgressions) the rest of the Chapter declareth at large the things that followed immediately upon this transgression.

How was the way made unto this fall of man?

By Gods permission, Satans temptation, mans carelesnesse and infirmity in yeelding thereunto.

What action had God in this businesse?

He

Of man in the state of corruption, and of his fall.

He permitted the fall of man, not by instilling into him any evill, *James* 1. 13. *1 John* 2. 16. or taking from him any ability unto good; But, first, suffering Satan to assail him (*2 Sam.* 24. 1. with *1 Chron.* 21. 1.)

Secondly, leaving man to the liberty and mutability of his own will, and not hindring his fall by supply of further grace, *2 Chron.* 32. 31.

was then God no cause of the fall of our first Parents?

None at all; but as hath been said, having created them holy he left them to themselves to fall if they would, or stand if they would, in respect of their ability; as a staffe put on an end right, doth fall without the furtherance of the man that setteth it right; yet came it to passe not only by the permission of God, but also by his secret Decree, thereby to make way for the manifestation of his Power, Justice and Mercy: for being able to bring good out of evill, as light out of darknesse, he ordereth in his great Wisdome the fall of man to the setting out of the glory, both of his Mercy in those that shall be saved in Christ, and of his Justice in those that shall perish for their sins, *Rom.* 11. 32. yet without wrong to any, being not bound to his creature to uphold him by his grace from falling, *Rom.* 11. 35.

What hand had Satan in procuring the fall of man?

Being himself fallen, upon a proud, envious and murtherous mind, he deceived our first parents by tempting them to sinne, to the end he might bring them into the like estate with himself; and as in this respect he is said to have been a murtherer from the beginning, *Iob.* 8. 44. so doth he ever since seek to doe what hurt he can to mankind, moving them still to sin against God, and labouring to bring them to damnation.

What doe you observe herein?

His envy of Gods glory and mans happinesse, together with his hatred and malice against mankind, whom (as a murtherer doth his enemy) he hateth and laboureth to destroy.

What gather you from this attempt of his against our first parents in the state of Innocency?

That Satan is most busie to assail them in whom the image of God in knowledge and holinesse doth appear; not labouring much about those which either lie in ignorance, or have no conscience of walking according to knowledge, as those that are his already.

What Instrument did Satan use in tempting man?

He used the Serpent as an Instrument to deceive the woman, and the woman for an Instrument to tempt the man, *Gen.* 3. 1. *2 Cor.* 11. 3. *1 Tim.* 2. 14.

why did he use those outward Instruments, and not rather tempt their fancy and affection inwardly?

It seemeth that in their integrity he could not have that advantage against them in those things whereunto they were made subject by their fall.

why did he chuse rather to speak by a Serpent then by any other Beast?
Because

Because it was the fittest that God permitted him, and wisest of all the beasts of the earth, especially possessed by him, to deceive man, *Gen. 3. 1.* It was of all other beasts the subtillest and fittest to creep in to the Garden unseen of Adam, (who was to keep the beasts out of it) and to remain there without being espyed of him, and creep out again when he had done his feat.

If there were craft before the fall, then it seemeth there was sinne?

Craft in beasts is not sin, although the word here used signifyeth a nimblenesse and sliennesse to turn and wind it self any way, in which respect it seemeth the Devill chose this beast before any other.

What learn you from thence?

That the Devill to work his mischief is exceedingly cunning to make his choice of his Instruments, according to the kind of evil he will sollicite unto, *Matth. 7. 15. 2 Cor. 11. 13, 14. 1 Tim. 2. 24.*

But wee doe not see that he commeth any more in the body of Serpents?

He may, and in the body of any other beast which the Lord will permit him to come in: Howbeit our case in this is more dangerous then that of our first parents; for now he useth commonly for Instruments men like unto us and familiar with us, which he could not doe before the fall, *Eph. 6. 12. Rev. 2. 10.*

Why did Satan assaile the woman rather then the man?

Because she was the weaker vessel, which is his continuall practise, where the hedge is low there to goe over, (*Luk. 5. 30. Mar. 2. 16. Mat. 9. 11. 3 Tim. 3. 6.*) and might afterwards be a fitter means to deceive and draw on her husband.

What are we to consider in his tempting of the woman?

First, the time which he chose to set upon her: Secondly, the manner of the temptation.

What note you of the time?

First, that it was immediately, or not long after the placing of them in that happy estate: which teacheth how malicious the wicked one is, who if he could let, would not suffer us to enjoy any comfort either of this life or of that to come, so much as one poor day.

Secondly, that he came unto her when she was some space removed from her husband; that he that should have helped her from and against his wiles might not be present to heare their conference: whence we learn, that the absence of wives from their husbands, who should be a strength unto them, is dangerous, especially that we absent not our selves from the means of spiritual strength, the hearing of the Word, the receiving of the Sacraments, and Prayer.

Thirdly; that shee was neere to the Tree of knowledge at the time he set on her: which sheweth his watchfulnesse in taking advantage of all opportunities that might further his temptations.

What was the manner of the temptation?

First, he subtilly addressed himself to the woman; and entred into

into conference with her. Secondly, he made her doubt whether the Word of God was true or not. Thirdly, he offered her an object. Fourthly, he used all the means he could to make her forsake God, and yeeld unto him, pretending greater love and care of mans well doing, then was in God, and bearing them in hand that they should be like unto God himselfe if they did eat of the forbidden fruit, *Gen. 3. 5.*

What was the Devills speech to the woman?

Is it even so, that God hath said, Yee shall not eat of all the fruit in the Garden? *Gen. 3. 1.*

What doe you note in this?

That it is likely there had been some communication before between the Serpent and the woman, that Satan had asked why they did not eat of the forbidden fruit, seeing it was so goodly and pleasant to behold, and that the woman had answered that they were forbidden, whereupon he inferreth this that *Moses* setteth down, wherein we may observe,

First, the Devils sophistry, who at first doth not flat contrary Gods command, but to bring her to doubting and conference with him asketh this question, whether God hath forbidden to eate of all the trees in the Garden.

Secondly, the wicked spirits malicious and subtile suggestion, in that passing by the great bountifullnesse of the Lord in the grant of the free use of all the fruits in the Garden, he seeks to quarrell with the Lords liberality.

Thirdly, we learn from hence to take heed lest for want of some one thing which God withholdeth from us, which we gladly would have, we be not unthankfull to the Lord for his great kindnesse and liberality, and enter further into a mislike of him for that one want, then into the love and liking of him for his innumerable benefits we enjoy, especially it being for our good that he withholdeth it, and that being not good which we desire.

What did follow upon this question of Satan?

The woman answering thereunto, not as God had spoken, that surely they should dye if they did eat of the forbidden fruit, but by a tearm of doubting, *lest yee dye*; Satan by this conference and doubting, taketh advantage and assureth them that they shall not dye, but have their eyes open and receive knowledge.

What observe you in this reply of the Devill?

First, his craft in applying himself to the woman, whom he seeing to bee in doubt of the punishment, contents himselfe with it, and abstaineth from a precise deniall, whither hee would willingly draw her, because he deemed that the woman would not come so farre, and that in a flat deniall hee should have been bewrayed, which notwithstanding in the latter end of this sentence he doth by implication flatly doe: whence we learn, that the Devill proceedeth by degrees, and will not at the first move to the grossest: as in Idolatry he laboureth to draw man first to be present, after to kneel only with the knee, keeping his conscience to himselfe; lastly,

lastly, to the greatest worship: In whoredome, first to look, then to dally, &c. and therefore we must resist the evill in the beginning.

Secondly, that he is a calumniator or caviller, whereof he hath his name *Diabolus* Devill, and an Interpreter of all things to the worst; and it is no marvell though he deprave the best actions of good men, seeing he dealeth so with God, surmising that God had forbidden to eat of the fruits, lest they should know as much as he.

Thirdly, that knowing how desirous the nature of man (especially they of best spirits) is of knowledge, he promiseth unto them a great encrease thereof; whereas we ought to remember that which *Moses* saith, that the secrets of the Lord are to himselfe, and that the things that he hath revealed are to us and to our children, *Deut. 29. 29.*

Hitherto of Satans temptation, the cause of the fall without man:

What were the causes arising from our first parents themselves?

Not any of Gods creation, but their carelesnesse to keep themselves intire to Gods command: for though they were created good, yet being left by God to the mutability of their own will, they voluntarily enclined and yeilded unto that evill, whereunto they were tempted, and so from one degree unto another were brought unto plain rebellion, *Gen. 3. 6. Eccl. 7. 29.*

What was their first and main sin?

In generall is disobedience, the degrees whereof were first infidelity, then pride, and lastly, the disavowing of subjection by eating the forbidden fruit, which they imagined to be the means whereby they should attain to an higher degree of blessednesse, but proved to be the sin that procured their fall, *Gen. 2. 16, 17. & 3. 6, 7.*

Did not Adam conferr with Satan, and take the fruit from the tree?

No, he received it from his wife, and by her was deceived, and she by Satan, *Gen. 3. 4. 17. 1 Tim. 2. 14.*

Satan indeed was the outward cause of Eves fall, but what are the causes arising from her self?

They are either outward things of the body, or the inward affections of the mind moved by them.

What are the outward things of the body?

They are the abuse of the tongue, of the ears, of the eyes, and of the tast: for in that he entertained conference with the Devill the tongue and ears, in that it is said that the fruit was delectable to look on, the eyes, and in that it was said that it was good to eat, the tast is made to be an instrument of this sin.

What learn you from hence?

That which the Apostle warneth, *Rom. 6. 13.* that we beware that we make not the parts of our bodies weapons of iniquity: for if without a circumspect use of them they were instruments of evill before there

there was any corruption or any inclination at all to sin; how much more dangerous will they be now after the corruption, unless they be well looked unto?

What doe you observe in Eves conference with the Devill?

First, her folly to enter into any conference with Satan, for she might have been amazed that a beast should speak unto her in a mans voice, but her carelesnesse and curiosity moved her to it.

Secondly, her boldnesse in daring to venture on such an adversary without her husbands help or advice.

Thirdly, her wretchednesse in daring once to call in question the truth of Gods command, or to dispute thereof, or then to doubt of it.

What instruction gather you from her entertaining conference with Satan?

That it is dangerous to talk with the Devill, so much as to bid him to depart, if the Lord to try us, should suffer him to tempt us visibly as he did Eve, unless we have a speciall calling of God thereunto.

1. Because he is too subtile for us, we being simple in regard of him.
2. Because he is so desperately malicious, that he will give place to no good thing we can alledge to make him leave off his malicious purpose.

What shall we then doe?

We must turn our selves unto God, and desire him to command him away, at whose only commandment he must depart.

Is there any thing blame-worthy in Eves answer to the question of the Serpent?

Notwithstanding that so far she answered truly, that God had forbidden them to eat of the fruit of that tree; and telleth also the punishment truly that would follow thereof, yet began she to slip in the delivery both of the charge and of the punishment: for where she saith they were forbidden to touch it, it is more then the Lord made mention of, and she thereby seemed to insinuate some rigour of the Lord forbidding even the touch of the fruit; and where the Lord had most certainly pronounced, that they should die if they eat of the forbidden fruit, she speaketh doubtfully of it, as if they should not certainly die.

What learn you from this latter observation?

That albeit men are oft perswaded they sin, yet that they are not perswaded of the Justice of God against it, whereby the door is opened to sin, which is to make God an Idoll, in spoiling him of his Justice, as if he were so all mercy, as he had forgotten to be just, when as he is as well justice as mercy, as infinite in the one as in the other, which correcteth sharply the sins of such as he will save.

What learn you of the abuse of the tongue in this conference?

That as the tongue is a singular blessing of God, whereby man excelleth all the creatures upon the earth, so the abuse of it is most dangerous, because it setteth on fire the whole course of nature, and it is set on fire of belly James 3. 6.

What observation of this is to be made, that Eve saw the fruit was desirable to her?

Her

Her lustfull and wicked eye in suffering her mind to be allured to look on the beauty of the fruit with a purpose to affect the eating of it.

How is it said, that she saw it was good to eat, when she had never tasted of it?

Shee knew by the beautifull colour it was so, for if we are able in this darknesse (we are fallen into) to discern commonly by the sight of the fruit whether it be good, and the skillfull in Physick by the colour only of the hearb, to tell whether it be hot or cold; sweet or sowre, how much more were *Adam* and *Eve*, who had the perfection of the knowledge of those things, more then ever *Solomon* himself?

What learn you by the abuse of these outward senses?

That they are, as it were, windowes whereby sin entered into the heart, when there was no sin, and therefore will much more now, the heart being corrupted.

What instructions gather you from thence?

First, that we must shut them against all evill and unlawfull use of their objects, and open them to the use of good things, make a Covenant with them as *Iob* did with his eyes, *Iob* 31. 1. by a strong and painfull resistance of the evill that commeth by the abuse of them, as it were, and cut them off, and throw them away, as our Saviour giveth counsell, *Mat.* 5. 29, 30.

Secondly, that as the senses are more noble, as the hearing and sight, called the senses of learning, so there should be a stronger watch set upon them; those being the senses that *Adam* and *Eve* were especially so deceived by.

What observe you of that it is said, she saw that it was desireable for knowledge?

That was only her error, which she having begun to slip of by communication with the Devill, did after drink a full draught of, by beholding the beauty of the fruit, and receiving the delicate tast thereof, and withall observe how we can heap reasons true and false to move us to follow our pleasures.

What learn you from thence?

That the heart inclining to error, doth draw the senses to an unlawfull use of them, and that the abuse of the senses doth strengthen the heart in error.

What gather you hereof?

That before the heart was corrupted, there was no abuse of these outward senses. But that being corrupt, the abuse thereof doth settle the heart deeper in error.

What was the effect of all these outward and inward meanes?

First, *Eve* yeilded to Satan, and put his will in execution in eating of the fruit that was forbidden. Secondly, she gave it also to *Adam* to eat.

What force hath the word also here used by the holy Ghost?

Thereby as by a speciall word of amplification the sin is aggravated against her, to shew her naughtiness, not only in committing the sin her

self

selfe; but also in alluring the husband to doe as she had done. *What learn you from hence?*

1. The nature of sinners to draw others to the condemnation they are in, as Satan Eve, and Eve her Husband, even those that are nearest them; whose good they should procure.

2. That we should take heed of that the Apostle warneth us, *not to be partakers of other mens sins*, as if we had not enough of our own to answer for, which especially belongeth unto those in charge, 1 Tim. 5. 22.

3. How dangerous an instrument is an evill and deceived wife, which the Lord commandeth men should beware to make choice of; and if the man which is strong, much more the woman.

What learn you of that Adam eat forthwith?

First, that which hath been before noted, that the Devill by one of us tempteth more dangerously then in his own person; so that Satan knew he could not so easily have deceived Adam by himself, as by Eve.

Secondly, for that in excessse of love he yeilded; it teacheth husbands to love their wives; but it must be in the Lord, as the wives must doe their husbands.

How doth it agree with the goodnesse, or with the very justice of God, to punish mankind so fearfully for eating of a little fruit?

Very well, for first the heynousnesse of an offence is not to be measured by the thing that is done, but by the worthinesse of the person against whom it is committed. And how much more the Commandment our first parents brake was easy to be kept, (as to abstaine from one onely fruit in so great variety and plenty) so much more grievous was their sin by breaking it.

Secondly, though God tryed their obedience in that fruit especially, yet were there many other most grievous finnes, which in desiring and doing of this they did commit: In so much that we may observe therein the grounds of the breach in a manner of every one of the ten Commandments. For the transgression was horrible, and the breach of the whole Law of God; yea, an Apostasie whereby they withdrew themselves from under the power of God; nay, rejected and denied him; and not so little an offence as most men think it to be.

What breache of the first Commandment may be observed in this transgression.

First, infidelity, whereby they doubted of Gods love toward them, and of the truth of his word.

Secondly, contempt of God, in disregarding his threatnings, and crediting the word of Satan, Gods enemy, and theirs.

Thirdly, hainous ingratitude and unthankfulness against God for all his benefits, in that they would not be beholding unto him for that excellent condition of their creation (in respect whereof they ought unto him all fealty) but would needs be his equals.

Fourthly, curiosity in affecting greater wisdom then God had endued them withall by virtue of their creation; and a greater measure of knowledge then he thought fit to reveale unto them.

Fifthly,

That the breach of all the Commandments concurred in Adams and Eves sin.

Fifthly, intolerable pride and ambition, not onely desiring to be better then God made them, but also to be equall in knowledge to God himself, and aspiring to the highest estate due to their Creatour.

How did our first parents break the second Commandement?

Eve, by embracing the word of the Devill, and preferring it before the word of God; *Adam*, by hearkning to the voyce of his wife, rather then to the voyce of the Almighty. *Gen.*

3. 17.

What were the breach of the third?

First, presumption in venturing to dispute of Gods truth, and to enter in communication with Gods enemy, or a beast who appeared unto them, touching the word of God, with whom no such conference ought to have been entertained.

Secondly, reproachfull blasphemy, by subscribing to the sayings of of the Devill, in which he charged God with lying, and envying their good estate.

Thirdly, superstitious conceit of the fruit of the tree, imagining it to have that virtue which God never put into it, as if by the eating thereof, such knowledge might be gotten as Satan perswaded.

Fourthly, want of that zeal in *Adam* for the glory of God which he ought to have shewed against his wife, when he understood she had transgressed Gods Commandements.

How was the fourth Commandement broken?

In that the Sabbath was made a time to conferre with Satan in matters tending to the high dishonour of God. If it be true that on that day man fell into this transgression, as some not improbably have conjectured; for at the conclusion of the sixth day, all things remained yet very good, *Gen.* 1. 31. and God blessed the seventh day, *Gen.* 2. 3.

Now it is very likely Satan would take the first advantage that possibly he could to entrap them, before they were strengthened by longer experience, and by partaking of the Sacrament of the tree of life, (whereof it appeareth by *Gen.* 3. 22. that they had not yet eaten) and so from the very beginning of man, became a manslayer. *John* 8. 44.

Show briefly the grounds of the breach of the Commandements of the second table in the transgression of our first parents.

The fifth was broken, *Eve* giving too little to her husband in attempting a matter of so great weight without his privy, and *Adam* giving too much to his wife in obeying her voyce rather then the Commandement of God, and for pleasing of her, not caring to displease God. *Gen.* 3. 17.

The sixth, by this act they threw themselves and all their posterity into condemnation and death, both of body and soul.

The seventh, though nothing direct against this Commandement, yet herein appeared the root of those evill affections which are here condemned, as not bridling the lust, and wandring desire of

the eyes, as also the inordinate appetite of the taste, *Gen. 3. 6.* in lusting for and eating that onely fruit which God forbid, not being satisfied with all the other fruits in the garden.

The eighth; first, laying hands upon that which was none of their own, but by a speciall reservation kept from them. Secondly, discontent with their present estate, and covetous desire of that which they had not.

The ninth, judging otherwise then the truth was of the virtue of the tree, *Gen. 3. 6.* and receiving a false accusation against God himself.

The tenth, by entertaining in their minds Satans suggestions, and evill concupiscence appearing in the first motions leading to the fore-named finnes.

Thus much of our first parents sinne, and the causes thereof.

Now let us come to the effects of the same; shew therefore what followed in them immediately upon this transgression.

The effects of
the fall.

Sin, guiltinesse,
punishment.

Three fruits were most manifest: namely, guiltinesse of conscience, shame of face, and fear of Gods presence.

Did any punishment follow upon this sinne?

Sinne, guiltinesse, and punishment doe naturally follow one upon another; otherwise the threatening, that at what time soever they did transgresse Gods Commandement, they should certainly dye, should not have taken effect.

Declare how that threatening took effect.

They were dead in sinne, which is more fearfull then the death of the body, as that which is a separation from the favour of God: for there came upon them the decay of Gods glorious image in all the faculties of their soul, and also a corruption of the powers of their body, from being so fit instruments to serve the soul as God made them; and this in them is signified by nakedness; *Gen. 3. 7.* And in their children called originall sin. Then there issued from thence a stream of actuall sins in the whole course of their life; which appeared in Adam even upon his fall, by his flying from Gods presence, and affirming that it was his nakednesse that made him fly, his excusing of his sin, and laying it on the woman, &c. By sin an entry being made for death *Rom. 5. 12.* they became subject to the separating of the soul from the body, which is bodily death; and of both from God, which is spirituall death, signified by expelling them out of Paradise, and debarring them of the sacramentall tree of life, *Gen. 3. 12.* &c. And thus by the just sentence of God being for their sin delivered into the power both of corporall and of eternall death; they were already entred upon death and hell, to which they should have proceeded untill it had been accomplished both in body and soul in hell, with the Devill and his Angels for ever, if the Lord had not looked upon them in the blessed Seed.

*For the fuller understanding of the things that immediately followed the transgression of our first parents, let us consider more particularly what is recorded in the 3^d. of *Gen.* And first shew what is meant by that in v. 7. that their eyes were opened, & they saw themselves naked.*

were

were they not naked before; and having the eye sharper then after the fall; must they not needs see they were naked?

It is true; howbeit their nakednesse before the fall was comely, yea more comely then the comeliest apparell we can put on; being clad with the robe of innocency, from the top of the head unto the sole of the foot: wherefore by nakednesse he meaneth a shamefull nakednesse both of soul and body, as the Scripture speaketh elsewhere; *Rev. 3. 17.* 18. *Exod. 32. 25.*

Of our first parents nakednesse.

What gather you from hence? That the loathsomenesse of sin is hidden from our eyes untill it be committed, and then it flasheth in the faces of our conscience, and appeareth in its proper colours. *Was that well done that they sewed fig-tree leaves to hide their nakednesse?*

In some respect: forasmuch as they sought not remedy for the nakednesse inward, it was not well; but that they were ashamed to behold their own nakednesse of the body, it was well: for in this corrupt and sinfull estate, there is left this honesty and shamefastnesse, that neither we can abide to look on our own nakednesse; and shamefull parts, much lesse upon the shamefull parts of others, although it be of those that are nearest joyned unto us.

What gather you from thence? First, that those that can delight in the beholding either of their own nakednesse, or the nakednesse of any other, have lost even the honesty that the sinfull nature of man naturally retaineth.

Secondly, that such as for customes sake have covered their nakednesse with clothes, doe notwithstanding with filthy words, as it were, lay themselves naked, are yet more wretched; and deeplier poysoned with the poyson of the unclean spirit, and have drunk more deeply of his cup.

Seeing our nakednesse cometh by sin, and is a fruit thereof, it may seem that little infants have no sinne, because they are not ashamed.

So indeed doe the Pelagian hereticks reason; but they consider not that the want of that feeling is for the want of the use of reason; and because they doe not discern between being naked and clothed.

What followeth?

That at the noyse of the Lord in a winde, they fled from the presence of God, and hid themselves where the trees were most thick.

Of their hiding themselves.

What gather you from thence? First, that the guilt of an evill conscience, striketh horror into a man; and therefore it is said, that serourts compass him round about, and cast him down, following him at the heels, and leave him not till they have brought him before the terrible King: *Job 18. 11. 14.*

Thereof it is, that the feast of a good conscience is to extolled, as to be a continuall feast. *Prov. 15. 15.*

Secondly, the fruit of the sinne, coming from the fear, which is

to flye from God as from an enemy, whereof it is that the Apostle affirmeth, That having peace of conscience, we have access and approach to God. *Rom. 3. 2.* Their blindness, which esteemed that the shadow or thicknesse of trees would hide them from the face of God, whereas if we goe up into heaven he is there; if into the deepe, he is there also, *Psal. 139. 7. 13.* he being not so hidden in the trees; but that a man might find him out.

What followeth?

That God asketh where he is, which knew well where he was.

What learn you from hence?

First, that we would never leave off running from God, untill we come to the depth of hell, if God did not seek us, and follow us, to fetch us as the good shepherd the lost sheep. *Esay 65. 1. Luke 15. 4.*

Secondly, that the means of calling us home, is by the word of his mouth.

What followeth?

That Adam being asked, assigneth for causes things that were not the causes; as namely, the voyce of the Lord, his fear, and his nakednesse, which were not the true causes; considering that he had heard the voyce of God, and was naked when he fled not, dissembling that which his heart knew to be the true cause, viz, his sinning.

What learn you from hence?

That it is the property of a man unregenerate to hide and cloake sinne, and therefore, that the more we hide and cloake our sinnes, when we are dealt with for them, the more we approve our selves the children of the old man, the cursed Adam. *Iob 31. 33.*

What followeth?

The Lord asketh how it should come that he felt his nakednesse as a punishment, and whether he had eaten of the forbidden fruit.

What learn you from hence?

That before that our sinnes be known in such sort as the deniall of them is in vain and without colour, we will not confesse our sinnes.

What learn you out of Adams second answer unto Gods question?

That the man unregenerate dealt with for his sinnes, goeth from evill to worse; for the sin that he did before, and now cannot hide, he excuseth, and for excusing it, accuseth the Lord as those doe which when they hear the doctrine of predestination and providence, thereupon would make God party in their sins.

What learn you further?

That howsoever Adam alledgeth it for an excuse, because he did it by perswasion of another, yet God holdeth him guilty, yea dealeth with him as with the principall, because his gifts were greater then his sinnes.

What learn you from the answer of Eve, to the Lords question why she did so?

The same which before, that the unregenerate man doth goe a booke to excuse the sinne he cannot deny; for she casteth her sinne upon

upon the Serpent, and said that which was true, but kept back the confession of her Concupiscence, without which the Serpent could not have hurt her.

How cometh it to passe that the old Serpent the Author of all is not called to be examined?

Because that the Lord would shew no mercy to him wherefore he only pronounceth Judgement against him.

What learn you from thence?

That it is a mercy of God when we have sinned to be called to account, and to be examined either by the Father of the household, or by the Magistrate, or by the Governour of the Church, and a token of Gods fearfull Judgement when we are suffered to rest in our sins without being drawn to question for them.

What observe you in the sentence against the Serpent?

That the first part contained in the 14. ver. is against the Instrument of the Devil, and that the other part contained in the 15. ver. is against the Devil.

What learn you of this proceeding to sentence?

That after the cause well known, Judgement should not be slack.

Why doth God use a speech to the Serpent that understandeth it not?

It is for mans sake, and not for the beasts sake.

What learn you from thence?

To shew his love to mankind by his displeasure against any thing that shall give any help to doe hurt unto him, in which respect he commandeth that the Ox that killeth a man should be slain, and that the flesh thereof should not be eaten. (Exod. 21. 28.) like a kind Father that cannot abide the sight of the knife that hath maimed or killed his child, but breaketh it in peeces.

What manner of curse is this, when there is nothing laid upon the Serpent, but that he was appointed to at the beginning, before he became the Devils Instrument to tempt Eve?

It is true, that he crept upon his belly before, and eat dust before, as appeareth in the Prophet, *Isay 65. 25.* but his meaning is, that he shall creep with more pain, and lurke in his hole for fear, and eat the dust with lesse delight and more necessity.

What learn you from thence?

Not to suffer our selves to be instruments of evil to any in the least sort, if we will escape the curse of God; for if God did punish a poor worm, which had no reason or will to chuse or refuse sin, how much lesse will he spare us which have both.

What is the sentence against the Devil?

The Ordinance of God, That there shall be always enmity between the Devill and his seed on the one side, and the woman and her seed on the other, together with the effect of this enmity.

What doe you understand by the seed of the Devil, seeing there is no generation of the Devils, for that there is no male blouded nor female among them, neither have they bodies to engender?

The seed of the Devil are all both wicked men and Angels, *Job.*

8. 44. which are corrupt and carry his image, 1 *Joh.* 3. 8. In which respect the wicked are called the children of the Devil, and every where the sons of *Belial*, *Acts* 13. 10.

What learn you from thence?

That the war of mankind with the Devil is a lawfull war proclaimed of God, which is also perpetuall and without any truce, and therefore that herein it is wherein we must shew our choler, our hate, our valour, our strength, not faintly and in shew only, but in truth, whereas we being continually assaulted with our enemy, leave our fight with him to fight against our brethren, yea against our own souls; he continually and without ceasing fighting with us, and not against his own, as the blasphemous Pharisees said, *Mat.* 12. 24.

What is the sentence against the woman?

First, in the pain of conception and bearing child.

Secondly, in the pain of bringing forth; wherein is contained the pain of nursing and bringing them up.

Thirdly, in a desire to her husband.

Fourthly, in her subiection to her husband.

Was she not before desirous and subject to her husband?

Yes; but her desire was not so great, through conscience of her infirmity, nor her subiection so painfull, and the yoke thereof so heavy.

What is the sentence against Adam?

First his sin is put in the sentence, and then his punishment.

What is his sin?

One, that he obeyed his wife whom he should have commanded; then, that he disobeyed God, whom he ought to have obeyed; the first being proper to him, the other common to his wife with him.

What was the punishment?

A punishment, which although it be more heavy upon Adam, yet it is also common to the woman; namely, the curse of the earth for his sake from whence came barrenesse by Thistles and Thorns, &c. whereof, first, the effect should be sorrow and grief of mind. Secondly, labour to the sweat of his brows, to draw necessary food from it, and that as long as he lived. Lastly, the expulsion out of Paradise, to live with the beasts of the earth, and to eat of the hearb which they did eat of.

What learn you from thence?

That all men, from him that sitteth on the Throne, to him that draweth water, are bound to painfull labour, either of the body, or of the mind, what wealth or patrimony soever is left them, although they had wherewith otherwise plentifully to live.

What observe you else?

I observe further out of this Verse and out of the two next; that in the midst of Gods anger he remembreth mercy: for it is a benefit to Adam, that he may live of the sweat of his brows; to Eve, that she should bring forth, and not be in continuall travell; unto them both, that he taught them wisdom to make leather Coats.

Mat. 3. 2.

What

What learn you from that it was said, God made them Coats?
That in every profitable invention for the life of man; God is to be acknowledged the Authour of it, and have the honour of it, and not the wit of man that invented it, as is the manner of men in such cases to sacrifice to their nets, *Hab. 1. 16.*

When there were better means of clothing, why did they wear Leather?

It seemeth that thereby they should draw themselves the rather to repentance and humiliation by that coarse clothing.

What learn you from thence?

That howsoever our condition and state of calling afford us better array, yet we learn even in the best of our clothes to be humbled by them, as those that are given us to cover our shame, and carry always the mark and badge of our finnes; especially when these which were, even after the fall, the goodliest creatures that ever lived, learned that lesson by them.

What followeth?

A sharp raunt that the Lord giveth *Adam*, ver. 22, further to humble him, as if he should say, Now *Adam* dost thou not see and feel how greatly thou art deceived in thinking to be like God in eating of the forbidden fruit?

What learn you from it?

That by the things we think to be most esteemed contrary to the will of God, we are most subject to derision; and that it must not be a plain and common speech, but a laboured speech that must bring us to repentance.

Why doth God banish him out of Paradise; lest he should live if he should eate of the tree of Life, seeing there is no corporall thing able to give life to any that sinne hath killed?

It is true that the eating of the fruit of the Tree of life would not have recovered him, but the Lord therefore would have him banished from it, lest he should fall into a vain confidence thereof, to the end to make him seek for grace.

Wherefore are the Angels set with a glittering sword to keep them from the Tree of life?

To encrease their care to seek to Christ, being banished from it, without hope of coming so much as to the sign of life.

What learn you from hence?

The necessary use of keeping obstinate sinners from the Sacraments and other holy things in the Church.

Thus much of the miserable and unhappy condition which our first parents brought upon themselves.

Did this estate determine in their persons, or was it derived from them to all their posterity?

It was; for their sinne in eating the forbidden fruit was the sin of all men, and we therein became sinners and guilty of eternall Condemnation: So that they by this first transgression did not onely lose for themselves the Image and favour of God, but with all

all deprived their posterity of that blessed estate, *Rom. 3. 23.* and plunged them into the contrary, *Rom. 3. 12.* bringing damnation upon themselves and us all: wherefore this cursed estate of mankind is called in the Scriptures the image of *Adam, Gen. 5. 3.* the old man, *Ephes. 4. 22.* the flesh, *Gen. 6. 3.* *John 3. 6.* &c. And the Apostle teacheth expressly, *Rom. 5. 12.* *That by one man sinne entred into the world, and death by sinne: and so death went over all men, forasmuch as all men have sinned.*

How doth the Apostle here call this the sinne of one man, seeing both Adam and Eve sinned which are two, and that Eve sinned before Adam?

In the name of *Adam* was comprehended the man and the woman, for by marriage two are made one; and *Moses* calleth both the man and the woman *Adam, Gen. 5. 2.* and last of all, the Apostle used the word here signifying both man and woman.

Why all Adams posterity are partakers of his sin and misery.

What reason is there that all their posterity should take part with them both in their fall and in the wofull effect thereof? It seemeth not to stand with the Justice of God to punish us for the sin that we never did.

Our first parents by Gods appointment were to stand or fall in that triall, not as singular persons only, but also as the head and root of all mankind, representing the persons of all that should descend from them by naturall generation; and therefore for the understanding of the ground of our participation with *Adams* fall, two things must be considered.

First, that *Adam* was not a private man in this businesse, but sustained the person of all mankind, as he who had received grace and strength for himself and all his posterity, and so lost the same for all: For *Adam* received the promise of life for himself and us with this condition, if he had stood, but seeing he stood not, he lost the promise of life both from himself and from us; and as his felicity should have been ours if he had stood in it, so was his transgression and misery ours: So that as in the second Covenant, the righteousness of the second *Adam* (*Christ Jesus* the Mediatour) is reckoned to those that are begotten of him by spirituall regeneration (even those that beleve in his name) although they never did it: so in the first Covenant, the sinne of the first *Adam* (who herein sustained a common person) is reckoned to all the posterity that descend from him by carnall generation, because they were in him, and of him, and one with him, *Rom. 5. 15, 16, 17, 18, 19.*

Secondly, that we all who are descended from *Adam* by naturall generation, were in his loyns and a part of him when he fell, and so by the law of propagation and generation sinned in him, and in him deserved eternall condemnation; therefore as two Nations are said to be in the womb of *Rebekah, Gen. 25. 23.* and *Levi* to have paid tithes to *Melchisedec* in the loins of *Abraham, Heb. 7. 9, 10.* who was not born some hundred years after, so is it here. Thus we see that as by the act of generation in leprous parents, the parents Leprosie is made

made the childrens, and the slavish and villainous estate of the parents is communicated unto all the off spring, (for a man being a slave, his progeny unto the hundred generation, unlesse they be manumitted shall be slaves) even so the naturall man howsoever he thinketh himself free, yet in truth he is sold under sin, and is the very servant of corruption, and in that state shall for ever remain, unlesse the Son doe make him free, *Iob. 8. 33, 34. 36. Rom. 6. 17, 19, 20. 6. 7. 14. 2 Pet. 2. 19.* We see also that great Personages rebelling against the King, doe not only thereby hurt and disgrace themselves, but also stain their whole blood, and lose their honour and Inheritance from themselves and from their children; for by our Law a man being attainted of High treason, the attain of blood reacheth to his posterity, and his children as well as he, lose the benefit of his Lands and Living for ever, unlesse the King in favour restore them againe, as God in his mercy hath done unto us.

Then it appeareth that by propagation from our last parents we are become partakers of the sin of our first parents?

Even so, and for the same transgression of our first parents, by the most righteous Judgement of God, we are conceived in sin, and born in iniquity, unto misery, *Psal. 51. 5.* For men are not now born as Adam was created, but death doth reign over them also that sinned not after the like manner of the transgression of Adam, *Rom. 5. 14.* that is, over infants, who are born in sin, and not by imitation but by an inherent corruption of sin, even as we see the young Serpents and Wolves that never stung men or devoured Sheep, are notwithstanding worthy to die, because there are principles of hurtfulness and poysonousness in them.

How is it shewn that babes new born into the world have sin?

In that they are afflicted sundrily, which they bewray by their bitter cries, and in that they coming out of the mothers womb goe straight into the grave.

What is then the naturall estate of man?

Every man is by nature dead in sin as a loathsome carrion, or as a dead corps, and lieth rotting and stinking in the grave, having in him the seed of all sins, *Eph. 2. 1. 1 Tim. 5. 6.*

For the fuller understanding of the state of sin and the consequences thereof, declare first what sin is.

It is defined in one word, *1 Iob. 3. 4.* to be the transgression of the law; namely, a swerving from the law of God, making the sinner guilty before God, and lyable to the curse of the law, *Gen. 4. 7.* What sin is.

Seeing by the law sin is, and the law was not before Moses, Rom. 5. 13. it seemeth there is no sin untill Moses?

When it is said the law was not before Moses, it is to be understood of the law written in the Tables of stone by the finger of God, and other laws Ceremoniall and Politicall written by Moses at the commandment of God: for otherwise the law (the Ceremoniall law excepted) was written in the heart of man, and for the decay thereof through sin taught by those to whom that belonged, from the fall unto Moses.

Is every breach of the Law of God sin?

Yea, if it be no more but the least want of that God requireth, *Rom. 7. 7. Gal. 3. 10.*

And doth every sin, the very least, deserve the curse of God and everlasting death?

Yes verily, because God is of excellent Majesty and dignity, and therefore what so toucheth him deserveth endlesse wrath: wherefore Purgatory, and our owne satisfaction for small finnes is vain.

How many sorts of sins are there?

Sin is either imputed, or inherent; the one without us, and the other within us.

What is the sin imputed?

Imputed sin.

Our sin in *Adam*, in whom as we lived, so also we finned; for in our first parents (as hath been shewed) every one of us did commit that first sinne which was the cause of all other, and so we all are become subject to the imputation of *Adams* fall, both for the transgression and guiltinesse, *Rom. 5. 12. 18, 19. 1 Cor. 15. 22.*

What sins are inherent in us?

Inherent sin.

They doe either defile our nature, or our actions, the one called Originall sin, the other Actuell, *Col. 3. 9.* For every one naturally descending from *Adam*, beside the guilt of that first sin committed in Paradise, first, is conceived and born in originall corruption, *Pf. 51. 5.* Secondly, living in this world sinneth also actually, *Gen. 6. 5. Esay 48. 8.* yea, of himself he can do nothing but sin, *Jer. 13. 23.* neither is there any thing pure unto him, *Tit. 1. 15.*

What is originall sin?

Originall sin.

It is a sin wherewith all that naturally descend from *Adam* are defiled even from their first conception, infecting all the powers of their soules and bodies, and thereby making them drudges and slaves of sin, for it is the immediate effect of *Adams* first sin, and the principall cause of all other sins.

How is this sin noted out unto us?

In that other finnes have their speciall names; whereas this is properly called sinne, because it is the puddle and sinke of other finnes, and for that also the more it is pressed, the more it bursteth forth, as mighty streams are, that cannot be stopped, till God by his holy Spirit restrain it.

Wherein doth it specially consist?

Not only in the deprivation of justice, and absence of good, but also in a continuall presence of an evill principle and wicked property, whereby we are naturally inclined to unrighteousnesse, and made prone unto all evill, *Fam. 1. 14. Rom. 7. 21. 23.* For it is the defacing of Gods Image consisting chiefly in wisdom and holinesse, whereof we are now deprived, and the impression of the contrary image of Satan, *John. 8. 41.* &c. called Concupiscence, *Rom. 7. 7. Fam. 1. 14.* consisting, first, in an utter disability and enmity unto that which is good, *Rom. 7. 18. & 8. 7.* Secondly, in pronenesse

to all manner of evill, *Rom. 7. 14.* which also every man hath at the first minute and moment of his conception, contrary to the opinion of the Pelagians, who teach that sinne commeth by imitation.

Is the Image of God wholly defaced in man?

No, if we take it in a large acception: For man remaineth still a reasonable creature, and capable of grace, having the same parts and faculties he had before; and in them some reliques of Gods Image, *Gen. 9. 6. James 3. 9.* As in the understanding some light, *John 1. 9.* in the conscience sometimes right judgement, *Rom. 2. 15.* in the will some liberty to good and evill in naturall and civill actions: *Rom. 2. 14.* and freedome in all things from compulsion, &c.

Is there not a power left in man, whereby he may recover his former happinesse?

Man hath still power to perform all outward actions; but not to change himself, untill he be changed by the grace of God.

Is man then able to perform the Law of God perfectly?

They that are not born again of God, ^(a) cannot keep it all, ^(b) nor in any one point as pleasing to God thereby, in respect of themselves. For except a man be born of God, he cannot see the Kingdome of heaven, nor enter therein; neither can he keep the Commandements of God. Moreover, all men by nature being conceived and born in sinne, are not onely insufficient to every good thing, but also disposed to all vice and wickednesse.

Can man in this estate doe no good thing to please God, so deserve at least something of his favour?

We have lost by this sinne all the righteousness we had in our creation, so now as if God should say to us, Think but a good thought of thy selfe, and thou shalt be saved: we cannot: but our nature is as a stinking puddle, which within it selfe is loathsome, and being moved is worse.

But doth not God wrong to man, to require of him that he is not able to performe?

No; for God made man so, that he might have performed it, but he by his sins spoiled himself, and his posterity of those good gifts.

Is this corruption of nature in all the children of Adam?

Yea, in all and every one that are meer men, none excepted; *Rom. 3. 10. & 5. 15.* All children since Adams fall being begotten in it, *Psal. 51. 5.*

How then doth the Apostle say, that holy parents beget holy children?

Parents beget children as they are by nature, not as they are by grace.

How is originall sin propagated and derived from the Father to the Sonne?

We are not to be so curious in seeking the manner how, as to marke the matter to be in us, even as when a house is

The propagation of originall sin.

on fire, men should not be so busie to enquire how it came, as feeling it there, to quench it: But this we may safely say, that what effect the committing of the first sinne wrought in the soul of Adam, the same it doth by the imputation of it work in the souls of his posterity; as therefore the committall of that sin left a stain behind it in his nature, being like a drop of payson that being once taken in, presently infecteth the soundest parts, or like the dead flye that marreth the most precious ointment of the Apothecary; so in the creation and infusion of our souls into our bodies, God justly imputed the same transgression unto us, the same corruption of nature (as the just punishment of that sin) must ensue in like manner.

Hath this inbred sin, wherein every one is conceived, equally polluted all men?

Yes, though not altogether alike for disposition and motion to evil; for experience teacheth us that some are by nature more milde, courteous, and gentle then others, which difference notwithstanding is not so much in the natures of men, as in the Lord who represseth these sins in some, which he suffereth to rise up in others.

In what part of our nature doth this our corruption abide?

In the whole man from the top to the toe, and every part both of body and soul, *Gen. 6. 5. 1 Thess. 5. 23.* Like unto a leprosie that ranneth from the crown of the head to the sole of the foot: but chiefly it is the corruption of the five faculties of the soul, which are thereby deprived of that holinesse wherein God created them in Adam.

Is not the substance of the soul corrupted by this sinne?

No, but the faculties onely depraved and deprived of originall holinesse.

For first, the soul should otherwise be mortall and corruptible. Secondly, our Saviour took our nature upon him without this corruption.

To come then to the speciall corruptions of the five faculties of the soul. Shew first how this sin is discerned in the Understanding.

The mind corrupted.

The mind of man is become subject to blindnesse in heavenly matters. First, Darknesse and ignorance of God, of his will, and of his creatures; *1 Cor. 2. 14. Eph. 4. 17, 18, 19. Rom. 8. 5.*

Secondly, uncapablenesse, unablenesse, and unwillingnesse to learn though a man be taught, *Rom. 8. 7. Luke. 24. 45.*

Thirdly, unbeleefe and doubting of the truth of God, taught and conceived by us.

Fourthly, vanity, falshood and error; to the embracing whereof, mans nature hath great pronenesse: *Esa. 44. 20. 1er. 4. 22. Prov. 14. 12. & 16. 25.*

What use make you of this corruption of the understanding?

That the originall and seeds of all heresies and errors are in mans heart naturally without a teacher, and therefore we should distrust our own knowledge, to lead us in the matters of God and Religion; and onely be directed by Gods holy word.

How is the Memory corrupted?

The corruption of the memory.

First, with dulnesse and forgetfulnesse of all good things that we should remember, notwithstanding we have learned them often.

Secondly,

Secondly, with readines to remember that we should not, and to retain errors and vanities (as tales and playes) much more then godly matters:

What use make you hereof?

As, first, to bewail the defects of our understanding, so to lament our forgetfulnesse of good things.

Secondly, to distrust the faithfulness or strength of our memories in hearing and learning good things, and to use all good helps we can, as often repeating them, writing, and meditating on them.

Thirdly, not to clogge our memories with vanities, for which we should rather desire the art of forgetfulnesse.

How is the Will corrupted?

First, with a disablenesse and impotency to will any thing that is good in it self, *Rom. 7. 6. Phil. 2. 13.* The corruption of the will

Secondly, with slavery to sin and Satan, the will being so enthralled, *Rom. 6. 20. & 7. 23.* and hardened, *Eph. 4. 18.* that it onely desireth and lusteth after that which is evill, *Gen. 6. 5. Job 15. 16.*

Thirdly, with rebellion against God and any thing that is good. *Rom. 8. 7.*

What use are we to make hereof?

First, that we have no free will left in us since *Adams* fall for heavenly matters. Secondly, that for the conversion either of our selves or any other, we must not look for it from man, but pray to God to convert man, who worketh in us both the will and the deed. *Phil. 2. 13. Heb. 2. 5.* as the Prophet saith, *Convert thou me, and I shall be converted, Lam. 5. 21.*

How are the affections corrupted?

The affections of the heart which are many, as love and hatred, joy and sorrow, hope and fear, anger, desire, &c. are subject to corruption and disturbance, *Gal. 5. 24. James 4. 15. Job 15. 16.* First, by being set upon unmeet objects, in affecting and being inclined to the things they should not be, and not to those they should; thus we hate good and love evill, *1 Kings 22. 8.* And in a word, our affections naturally are moved and stirred to that which is evill to embrace it, and are never stirred up to that which is good, unlesse it be to eschew it. Secondly, by disorder and excesse, even when we doe affect naturally good things, as for our own injuries, we are more angry then for Gods dishonour, when we are merry, we are too merry; when sad, too sad, &c.

What use make you of the disorder of the affections?

First, to keep our selves from all occasions to incense them to sinne, whereunto they are as prone as the tinder to the fire. Secondly, to labour to mortifie them in our selves, that we may be in regard thereof pure Nazarites before God, *Gal. 5. 24. Col. 3. 5.*

How is the conscience corrupted?

It is distempered and defiled, *Tit. 1. 15.* both in giving direction in things to be done, and in giving judgment upon things done. The corruption of the conscience.

How in the former?

It sometime giveth not direction at all, and thereupon maketh a man to sin in doing of an action otherwise good and lawfull, *Rom. 14. 23.* sometime it giveth direction, but a wrong one; and so becometh a blind

guide, forbidding to doe a thing which God alloweth, and commanding to doe things which God hateth. *1 Cor. 8. 7. Col. 2. 21. John 16. 2.*

How in the latter?

When it either giveth no Judgement at all, being left without feeling; or when it hath an evill feeling and sense.

How is it left without feeling?

When it is so senselesse and benumbed with sin, that it never checketh a man for any sin, *Eph. 4. 18, 19.* called a cauterized conscience, *1 Tim. 4. 2.* which riseth from the custome of sinning, *Heb. 3. 13.*

How doth it fail, when it hath a feeling, but a naughty one?

Sometimes in excusing, sometimes in accusing.

How in excusing?

First, when it exculeth for things sinfull, making them no finnes, or small sins, and so feeding the mind with vain comforts, *Mark 10. 20. Gen. 3. 10. 12.* Secondly, when as it excuseth us for having a good intent without any warrant of Gods word, *1 Chron. 13. 9.*

How in accusing?

First, when for want of time, direction, and lightening, it condemneth for doing good, (as a Papist for going to Sermons) condemning where it should excuse, and so filling the mind with false fears.

Secondly, when accusing for sin it doth it excessively, turmoyling a man with inward accusations and terrors, *Esa. 57. 20.* and drawing him to despair by such excessive terror, as may be seen in *Cain* and *Judas*.

What use are we to make of this confusion of the conscience?

First, seeing it doth thus abuse us, we are never to make it a warrant of our actions, unlesse it be directed by Gods word.

Secondly, we are to fear the terror of the great Judge of heaven and earth, when we are so often, and so grievously terrified with our little Judge that is in our soul.

What corruption hath the body received by originall sinne?

Of the corruption of the body.

It is become a ready instrument to serve the sinfull soul, having both a pronenesse to any sin the soul affecteth, and likewise an eagernes to commit it and continue in it, *Rom. 6. 12. 19.* whereby it is come to passe, that the bodily senses and members are, 1. As Porters to let in sin, *Job 31. 1. Psal. 119. 37. Math. 5. 29. 30. 2.* The instruments and tooles of the mind for the execution of sinne, *Rom. 3. 13, 14, 15, & 6. 13.*

What use are we to make of this doctrine of originall sinne?

First, the due knowledge thereof serveth to humble the pride of man remembring that he is conceived in so sinfull a sort, that howsoever the branches of his actions may seem green, yet is he rotten at the root.

Secondly, it should move him with all speed to seek for regeneration by Christ, seeing he hath so corrupt a generation by *Adam*.

What is actuall sinne?

Actuall sin.

It is a violation of Gods Commandements done by us after the manner of *Adams* transgression, *Rom. 5. 14.* to wit, a particular breach of Gods Law in the course of our life, which proceedeth as an evill fruit from our naturall corruption, and leaveth a stain in the soul

soul behind it, *Ier. 13. 23.* which polluteth the sinner, and disposeth him to further evill.

How is such sin committed?

Either inwardly, or outwardly.

How inwardly?

First, by evill thoughts in the mind, which come either by a mans own conceiving, *Gen. 6. 5. Matth. 15. 19.* or by the suggestion of the Devill. *Iohn 13. 2. Act. 5. 3. 1 Chron. 21. 1.*

Secondly, by evill motions and lusts stirring in the heart against the righteousness of the Law, which condemneth the very first motions of evill that arise from our corrupt nature.

How outwardly?

By evill words and deeds, *Esa. 3. 8.* which arise from the corrupt thoughts and motions of the heart when any occasion is given, *Matth. 15. 19.* So that the imagination of mans heart, the words of his mouth, and works of his hands, are all stained with sin.

Be not outward sins more grievous then inward?

Some be, and some be not; for if they be against the same Commandement, and the same branch thereof, they are much more wicked and evill, because, first, God is more dishonoured outwardly, Secondly, other men are offended, if godly, or inticed by their example, if wicked; Thirdly, a man doth more ingrosse himself in sin outward, then in a bare thought, that he restraineth from outward action.

But how may some thoughts be more evill then actions?

If they be of more wicked matters: as the denying of God in heart, is worse then an idle word.

What use are we to make thereof?

It serveth, first, to condemn the common sort, that say, and hold that thoughts are free, which are oft so sinfull. Secondly, to assure us that many though they lead an outward civill life in actions, yet if their hearts be not cleansed by faith, may be more odious in Gods sight that knoweth their thoughts, then a godly person that may be left to some outward weaknesses in his life.

What be the degrees by which men doe proceed in the committing of actuall sin?

Out of *James 1. 14, 15.* these four degrees may be observed.

First, temptation to sin, *James 1. 14. 2 Sam. 11. 12.* which then only is sin to us, when it either ariseth from our own corruption, or from outward occasions to which we have offered our selves carelessly. For if every temptation to sin offered unto us should be sin simply, then our Saviour that was tempted should have sinned. Therefore the outward or inward temptations that Satan may offer be not sins to us, till they get some hold in us, which is, when we are the occasion of them our selves, by inward corruption or outward carelesnesse in venturing upon temptations.

Secondly, concupiscence bringing sinne to conception, *James 1. 15.* which is done by these degrees: First, entertaining the sin whereunto we are tempted, and suffering it to have abode in the mind or thought. Secondly, withdrawing the heart from God (whom we ought to

fear with all our hearts) and his Commandements, *Jam. 1. 14.* Thirdly, consulting whether that sinne which we ought to hate may be done or no.

3. Consent of the mind to commit sinne, whereupon ensueth the birth of sin, *Jam. 1. 15.* by which it is brought forth into act against God or man.

4. Often repetition of sin, by custom and continuance, wherein the heart finally is hardened, *Heb. 3. 13.* and sinne is come to a perfection or ripenesse, *Jam. 1. 15.* which is the strength that sin getteth over man, whom it ruleth, as a Master doth a slave; in which estate who so continueth must look for eternall death, *Jam. 2. 15.* for sin then reigneth, which it never doth in the godly.

Are these actuall transgressions all of one sort?

No, for they are diversly considered, in respect of the Commandement broken, the object offended, the disposition followed, and the degrees attained.

How for the Commandement?

The breach of a Commandement that biddeth, is a sin of omission, but of one that forbiddeth, is a sin of commission; the one is an omission of duty required, the other a Commission of evill forbidden; by the one we offend in omitting those things which we should do, by the other in committing those things which we should not do.

Which be the inward sins of omission?

The not thinking so often or religiously of heavenly things, (respecting the first table) or of good duties to man as we should, but suffering our minds to be a through-fare for vain or wicked thoughts to passe through more then good: which sinne, if it were thought of well, would make men more humble before God, and to make more conscience of their hours, dayes, and nights, to mark how their mind is occupied.

What be inward sins of Commission?

All actuall sins of the mind and thoughts, whether we be awake dealing with God or man, or asleep dreaming. Examples of the first against God, are to think there is no God, *Psal. 10. 45.* or to have vile and base conceits of him or his government, *Psal. 10. 41. 1 Cor. 2. 14.* And towards man, every inward breach of the second table.

But doth man commit sin in the night when he dreameth?

Yes surely, the soul is never idle, but when it thinketh not of good, it thinketh of evill: and the godly may mark that after they have had any dreams of things unlawfull, their heart is in a measure wounded, till they obtaine peace and pardon from God.

What use are we to make thereof?

To pray earnestly that God would sanctifie our corrupt hearts, that it may be a fountain of holy and not sinfull thoughts; and in the night, 1. To commit our selves specially to God, that because we having our Senses and Judgement bound and silent, are lesse able to resist and judge our sinfull thoughts, God would preserve us from them by his grace; And, 2. That we avoid all occasions thereof in the day.

What

What be the outward sins of Commission?

Such as to the committing of them beside the thought of our mind any part of our body doth concurre, as our tongue to words, and other parts to deeds.

How are finnes distinguished in regard of the object offended?

Some sins are more directly against God, some against men, either publique or private, and others against a mans self.

How in regard of the disposition followed?

Either as we partake with others sins, *Esa. 6. 5.* or as we commit the sin in our own person.

What be the differences of partaking with others sins?

First, when we conceal and winke at other mens sins which we ought to reveal and rebuke, as Magistrates and Ministers oft doe. *1 Sam. 3. 13.* Secondly, when we further it by our consent, presence, or counsell, *Act. 7. 58. & 8. 1. & 22. 20. & 23. 14, 15. Rom. 1. 32.* Thirdly, when we provoke others to sin, *Mark 6. 25.*

What difference of disposition is there in those sins which a man doth commit in his own person?

Some sins are committed of Ignorance, *1 Tim. 1. 13. Ps. 19. 12.* or of an erring conscience, *1 Cor. 8. 7.* which a man doth either not know, or not mark: others are done of knowledge.

Doth not Ignorance excuse?

Affected Ignorance doth rather increase then diminish a fault.

What be the differences of knowledge?

1. Some are of infirmity and temptation, for fear of evil or hope of good, *Rom. 7. 19. Mat. 26. 69, 70.* 2. Some of presumption, obstinacy, and stubbornnesse in sinning, against which *David* earnestly prayed, *Psa. 19. 13. & 50. 21. Eccles. 8. 11.* And this may proceed (if men have not the grace of God) to obstinate and wilfull malice against God and his truth, and to the unpardonable sinne against the holy Ghost, *Heb. 6. 4, 5, 6. & 10. 29. Mark 3. 29, 30.*

What is the sin against the holy Ghost, the highest of all sins?

It is a wilfull and malicious falling from, and resisting of the Gospel, after a man hath been enlightened with it, and felt a taste thereof; manifested in outward action by some blasphemous oppugning the truth of set hatred, because it is the truth.

Of the sin against the holy Ghost.

What are you to consider in this sin?

The nature thereof, and the deadlienesse of the same.

What note you in the nature?

The reason why it is so called, and the quality thereof.

Why is it called the sin against the holy Ghost?

Not because it is committed against the third Person only, (for it is committed against all three) but because it is committed against the light of knowledge with which the holy Ghost hath enlightened the heart of him that committed it, and that of set malice: for every one that sinneth against his knowledge may be said to sin against the holy Ghost, as *Ananias* and *Sapphira* were said to doe, *Act. 5. 3.* But that is not this great sin of malice, resisting the truth, because it is the truth, but of infirmity.

what

what qualities and properties hath this great sin?

First, it must be in him that hath known the truth, and after falleth away, *Heb. 6. 5.* therefore Infidels and Heathens doe not sin this sin; neither any that are ignorant, though maliciously they blaspheme the truth. Secondly, it must be done of set malice, because it is the truth, as the Pharisees did, *Mat. 12. 31. Heb. 6. 6.* Therefore Peter that cursed himself, and denied that he knew Christ, to save his life, did not sin this sin; nor Paul that did persecute him doing it of ignorance. Thirdly, it must be against God himself directly and his Son Christ Jesus, *Mat. 12. 31. Heb. 6. 6.* Therefore it is not any particular breach of the second Table, nor a slip against any speciall sin of the first.

Can these qualities at any time befall the elect or children of God?

No: and therefore they that feel in themselves the testimony of their election, need not fear their falling into this sin, nor despair.

What is the deadlinese of this sin above other sins?

First, God hath pronounced it shall never be pardoned; not because God is not able to pardon it, but because he hath said he will not forgive it. Secondly, this sin is commanded not to be prayed for, when persons are known to be guilty of it, *1 Joh. 5. 16.* whereas we are bound to pray for all other persons. Thirdly, this is the ordinary and first sin of the Devill, and therefore is he never received into mercy, no more then those that are guilty of it.

Thus much of the sinne against the holy Ghost. Shew now the differences of actuall sins in regard of the degrees attained.

Of the divers
differences of
actuall sins.

Some are only sins, but others are wickednesses, and some beastlinesses, or devilishnesses; for though originall sin be equall in all Adams children, yet actuall sins be not equall, but one much greater then another.

Are not sins well divided into Veniall, and Mortall?

None are Veniall of their own nature, but only to the faithfull they are so made by the mercy of God in Christ.

Do all naturall men alike commit all these kinds of sin?

No: for though all are alike disposed unto all manner of evil, *Rom. 7. 14.* having in their corrupt nature the seeds of every sin, yet doth God for the good of humane society restrain many from notorious crimes, by fear of shame and punishment, desire of honour and reward, &c. *Rom. 13. 3, 4, 5.*

How doth God employ men in this state of sin?

First, he guideth them partly by the light of nature, *Rom. 1. 19, 20. 1 Joh. 1. 9.* and partly by common graces of the Spirit, *Esa. 44. 28.* unto many actions profitable for humane society, and for the outward service of God.

Secondly, he over-ruleth their evil and sinfull actions, so that thereby they bring to passe nothing but what his hand and counsell had before determined for his own glory, *Act. 3. 16. 4. 27, 28.*

What are the things that generally follow sin?

They are two: Guilt and punishment, both which doe most duly wait upon sin to enter with it, and cannot by any force or cunning of man

man or Angel be holden from entering upon the person that sin hath already entred upon; both likewise doe increase as the sinne increaseth.

What is the guilt of sin?

It is the merit and desert of sin, which is as it were an obligation Guilt of sin. to the punishment and wrath of God, whereby we become subject to Gods debt or danger; that is, to condemnation, *Rom. 2. 15. & 3. 9. & 10. 19.* For every man by reason of his sin is continually subject to the curse of God, *Gal. 3. 10.* and is in as great danger of everlasting damnation, as the Traitor apprehended is in danger of hanging, drawing and quartering.

Is there any evill in the guilt before the punishment be executed?

Very much; for it worketh unquietnesse in the mind, as when a man is bound in an obligation upon a great forfeiture, that very obligation itself disquieteth him; especially if he be not able to pay it (as we are not.) And yet more, because where other debts have a day set for payment, we know not whether the Lord will demand by punishment his debt this day before to morrow.

What learn you from this?

That sith men doe shun by all means to be in other mens debt or danger (as also the Apostle exhorteth, *Rom. 13. 8. Owe nothing to any man;* and Solomon also counselleth in the matter of suretiship, *Prov. 6. 1, 2, 3, 4, 5.*) we should more warily take heed that we plunge not our selves over head and ears in the Lords debt; for if it be a terrible thing to be bound to any man in statute Staple, or Merchant or recognizance, much more to God who will be paid to the uttermost farthing.

How else may the hurt and evill of the guilt of sinne be set forth unto us?

It is compared to a stroak that lighteth upon the heart and soul of a man, where the wound is more dangerous then when it is in the body, *Gen. 44. 16. 1 Sam. 24. 4, 5, 6.* and so it is, also a sting or a bite worse then of a viper, as that which bringeth death.

Have you yet wherewith to set forth the evill of the guilt?

It seemeth when the Lord said to Cain, if he sin against his brother, his sin lyeth at the door, *Gen. 4. 7.* that he compareth the guilt to a dog that is always snarling and barking against us; which is confirmed by the Apostle, who attributeth a mouth to his desert of sin, to accuse us, *Rom. 2. 15.*

What is the effect of this guilt of Conscience?

It causeth a man to fly when none pursueth, and to be afraid of the fall of a leaf, *Prov. 28. 1. Levit. 26. 36.*

When a man doth not know whether he doth sin or no, how can he be smitten, or bitten, or barked at, or fly for fear? therefore against all this evill ignorance seemeth to be a safe remedy?

No verily; for whether we know it or no, his guilt remaineth; as a debt is a debt, though a man knoweth it not; and it is by so much the

the more dangerous, as not knowing it, he will never be carefull to discharge it, till the Lords arrest be upon his back, when his knowledge will doe him no good.

we may see many which heap sinne upon sinne, and know also that they sinne, and yet for all that cease not to make good cheer, and make their hearts merry.

The countenance doth not always speak truth, so that sometimes under a countenance in shew merry there are stings and pricks in the Conscience, *Rom. 2. 15.* which yet is oftentimes benumbed, and sometimes through hypocrisie it is scared, as it were with a hot iron, *1 Tim. 4. 2.* but the Lord will find a time to awaken and revive it, by laying all his finnes before his face, *Psal. 50. 21.*

When it is known, what is the remedy of it?

It were wisdom not to suffer our guilt to run long on the score, but reckon with our selves every night ere we lie down to sleep, and look back to the doings of the day, that in those things which are well done we may be thankfull and comfort our own hearts, and in that which passeth otherwise from us, we may call for mercy, and have the sweeter sleep; for if *Solomon* willetteth us in that case of debt by suretyship to humble our selves to our Creditor, and not to take rest untill we have freed our selves, *Prov. 6. 1, 2, 3, 4, 5, 6.* much more ought we to haste the humbling of our selves unto God, sith the blood of Christ is the onely sacrifice for sinne.

Is the guilt of sinne in all men alike?

No: for as the sin encreaseth, so doth the guilt, both in regard of the greatnesse and of the number of our sins, as appears out of *Ezra 9. 6.* where as sin is said to be gone above their heads, so the guilt to reach up to the heavens.

When the sin is gone and past, is not the guilt also gone and past?

Christ taketh away both the guilt and the sinne of the godly, (except originall sin which continueth during life) but in the wicked when the act of sin is gone, the guilt remaineth always, as the strong savour of garlick, when the garlick is eaten, or as the scarre of a wound, or the mark of a burning, when the wound or burning is past.

What is contrary to the guilt of sin?

The testimony of a good Conscience, which is a perpetual joy and comfort, yea and a heaven to him that hath walked carefully in Gods obedience, as the other is a torment of hell.

So much of the guilt, what is the punishment?

Punishment
of sin,

It is the wages of sin sent for the guilt, *Rom. 6. 23.* namely, the wrath and curle of God, by whose just sentence man for his sinne is delivered into the power both of bodily and spirituall death, begun here, and to be accomplished in the life to come, *Gen. 2. 17. John 3. 18, 19. & 5. 24. & 28. 29. Lamen. 3. 36. Esa. 64. 5, 6. Rom. 6. 12. Gal. 3. 10.*

What do you understand by bodily and spirituall death?

By

By the one I understand the separation of the soul from the body, with all personall miseries and evils that attend thereon, or make way thereto; by the other the finall separation of both from God, together with present spirituall bondage, and all forerunners of damnation.

Are all the particular punishments expressed in the word which shall come for sin?

They cannot wholly be laid down, they be so manifold and so divers, and therefore it is said they shall come written and unwritten, *Dent. 29. 20. & 28. 61.*

Against whom are these punishments addressed?

Against the whole estate of him that sinneth: For whereas executions upon obligations unto men are so directed as they can charge either the person alone, or his goods and lands alone, so as if the Creditor fall upon the one he freeeth the other; as if he fall upon the person he cannot proceed further then unto his body: the execution which goeth out from God for the obligation of sin is extended to the whole estate of the sinner, both to the things belonging unto him, and likewise to his own person.

What be the punishments that extend to the things belonging to him?

Calamities upon his family, wife, children, servants, friends, goods and good name, the losse and curse of all these, an unhappye and miserable posterity, (*Matth. 15. 22. Psalme 109. 12.*) hinderances in goods, *Dent. 28.* in name, ignominy and reproach, *Matth. 7. 12. Job. 18. 17. Prov. 10. 7.* losse of friends, acquaintance, &c.

What are the judgements executed upon his person?

They are executed either in this life, or in the life to come.

What punishments are inflicted in this life?

They be partly outward, partly inward.

What be the outward punishments?

1. His want of dominion over the creatures, and the enmity of the creatures against him, calamities by fire, water, beasts, or other means, disorder in the world, in summer, winter, heaven, earth, and all creatures.

2. Shame for the nakednesse of body.

3. All hunger in extremity, thirst, nakednesse, penury, poverty of estate, and want of bodily necessities.

4. Wearinesse in following his calling with sweat of his browes, with trouble and irksomenesse, *Gen. 3. 19.*

5. Outward shame and infamy.

6. Servitude.

7. Losse of limbs, or of the use of his senses, deformities in body.

8. Weaknesse of beeing, want of sleep, pains of body, aches, sores, sicknesses and diseases of all sorts, *Dent. 28. Mar. 9. 2.* even to the itch, which few make account of, thereby to feel the anger of God & punishment of sin: hither is to be referred pain in Child-bearing, *Gen. 3. 16.*

What be the inward punishments of this life?

1. Sorrow

1. Sorrow and anguish of soul for these plagues and the like.
2. Madnesse, frenzy, and foolishnesse.
3. Blindnesse and distemper of the soul when God striketh it with an ignorant spirit, with want of Judgement to discern between good and bad, with forgetfulnesse of holy things, or hardnesse of heart, *Eph. 4. 17, 18, 19.* which although for the time they be least felt, yet are they more fearfull and dangerous, then those whereof the sense is presently sharp.
4. Terror and vexation of spirit, driving into hell, guiltinesse and horror of Conscience, the fury of a despairing soul, beginning even in this life to feel hell torments, *Deut. 28. 28. Heb. 10. 27. Esa. 33. 14.*
5. Strangenesse and alienation from God.
6. Spirituall bondage, whereby sinfull man is become subject to the lusts of the flesh, the curse of the Law, the rule of Satan, and the custome of the world; yea, even blessings are cursed, *Malac. 2. 2.* and prosperity causeth ruine, *Psal. 69. 22.*

In what sort is man in bondage unto Satan?

Both soul and body is under the power of the Prince of darknesse, whereby man becommeth the slave of the Devill, and hath him to reign in his heart as his God, till Christ deliver him, *Col. 1. 13. Ephes. 2. 2. 2 Tim. 2. 26. 2 Cor. 4. 4. Heb. 2. 14. Luke 11. 21, 22.*

How may a man know whether Satan be his God or no?

He may know it by this, if he give obedience to him in his heart, and expresse it in his conversation.

And how shall a man perceive this obedience?

If he take delight in the evill motions that Satan puts into his heart, and doth fulfill the lusts of the Devil, *Ioh. 8. 44. 1 Ioh. 3. 8.*

What is that slavery whereby a man is in bondage to the flesh?

A necessity of sinning (but without constraint) untill he be born again by the grace of God, *Mat. 12. 33, 34, 35.*

If we sin necessarily, and cannot but sin, then it seemeth we are not to be blamed?

Yes, the necessity of sin doth not exempt us from sin, but only constraint.

What punishments are inflicted upon sinfull man after this life?

A twofold death.

Which is the first death?

Bodily death in the severall kindes; namely, the separation of the soul from the body, *Gen. 3. 19. Eccl. 12. 7. Rom. 5. 12.*

Wherein consisteth the second death?

1. In an everlasting separation of the whole man from the favourable presence and comfortable fellowship of Gods most glorious Majesty, in whose countenance is fulnesse of joy.
2. Perpetuall imprisonment in the company of the Devill and Reprobates damned in hell.
3. The most heavy wrath of God and unspeakable torments to be endured in hell fire world without end, *2 Thess. 1. 9.*

How

How doth this death scise upon man?

1. After this life is ended, the soul of the wicked immediately is sent unto hell, there to be tormented unto the day of Judgement, *Luke 16. 23, 24.*

2. On the day of Judgement the body being joyned to the soul again, both shall be tormented in hell everlastingly, *Math. 10. 28.* so much also the more as they have had more freedome from pain of body, and anguish of soul, and losse of outward things in this life.

Is the punishment of all sins alike?

No; for as the guilt increaseth, so doth the punishment; and as the smallest sin cannot escape Gods hand, so as we heap sins, he will heap his judgements, *John 19. 11. Mat. 23. 23, 24.*

But God is mercifull?

1. He is indeed full of mercy, but he is also full of righteousness, which must fully be discharged, or else we cannot be partakers of his mercy.

Cannot we by our own power make satisfaction for our sins, and deliver our selves from the wrath of God?

We cannot by any means, but rather from day to day increase our debt; for we are all by nature the sons of wrath, and not able so much as to think a good thought; therefore unable to appease the infinite wrath of God conceived against our sins.

Could any other creature in heaven or earth (which is onely a creature) perform this for us?

No, none at all; for first God will not punish that in another creature, which is due to be paid by man.

Secondly, none that is onely a creature can abide the wrath of God against sinne, and deliver others from the same.

Thirdly, none can be our Saviour but God.

Could man by his own wisdom devise any thing whereby he might be saved?

No; for the wisdom of man can devise nothing but that which may make a further separation betwixt God and him.

What then shall become of mankind? is there no hope of salvation, shall all perish? then surely is a man of all creatures most miserable; when a dog or a rood die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

It were so indeed if there were no means of deliverance, but God in his infinite wisdom and mercy hath found out that which the wisdom of man could not, and provided a Saviour for mankind.

How then is man delivered from this sinfull miserable estate?

Sinne is repressed, and misery asswaged, by many means naturall and civill, but they are not removed, nor man restored, but onely by a new Covenant; the old being not now able to give life unto any, by reason of the infirmity of our flesh.

Why is the former Covenant of works called the old?

Because we not onely cannot doe it, but through the perversenesse

Of Gods Covenants with man.

of our nature (and not by the fault of the Law) it maketh out old man of sin elder, and we more hasting to destruction.

How are they convinced that seek righteousness by this Covenant?

Because thereby they make God unjust, and that he should thus give the Kingdome of heaven to wicked men, as to those that cannot fulfill the Law.

Setting the nature of a Covenant is to reconcile and joyn those together that are at variance (as we see in the example of Abraham and Abimelech, Laban and Jacob) why is this called a Covenant, that can make no reconciliation between God and us?

Although it be not able to reconcile us, yet doth it make way for reconciliation by another Covenant: neither is it meet strictly to bind Gods Covenant with men to the same Laws, that the Covenants of one man with another are bound unto: For amongst men the weaker seeketh reconciliation at the hand of the mightier, Luke 14. 31, 32. But God neither able to be hurt, or benefitted by us, seeketh unto us for peace, 2 Cor. 5. 20.

Whether of these two Covenants must be first in use?

The Law; to shew us, first, our duty what we should doe.

Secondly, our sin; and the punishment due thereunto.

How is that other Covenant called whereby we are reconciled unto God, and recovered out of the state of sin and death?

Of the Covenant of grace.

The new Covenant, (so called, because by it we are renewed) the Covenant of grace, of promise, of life and salvation; the new Testament, the Gospell, &c. Jer. 31. 31, 32. Rom. 3. 23, 24.

What is the Covenant of grace?

Gods second contract with man-kind after the fall, for restoring of him into his favour, and to the estate of happinesse by the means of a Mediatour, Gal. 3. 21. 22. and it containeth the free promises of God made unto us in Jesus Christ, without any respect of our deservings.

Who made this Covenant?

God alone: for properly man hath no more power to make spirituall Covenant in his naturall estate, then before his creation he had to promise obedience.

How are they convinced by the giving of this second Covenant, which seek righteousness in the Law or old Covenant?

Because thereby they make God unwise that would enter into a new and second Covenant, if the former had been sufficient, Heb. 8. 7.

When was this Covenant of grace first plighted between God and man?

Immediately after his fall in Paradise, in that promise given concerning the womans seed, Gen. 3. 15. God in unspeakable mercy propounding the remedy before he pronounced sentence of Judgment.

Was it once only published?

It was sundry ways declared in all ages, partly by ordinary means, and partly by Prophets extraordinarily sent and directed by God.

What is the foundation of this Covenant?

The meer mercy of God in Christ, whereby grace reigneth unto life through the obedience of one, which is Jesus Christ. Rom.

5. 21. For there being three persons of the Trinity; the Father sent his Son to accomplish the work of our Redemption, and both of them send the Holy Ghost to work saving grace in our hearts, and apply unto our souls the holiness purchased by the Son of God.

The favour of God and everlasting salvation, with the means thereof, as Christ, and in him Conversion, Justification and Sanctification.

What is the condition on mans part? The life being most free on Gods part, nothing is required on mans part but the receiving of grace offered, which is done in those that are of capacity by Faith in Christ: from whence followeth new obedience, whereby the faithfull walk worthy of the grace received; and this also is by Gods grace.

What then is the summe of the Covenant of grace? That God will be our God, and give us life everlasting in Christ, if we receive him; being freely by his Father offered unto us.

How doth this Covenant differ from that of works?

Much every way; for, first, in many points the Law may be conceived by reason; but the Gospell in all points is farre above the reach of mans reason. Secondly, the Law commandeth to doe good, and giveth no strength, but the Gospell enableth us to doe good, the Holy Ghost writing the Law in our hearts; 7er. 31. 33. and assuring us of the promise that revealeth this gift. Thirdly, the Law promised life onely; the Gospell righteousnesse also. Fourthly, the Law required perfect obedience, the Gospell the righteousnesse of Faith. Rom. 3. 21. Fifthly, the Law revealeth sin, rebuketh us for it, and leaveth us in it: but the Gospell doth reveal unto us the remission of sins, and freeth us from the punishment belonging thereunto. Sixthly, the Law is the ministry of wrath, condemnation, and death: the Gospell is the ministry of grace, justification, and life. Seventhly, the Law was grounded on mans own righteousnesse, requiring of every man in his own person perfect obedience; Deut. 27. 26. and in default for satisfaction everlasting punishment, Ezek. 18. 14. Gal. 3. 10. 13. but the Gospell is grounded on the righteousnesse of Christ, admitting payment and performance by another in behalfe of so many as receive it, Gal. 3. 13, 14. And thus this Covenant abolisheth not, but is the accomplishment and establishment of the former, Rom. 3. 31. 10. 4.

Wherein doe they agree?

They agree in this, that they be both of God, and declare one kind of righteousnesse, though they differ in offering it unto us.

What is that one kind of righteousnesse?

It is the perfect love of God, and of our neighbour.

What thing doth follow upon this?

That the severe Law pronounceth all the faithfull righteous, forasmuch as they have in Christ all that the Law doth aske.

But yett they remain transgressors of the Law?

They are transgressors in themselves, and yett righteous in Christ, and in their inward man they love righteousnesse and hate sin.

Of Jesus the
Mediatour of
this Covenant.
The foundati-
on of it.

What are we to consider in the Covenant of Grace?
The condition, 1. Of the Mediatour, 2. And then of the rest of mankind. In the former consisteth the foundation of this Covenant. The performance whereof dependeth on Christ Jesus, *Acts 10. 43. & 3. 24. Rom. 1. 3, 4.* To the latter belongeth the application thereof for salvation, unto all that will receive it, *2 Cor. 5. 20. Mat. 6. 33.*

When was the Mediatour given?

1. If we regard Gods decree, from all eternity, *Eph. 1. 4.*
2. If the virtue and efficacy of his Mediation, as soon as need was, even from the beginning of the world, *Rev. 13. 8.*
3. If his manifestation in the flesh, in fulness of time, *Gal. 4. 4.*
4. If from whence we reckon now, 1643 years.

Who is this Mediatour between God and man?

Jesus, *Luke 3. 21. Mat. 1. 23. & Tim. 2. 5.* the Son of the Virgin Mary, as promised *Messiah*, or Christ, whom the Fathers expected the Prophets foretold, *Isaiah 45. & 8. 36.* Whose life, death, Resurrection, and Ascension, the Evangelists describe, *Foh. 1. 1. Acts 1. 1.* Whose word preached unto this day subdueth the world, *1 Tim. 3.*

For Cord 10. 4. 5. Finally, whom we look for from heaven, to be the Judge of quick and dead, *Acts 10. 42.*

What do the Scriptures teach us touching Christ our Mediatour?

Two things, first his person, *Foh. 1. 14. & 3. 33.* Secondly, his office, *Isaiah 61. 1. 2. Luke 4. 18.*

Of the person
of Christ.

The natures of
Christs

Divine.
Humane.

Of the divine
nature of
Christ.

Of the divine
nature of
Christ.

What is his Person? The second Person in the Godhead, made man, *John 1. 14.*

What have we to consider herein?

First the distinction of the two natures, Secondly the hypostaticall or personal union of both into one *Immanuel*.

What be those two natures thus wonderfully united in one person?

First, his divine nature or Godhead, which maketh the person.

Secondly, his humane nature or Manhood, which subsisteth and hath his existence in the person of the Godhead, and so we beleevye our Saviour to be both the Son of God, and the son of man, *Gal. 4. 4. Luke 1. 31, 32. Rom. 1. 3, 4. & 9. 5. 1 Tim. 3. 16. Mat. 26. 24.*

What say you of him touching his Godhead?

I beleevye that he is the only begotten Son of the most high and eternall God his Father: His Word, Wisdome, Character, and Image, begotten of his substance before all worlds, God of God, Light of Light, very God of very God: begotten, not made: finally God, coessentiall, coeternall, and coequall with the Father, and the Holy Ghost.

Why call you him the only begotten Sonne of God?

Because he is the alone Son of God by nature, even the only begotten of the Father full of grace and truth, *John 1. 14. & 3. 18.* For though others be the Sons of God by Creation, as *Adam* was and the *Angels*, *Job 1. 6.* Others by Adoption and Regeneration, as the Saints, and the man Christ, Jesus in another respect by hypostaticall union; yet none is his Son by naturall generation, but the same Christ Jesus. And that in regard of his Godhead, not of his Manhood; according to the Apostle, who saith, that he is without Father, according to

his Manhood, and without Mother according to his Godhead.
Heb. 7. 3.

But it seemeth that he is called the Sonne of God in respect of the generation of his humane nature, wherein it is said that the Holy Ghost did that which Fathers doe in the naturall generation; especially seeing he is therefore said to be the Sonne of the Highest; Luke 1. 35.

He is the naturall Sonne of God onely in regard of the eternall generation, otherwife there should be two Sonnes, one of the Father, and another of the Holy Ghost; but he is therefore called the Sonne of the Highest, for that none could be so conceived by the Holy Ghost, but he that is the naturall Son of God.

How is he said to be conceived by the Holy Ghost?

Because the holy Ghost by his incomprehensible power wrought his conception supernaturally, which Fathers doe naturally in the begetting of their children; not that any of the substance of the Holy Ghost, which is indivisible, came to his generation in the womb of the Virgin.

Why is he called the word? John 1. 1.

As for other reasons declared in the doctrine of the Trinity, so also because he is he whom the Father promised to Adam, Abraham, and all the holy Patriarchs, to make his promises of salvation sure unto them, as a man that hath ones word, thinketh himself sure of the matter that is promised.

Why is the word said to have been in the beginning? Joh. 1. 1.

Not because he began then to be, but that then he was, and therefore is from all eternity.

What gather you of this that he is the Wisdome of God?

That our Saviour is from everlasting as well as his Father: for it were an horrible thing to think that there were a time when God wanted Wisdome.

Why is he called the Character or Image of his Father?

Because God by him hath made himself manifest to the world in the Creation, and especially in the Redemption of it.

What learn you from hence?

That whosoever seeketh to come to the knowledge of God, must come to it by Christ.

How is the Godhead of Christ proved?

Not onely by abundant testimonies of Scripture, *Esa. 7. 14. & 9. 6. & 25. 9. John 1. 1. & 20. 28. Rom. 9. 5. 1 Joh. 5. 20.* But also by his miracles, especially in the raising of himself from death, *Rom. 1. 4.* together with the continuance and conquest of the Gospell, *Acts 5. 39.* and that not by carnall power or policy, but onely by the power of his Spirit, *Matth. 4. 6.* and patient suffering of his Saints, *Rev. 12. 11.*

Why was it requisite that our Saviour should be God?

Because, first, none can satisfie for sin, nor be a Saviour of souls, but God alone; *Psal. 49. 7. 1 Thess. 1. 10.* For no creature though never so good, is worthy to redeem another mans sin, which deserveth everlasting punishment.

Why it was requisite that Christ should be God.

Secondly, the satisfaction for our sins must be infinitely meritorious, otherwise it cannot satisfy the infinite wrath of God that was offended; therefore that the work of our Redemption might be such, it was necessary our Saviour should be God, to the end his obedience and sufferings might be of an infinite price and worth, *Acts* 20. 28. *Heb.* 9. 14.

Thirdly, No finite creature was able to abide and overcome the infinite wrath of God, and the sufferings due unto us for our sins; Therefore must our Saviour be God, that he might abide the burthen of Gods wrath, in his flesh, sustaining and upholding the man-hood by his divine power, and so might get again, and restore to us the righteousness and life which we have lost.

Fourthly, our Saviour must vanquish all the enemies of our salvation, and overcome Satan, Hell, Death, and Damnation, which no creature could ever doe. *Rom.* 1. 4. *Heb.* 2. 14.

Fifthly, he must also give efficacy to his satisfaction, raising us up from the death of sin, and putting us in possession of eternall life.

Sixthly, he must give us his Spirit, and by it seal these graces to our souls, and renew our corrupt nature, which only God can doe.

What comfort have we then by this that Christ is God?

Hereby we are sure that he is able to save by reconciling us to the Father.

And what by this that he is the Son?

That uniting us unto himself, he may make us children unto his heavenly Father. *Heb.* 2. 10.

Being God before all worlds, how became he man?

Of the humane
nature of
Christ.

He took to himself a true body and a reasonable soul, being conceived in time by the Holy Ghost, and born of the Virgin Mary, *Heb.* 1. 6. *Joh.* 1. 14. *Matth.* 1. 18. 20. *Luke.* 1. 31, 32. & 2. 7. and so became very man, like unto us in all things; even in our infirmities (sin onely excepted.) *Heb.* 5. 7.

In which respect he hath the name of the Sonne of man given unto him, *Matth.* 26. 24. because he was of the nature of man according to the flesh, and the Sonne of David, *Mat.* 9. 27. because he sprang of the lineage and stock of David.

How doth it appear that he was true man?

Besides manifold predictions and clear testimonies of Scripture, *Gen.* 3. 15. *Heb.* 2. 17. 1 *Tim.* 2. 5, &c. it is abundantly proved by plentiful experiments, especially by his partaking of humane infirmities, his Conception, Birth, Life, and Death; *1 Pet.* 3. 18. *Joh.* 4. 6, 7. *Luk.* 1. 31. & 2. 7. *Heb.* 2. 9. 14, 15.

How by his Conception?

Because according to the flesh he was made of a woman, and formed of her onely substance (she continuing still a pure Virgin) by the power of the most High. *Rom.* 1. 3. *Gal.* 4. 4. *Luke* 1. 34, 35.

Why is he said to be born? *Mat.* 2. 1.

To assure us of his true humanity, even by his infancy and infirmity. *Luke* 2. 7.

Why was he born of a Virgin? *Luk.* 1. 27.

That

That he might be holy and without sin, the naturall course of originall corruption being prevented, because he came not by naturall propagation.

What learn you from hence?

That God is faithful as well as merciful, ever making good his word by his work in due season, *Luke 1. 20. 45. Acts 3. 18. 24.*

Why is there mention of the Virgin by her name Mary? Luk. 1. 27.

For more certainty of his birth and linage, *Mat. 1. 16. Heb. 7. 14. 2 Tim. 2. 8.* as also to acquaint us with his great humility in so great poverty, *Luke 2. 24.* compared with *Lev. 12. 8.*

What gather you from hence?

The marvellous grace of Christ, who being rich, for our sakes became poor, that we through his poverty might be made rich, *2 Cor. 8. 9.*

Did he not passe through the Virgin Mary (as some say) like as saffron passeth through a bag, and water through a Pipe or Conduit?

God forbid: he was made of the seed of *David*, and was a plant of the root of *Iesse*, for he took humane nature of the Virgin, and so the Word was made flesh.

If he was only made flesh, it would seem that the Godhead served in stead of a soul unto him?

Flesh is here taken according to the use of Scripture for the whole man, both body and soul, otherwise our Saviour should not have been a perfect man, and our souls must have perished everlastingly, except his soul had satisfied for them.

Was not the Godhead turned into flesh, seeing it is said he was made flesh?

In no wise, no more then he was turned into sin, or into a curse, because it is said, He was made sin, and made a curse for us, *2 Cor. 5. 21. Gal. 3. 13.*

If the Godhead be not changed into the Manhood, is it not at least mingled with it?

Nothing lesse, for then he should be neither God nor man; for things mingled together cannot retain the name of one of the simples, as hony and oyle being mingled together, cannot be called hony, or oyle. 2. The properties of the Godhead cannot agree to the properties of the Manhood, nor the properties of the Manhood to the Godhead: For, as the Godhead cannot thirst, no more can the Manhood be in all or many places at once; therefore the Godhead was neither turned nor transfused into the Manhood, but both the divine nature keepeth entire all his essentiall properties to it self; so that the Humanity is neither omnipotent, omniscient, omnipresent, &c. and the humane keepeth also his properties and actions, though oft that which is proper to the one nature is spoken of the person denominated from the other (which is by reason of the union of both natures into one person.)

The glory of the Godhead being more plentifully communicated with the Manhood after his resurrection, did it not then swallow up the truth thereof, as a whole sea one drop of oyle?

No, for these two natures continued still distinct, in substance, properties and actions, and still remained one and the same Christ.

why

Why did he not take the nature of Angels upon him? Heb. 2. 16.

Because he had no meaning to save Angels, for that they had committed the sin against the holy Ghost, falling maliciously into rebellion against God without temptation.

Are not the elect Angels any way benefited by the humane nature of Christ?

No, his humanity only reacheth to sinfull mankind, for if he had meant to have benefited Angels by taking another nature, he would have taken their nature upon him.

How is it then said, Eph. 1. 10. & Col. 1. 20. that he reconciled things in heaven?

That is to be understood of the Saints then in heaven, and not any way of the Angels, although by the second Person of the Trinity the Angels were elected, and are by him confirmed, so that they shall stand for evermore.

Why it was requisite that Christ should be Man.

Why was it requisite that our Mediatour should be Man? was it not sufficient that he was God?

No, it was further requisite that he should be man also; because

1. Our Saviour must suffer and die for our sins, which the Godhead could not doe.

2. Our Saviour also must perform obedience to the law, which in his Godhead he could not doe.

3. He must be man, of kin to our nature offending, that he might satisfie the justice of God in the same nature wherein it was offended, *Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14, 15, 16* For the righteousness of God did require, that the same nature which had committed the sin, should also pay and make amends for sin, and consequently that onely nature should be punished which did offend in Adam: Man therefore having sinned, it was requisite for the appeasing of Gods wrath, that man himself should die for sin; the Man Christ Jesus offering up himself a sacrifice of a sweet smelling savour unto God for us, *1 Tim. 2. 5. Heb. 2. 9, 10. & 14. 15. Rom. 5. 12. 15. Eph. 5. 2.*

4. It is for our comfort, that thereby we might have free access to the throne of Grace, and might find help in our necessities, having such an high Priest as was in all things tempted like unto our selves, and was acquainted with our infirmities in his own person, *Heb. 4. 15, 16, & 5. 2.*

5. As we must be saved, so likewise must we be sanctified by one of our own nature; that as in the first Adam there was a spring of humane nature corrupted, derived unto us by naturall generation: so in the second Adam there might be a fountain of the same nature restored which might be derived unto us by spirituall regeneration.

What comfort then have you by this, that Christ is man?

Hereby I am assured that Christ is fit to suffer the punishment of my sin, and being man himself is also meet to be more pitifull and mercifull unto men.

What by this, that he is both God and man?

By this I am most certainly assured that he is able most fully to finish

nish the work of my salvation; seeing that as he is man, he is meet to suffer for sin; as he is God, he is able to bear the punishment of sin and to overcome the suffering; being by the one fit, and by the other able to discharge the office of a Mediatour: Mans nature can suffer death, but not overcome it; the divine nature cannot suffer, but can overcome all things; our Mediatour therefore being partaker of both natures is by the one made fit to suffer, by the other able to overcome what soever was to be laid upon him for the making of our peace.

Are these his natures separated?

No verily, for though they be still distinguished (as hath been said) in substance, properties and actions, yet were they inseparably joyned together in the first moment the holy Virgin conceived, and made not two, but one person of a Mediatour, 2 Cor. 13. 4. 1 Pet. 3. 18. 1 Cor. 15. 27. 28. The holy Ghost sanctifying the seed of the woman (which otherwise could not be joyned to the Godhead) and uniting two natures in one person, God and man in one Christ, Luc. 1. 35. 41. Rom. 9. 5. 1 Tim. 2. 5. Job. 1. 14. a mystery that no Angel, much lesse man is able to comprehend.

Of the union
of the two na-
tures of Christ.

For that the manhood of our Saviour Christ is personally united unto the Godhead, whereas the Angels of much greater glory then men, are not able to abide the presence of God, Esa. 6. 2.

Was this union of the body and soul with the Godhead, by taking of the manhood to the Godhead, or by infusing the Godhead into the

By a divine and miraculous assuming of the humane nature (which before had no subsistence in it self) to have his being and subsistence in the divine, leaving of it one naturall personship which otherwise in ordinary men maketh a perfect person, for otherwise there should be two Persons and two Sons, one of the holy Virgin Mary, and another of God, which were most prejudiciall to our salvation.

What then is the personall union of the two natures in Christ?

The assuming of the humane nature (having no subsistency in it self) into the person of the Son of God, Job. 1. 14. Heb. 2. 16. and in that person uniting it to the Godhead, so making one Christ God and man, Mat. 16. 23.

Can you shadow out this conjunction of two natures in one person by some earthly resemblance?

We see one tree may be set into another, and it groweth in the stock thereof; and becommeth one and the same tree though there be two natures or kind of fruit still remaining: So in the Son of God made man though there be two natures, yet both being united into one person there is but one Son of God and one Christ.

What was the cause that the person of the Sonne of God did not joyn it self to a perfect person of man?

1. Because that then there would not be a personall union of both to make but one perfect Mediatour.

2. Then there should be four persons in the Trinity.

3. The works of each of the natures could not be counted the works

works of the whole person, whereas now by this union of both natures in one person, the obedience of Christ performed in the manhood is become of infinite merit, as being the obedience of God: and thereupon, *Acts* 20. 28. God is said to have purchased his Church with his own blood.

What gather you hence?

That his name is wonderfull, *Esay* 9. 6. and his sacrifice most effectually, offering himselfe without spot unto God for us, *Heb.* 9. 14. 26.

What further fruit have we by this conjunction?

That whereas God hath no shape comprehensible either to the eye of the body or of the soul, and the mind of man cannot rest but in a representation of something, that his mind and understanding can in some sort reach unto; considering God in the second person in the Trinity, which hath taken our nature, whereby God is after a sort revealed in the flesh, he hath whereupon to stay his mind.

How did the Jews then before his coming which could not doe for

They might propose to themselves the second Person that should take our nature, and the same also that had appeared sundry times in the shape of a man, *Gen.* 18. 1, 2. & 19. 1, 2. Albeit our priviledge is greater then theirs, as they that behold him as he is; where they did behold as he should be.

Hitherto of the Person of Christ, what is his Office?

Of Christs
office of Me-
diatorship.

To be a Mediatour betwixt God and man, and so to discharge all that is requisite for the reconciling of us unto God, and the working of our salvation, *1 Tim.* 2. 5. *Heb.* 9. 15. *Joh.* 14. 6. whence also he is called an Intercessor and an Advocate, because he prayeth for us to the Father, and pleadeth our cause before his Judgement seat.

What a one must he be that should undertake this mediation?

One which is in very deed a man, *Heb.* 2. 14, 15. and perfectly righteous without exception, *1 Joh.* 3. 5. and more mighty then all creatures; that is, he which also is the very true God, *Heb.* 10. 28.

Can no bare man be Mediatour betwixt God and Man?

No verily; for *El* saith, *1 Sam.* 2. 25. that a man offending a man it may be accorded by the Judges, but if he offend against God there is no man can make his peace.

That there is
but one Medi-
ator.

Is there then any other Mediatour to be acknowledged besides our Lord Jesus Christ?

None but he; because, 1. There is but one God, and therefore but one Mediatour between God and man, *1 Tim.* 2. 5.

2. He only is fit, as he only that partaketh both the natures of God and man, which is necessary for him that should come between both.

3. That is declared by the Types of *Moses*, who alone was in the Mountain, of *Aaron* or the high Priest, who onely might enter into the (*Sacrum Sanctorum*) holy place of holy places.

4. The same appeareth by the similitudes wherewith he is set forth: *Joh.* 10. 9. *I am the door; by me if any man enter in, he shall be saved,* &c. and *Joh.* 14. 6. *I am the way, no man cometh to the Father but by me.*

5. And

5. He alone hath found sufficient salvation for all those that come unto him, *Heb. 7. 9. Joh. 10. 10.* His name is glorious and praised: *of*

How cometh it then to passe that this office is given to Moses and unto others? *Gal. 4. 19. Deut. 5. 31.*

They are only Ministers of the Word, not authors of the work of Reconciliation, *2 Cor. 5. 19. Job 3. 23.*

But is there no need of any other Mediator for us unto Christ?

No: for he is the next of kinne, *Joh. 19. 13. 16.* most mercifull, most faithfull, *Heb. 2. 17.* and able perfectly to save all those that cometh God through him.

How is our Saviour graced by God and commended unto you his office of Mediation?

First, in that he came not to it but being called of God his Father in a speciall sort, *Esa. 42. 1, 2. Eccl. Heb. 5. 4, 5.*

Secondly, in that being called he discharged it most faithfully, in which respect he is compared to Moses, faithfull in all the house of God, & preferred before him as the Master before the servant, *Heb. 3. 3, 5, 6.*

What use are we to make of his calling by God?

1. Hereby we learn that none should presume to take a charge in Gods Church without a calling, since he did it not, *Heb. 5. 4, 5. Esay 42. 1, 2.*

2. There ariseth hereby great comfort unto us, in that he thrust not himself in, but came in by the will of God and his appointment. For hereby we are more assured of the good will of God to save us, seeing he hath called his Son unto it, and that he will accept of all that he shall doe for us as that which himself hath ordained.

What learn you from his faithfulness?

That he hath left nothing undone of things that belong to our reconciliation.

What names are given him in regard of his office of Mediation?

The name of Jesus and of Christ, *Luk. 2. 21. 16. Math. 16. 16.*

Why is he called Jesus?

He is called Jesus, that is, a Saviour, because he came to save his people from their sins, *Mat. 1. 21.* and there is no other means whereby we may in part or in whole be delivered from them.

What comfort have you by this?

1. My comfort is even the same which I have said, and the rather, because God from heaven gave him his name, and the Church on earth hath subscribed thereunto.

2. That nothing can hurt me so long as my faith doth not fail me. *Mar. 9. 23.*

Why is he called Christ?

He is called Christ, that is, Anointed, because he was anointed of God to be a Prophet, Priest, and King, for all his people, and so for me, *Esa. 61. 1, 2, 3, 4. Acts 4. 26, 27. Luke 4. 18. Ps. 45. 7. & 110. 1, 2, 3, 4. Heb. 1. 9. & 7. 1, &c.*

Who was he that was thus anointed?

Christ, God and man; though the outward anointing together with the name of Christ appertained to all those that represented any part of the office of his Mediatorship; namely, to Prophets, Priests and Kings, which were figures of him.

Of his names,
Jesus, Christ: O
good Sir!

was Christ anointed with materiall oyle, as they were?

Luke 4. 18.
Joh. 3. 34.

No: but he was anointed with all gifts and graces of the Spirit of God needfull for a Mediatour, and that without measure, *Esay* 61. 1.
what learn you from hence?

That all fulnesse of grace dwelling in Christ, all true Christians shall receive of his fulnesse, grace for grace, *1 John* 1. 14. 16.

Whereunto was Christ anointed?

Unto the office of his Mediation, by discharging whereof he might be made an al-sufficient Saviour.

Wherein standeth his Mediation, and what are the parts thereof?

Being to be a Mediatour between God and man, *1 Tim.* 2. 5. the first part of his mediation must be exercised in things concerning God, wherein consisteth his Priestly office, *Heb.* 2. 17. & 5. 1. & 7. 24. The second in things concerning man, wherein he exerciseth his Prophetical and Kingly function.

Why must he be a Priest?

To offer sacrifice for his Church and to reconcile us unto God, *Psal.* 110. 4. *Heb.* 3. 1. & 4. 14. & 5. 5, 6. &c. & 7. 3. 17. & 8. 2, 3. & 9. 11. 14. otherwise we should never have been justified, nor sanctified, and so not have been at peace with God.

Why must he be a Prophet, Doctor or Apostle?

To teach his Church, *Deut.* 18. 15. 18. *Acts* 3. 22. & 7. 37. *Luke* 4. 18. otherwise we should never have known God nor the things that belong unto him, *John* 1. 18.

Why must he be a King or Prince?

To rule and govern his Church, *Psal.* 110. 1, 2, 3. *Luke* 1. 33. otherwise we should never have been delivered from the captivity of sin and Satan, nor be put in possession of eternall life.

What is his Priesthood?

Of Christs
Priesthood.

It is the first part of his mediation, whereby he worketh the means of salvation in the behalf of mankind, and so appeareth and reconcilith God to his elect, *Heb.* 5. 5. &c. & 7. 1. & 3. 13. 17. &c. & 13. 11, 12.

Where is the doctrine of Christs Priesthood especially handled?

In the Epistle to the *Hebrews*, and namely in the 7 Chapter from the 13. ver. to the end, wherein is contained a declaration of his office of Priesthood, being compared with the Priesthood of *Aaron*; the Apostle shewing, 1. What manner of one he ought to be that hath this office. 2. How he executeth it.

Wherein standeth the manner of him that shall have this office?

Partly without him, and partly within himself; without him, as first that he was chosen of the Tribe of *Judah*, and not of *Levi*; to shew that he was not successor of *Aaron*, but rather was to abolish all those Ceremoniall services and offices.

Secondly, that the Priests of *Levi* were appointed by the Law of the fleshly commandement, whereas Christ was appointed by the law of the power of life.

Thirdly, that he was installed in it by his Father, and appointed by an oath for ever, to be a Priest after a new order of *Melchisedec*.

What benefit ariseth to us in that this was confirmed by an oath?

It

It giveth unto us comfortable assurance, that all the parts of his Priesthood be performed unto us, and that he paid the ranfome for our sins.

Was not the Word of God sufficient for the performance of this promise, without the binding of it with an oath?

Yes, doubtlesse, but the Lord in this promise having to deal with weak man, and willing more abundantly to shew unto the heires of promise, the stablenesse of his Counsell, bound himself by an oath, Heb. 6. 17.

Whereby is the perpetuity thereof confirmed?

In that it did not proceed by succession, as from Aaron to Eleazar; from Eleazar to Phinchas, and so by descent; but is everlasting, always abiding in him; which is another difference of their Priestly office.

What profit comes to us by the perpetuity of his Priesthood?

That he continually maketh intercession for us to God, and of himself alone is able to save us comming to the Father through him.

So much of the quality of him that is to be Priest, which is without him; what is the part that is within him?

1. That in himself he is holy. 2. To others harmlesse and innocent. 3. Undeiled of others, or of any thing; and to speak in a word, he is separated from sinners: in all which, he differeth from that of Aaron; for they are neither holy in themselves, nor innocent; neither undeiled, but polluting and being polluted by others.

What is the fruit we gather of this his holinesse, innocency and undeilednesse?

That he being holy, innocent, undeiled, and so consequently separated from sinners, the same is attributed to the faithfull; and these his properties imputed for theirs; and therefore he freeth them both from originall and actuall sins: Contrary to their doctrine, who say, that he delivereth us from originall sin only, and that we must make satisfaction for actuall.

What is the difference touching the execution of this office?

1. That they offered first for themselves, he for the people only; for himself he needed not. 2. He but once, they many times. 3. He offered himself, they something else then themselves.

What is the use of this?

To prove the absolutenesse, perfection and excellency of this his Priesthood.

May not the Priesthood of the Papists be overthrowen by all these arguments, and proved to be a false Priesthood?

Yes verily; for 1. They are not of the Tribe of Judah, and so cannot succeed our Saviour. 2. They are not confirmed by an oath from God, and therefore not perpetuall. 3. They are not (as he was) holy in themselves, but unholy; neither innocent, nor undeiled, but defiling others, and being defiled of them; and so not separated from sinners, but altogether sinfull and set in sin. 4. They offer first for themselves, then for the people, likewise many times. 5. They offer sacrifices which are not themselves. 6. They bring

The Popish Priesthood overthrowen.

a great disgrace to the Priesthood of Christ, by preferring themselves to him as the sacrificer to the sacrifice, whom they say they offer.

7. Christ hath a Priesthood that passeth not away.

What comfort have we by the Priesthood of Christ?

Hereby we are assured that he is our Mediatour, and that we also are made Priests.

What need was there of such a mediatur?

Between parties so disagreeing, the one of finite nature offending, the other of infinite nature offended; the one utterly disabled to do any the least good, 2 Cor. 3. 5. or satisfie for the least sinne, Job 9. 3. the other requiring perfect obedience, Deut. 27. 26. and satisfaction, Matth. 18. 34. what agreement could there be without a Mediatour?

1 Sam. 2. 25.

In this case what was this Mediatour to doe?

He was to work the means of our salvation and reconciliation to God. 1. By making satisfaction for the sin of man. 2. By making intercession, Mat. 20. 18. Job. 17. 19, 20. Heb. 7. 24, 25, 26, 27. therefore Jesus Christ our high Priest became obedient even unto the death, offering up himself a sacrifice once for all, to make a full satisfaction for all our sins, and maketh continuall intercession to the Father in our name, whereby the wrath of God is appeased, his Justice is satisfied, and we are reconciled.

Of Christs Satisfaction.

Wherein then stands his satisfaction to Gods Justice, which is the first part of his Priesthood?

In yielding that perfect obedience whereupon dependeth the whole merit of our salvation, Dan. 9. 24. Eph. 1. 2. 14, 15, 16.

What is the effect thereof towards us?

Redemption, Luc. 11. 69. Heb. 9. 24, 25. which is a deliverance of us from sin, and the punishment thereof, and a restoring of us to a better life then ever Adam had, Rom. 5. 15, 16, 17. 1 Cor. 15. 45. For our Saviour Christ hath first redeemed us from the power of darkness, Col. 1. 13. namely, that wofull and cursed estate which we had justly brought upon our selves by reason of our sins. Secondly, translated us into his own Kingdome and glory, Col. 1. 12, 13. 1 Cor. 2. 9. a far more glorious and excellent estate then ever our first parents had in Paradise.

How hath Christ wrought this redemption?

Having taken our nature upon him, he hath in the same as a surety in our stead made full satisfaction to God his Father, by paying all our debts, and so hath set us free, Heb. 7. 22.

What is this debt which we owe to God, that he hath paid for us?

This debt is twofold: one is that perfect obedience which we owe unto God in regard of that excellent estate in which we were created, Deut. 12. 32. The other is the punishment due unto us for our sins in transgressing and breaking Gods Covenants which is the curse of God and everlasting death. Deut. 27. 26. Rom. 6. 23. Mat. 5. 17. Gal. 3. 12. & 4. 4, 5. 2 Cor. 5. 21. All which is contained in the Law of God, which is the hand-writing between God and us concerning the old Covenant, Col. 2. 15.

How was our Saviour to make satisfaction for this our debt?

1. By

1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins, that so he might put out the hand-writing between God and us, and set us free.

What then be the parts of Christs obedience and satisfaction?

His sufferings, and his righteousness, *Phil. 2.5,6,7,8. 1 Pet. 2.24.* For it was requisite that he should first pay all our debt, and satisfy Gods justice, *Esa. 53.5,6. Job 33.24.* by a price of infinite value, *1 Tim. 2.6. 2^{ly}.* Purchase and merit for us Gods favour, *Eph. 1.6.* and kingdom by a most absolute and perfect obedience, *Rom. 5.19.* By his suffering he was to merit unto us the forgiveness of our sins, and by his fulfilling the law he was to merit unto us righteousness, both which are necessarily required for our Justification.

Of Christs sufferings.

But how can one save so many?

Because the Manhood being joyned to the Godhead, it maketh the passion and righteousness of Christ of infinite merit, and so we are justified by a Man that is God.

How hath Christ made satisfaction for our sins by his suffering?

He endured most grievous torments, both of body and soul, offering up himself unto God his Father as a Sacrifice propitiatory for all our finnes, *2 Cor. 5.21.*

In this oblation who was the Priest or Sacrificer?

None but Christ, *Heb. 5.5,6.* and that as he was both God and man.

Who was the Sacrifice?

Christ himself as he was man, consisting of body and soul.

What was the Altar upon which he was offered?

Esa. 53.10.

Christ as he was God, was the Altar on which he sacrificed himself, *Heb. 9.14. & 13.10. Rev. 8.3.*

How often was he offered?

Never but once, *Heb. 9.28.*

Whereunto was he offered?

Unto the shame, pain, torment, and all miseries which are due unto us for our sins; he suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins, *Esa. ch. 53. Matth. 26.28.*

What profit commeth by this sacrifice?

By his most painfull sufferings he hath satisfied for the sins of the whole world of his elect, *Esa. 53.5. 1 Pet. 2.24. 1 John 2.2.* and appeased the wrath of his Father: so that hereby we receive atonement and reconciliation with God, our sins are taken away, and we are freed from all those punishments of body and soul, which our sins have deserved, *Heb. 9.26.*

How commeth it then that Christ having borne the punishment of our sins, the godly are yet in this world so often afflicted for them with grievous torments both of body and soul, and that for the most part more then the ungodly?

The sufferings of the godly are not by desert any satisfaction for their sins in any part, but being sanctified in the most holy sufferings of Christ they are medicines against sin; neither is their affliction properly a punishment, but a fatherly correction, and chastisement in the

world that they should not perish with the world, whereas the wicked the longer they are spared and the lesse they are punished in this life, their danger is the greater, for God reserveth their punishment for the life to come.

What gather you of this?

That we should not grudge at the prosperity of the wicked, when we are in trouble: for as the sheep and kine are put in full pastures to be prepared to the Shambles; so they, the more they receive in this life, the neerer and the heavier is their destruction in the life which is to come, *Jer. 12.3.*

What are the more generall things which he suffered in this life?

Infirmities in his flesh, indignities from the world, and temptations from the Devill (*Mat. 4.2. Joh. 4.6,7. & 8.48,52. Luc. 4.2.*) Hitherto belong those manifold calamities which he did undergoe, poverty, hunger, thirst, wearinesse, reproach, &c.

What benefits do the godly reap hereby?

All the calamities and crosses that befall them in this life are sanctified and sweetned to them, so that now they are not punishments of sin, but chastisements of a mercifull Father.

What are the more speciall things which he suffered at or upon his death?

The weight of Gods wrath, the terrours of death, sorrowes of his soul, and torments of his body, *Esay 53.4.10. Matth. 26.37,38. Luke 22.44. Mat. 26.67.*

What learn you hence?

To admire and imitate the love of Christ, who being the Son of God, became a man of sorrows even for the good of his utter enemies, *Eph. 5.2. 1 Joh. 3.16. Rom. 5.7,8.*

What did our Saviour Christ suffer in soul?

Christs sufferings in his soul.

He drank the full cup of Gods wrath filled unto him for our sakes, the whole wrath of God due to the sin of man being poured forth upon him (*Mat. 26.27,28. Luc. 22.44. Rev. 19.15. 1oh. 12.3. Esay 53.5.*) and therefore in soule he did abide most unspeakable vexations, horrible griefs, painfull troubles, fear of mind, feeling as it were the very pangs of hell; into which both before, and most of all when he hanged upon the Crosse, he was cast; which caused him before his bodily passion so grievously to complain.

What benefit and comfort receive you by this?

Hereby we have our souls everlastingly freed from Gods eternall wrath, and herein are comforted, because in all our grievous temptations and assaults we may stay and make sure our selves by this, that Christ hath delivered us from the sorrowfull griefs and pains of hell.

Christs sufferings in his body.

Now for our Saviours bodily sufferings, why is it said that he suffered under Pontius Pilate? 1 Tim. 6.13.

For the truth of the story, and fulfilling of his own prophecy, foretelling his suffering under a forain jurisdiction and authority, *Matth. 20.19. Joh. 18.31,32.* as likewise to teach us that he appeared willingly and of his own accord before a mortall Judge, of whom he was pronounced innocent, and yet by the same he was condemned.

What

What comfort have you hereof?

That my Saviour thus suffering, not any whit for his own sins, but wholly for mine and for other mens sins, before an earthly Judge, I shall be discharged before the heavenly Judgement seat.

What did he chiefly suffer under Pontius Pilate?

He was apprehended, accused, arraigned, mocked, scourged, condemned and crucified (*Mat. 26.27. and 28. chapters.*)

What learn you here?

That he that knew no sin was made sin for us, that we might be made the righteousness of God in him. *2 Cor. 5.21. 1 Pet. 2.24.*

Did Christ suffer these things willingly, as he suffered them innocently?

Yes, he laid down his life meekly as the sheep doth his fleece before the shearer, being obedient even unto the death, *Luc. 23.41.*

1 Pet. 2.22. Esay 53.7. Phil. 2.8. Heb. 5.8.

Unto what death was he so obedient?

Even unto the most reproachfull, painfull and dreadfull death, the death of the Crosse, *Mat. 27.30.38. Phil. 2.8.*

Why was Christ put unto this death of the Crosse?

Because it was not a common death, but such a death as was accursed both of God and man, that so he being made a curse for us, he might redeem us from a curse due unto us, *Dent. 21.23. Gal. 3.13.*

What comfort have you by this?

I am comforted in this, because I am delivered from the curse which I have deserved by the breach of the law, and shall obtain the blessing due unto him for keeping of the same.

Why was it requisite that our Saviours soul should be separated from his body?

Because we were all dead, so that he might be the death of death for us, *2 Cor. 5.14, 15. Heb. 2.14. 1 Cor. 15.54, 55.* for by sin death came into the world, and therefore the justice of God could not have been satisfied for our sins, unless death had been joyned with his sufferings.

How could the death and sufferings of Christ, which were but for a short time, be a full satisfaction for us, which have deserved eternall death?

Although they were not everlasting, yet in regard of the worthinesse of the person who suffered them, they were equivalent to everlasting torments; forasmuch as not a bare man, nor an Angell did suffer them, but the eternall Son of God, (though not in his Godhead, but in our nature which he assumed) his Person, Majesty, Deity, Goodnesse, Justice, Righteousnesse, being every way infinite and eternall, made that which he suffered of no lesse force and value then eternall torments upon others, yea even upon all the world besides. For even as the death of a Prince (being but a man, and a sinfull man) is of more reckoning then the death of an Army of other men, because he is the Prince; much more shall the death and sufferings of the Son of God the Prince of all Princes, not finite but every way infinite, and without sin; much more I say shall that be of more reckoning with his Father, then the sufferings of all the world, and the time of his sufferings of

more value (for the worthinesse of his person) then if all the men in the world had suffered for ever and ever.

Uses of
Christs Passi-
on.

What use are we to make of Christs death and passion?

1. The consideration hereof may bring us to a sound perswasion and feeling of our sins; because they have deserved so grievous a punishment, as either the death of the Son of God, or hell fire.

2. Hereby we reap unspeakable comfort, forasmuch as by his stripes we are healed, by his blood washed, by his sacrifice God is satisfied, and by his death we are saved and redeemed, *1 Pet. 1.4. Rev. 1.5. Heb. 10.10.12. Rom. 5.8,9,10.*

3. We learn from hence to dye to our sins, and to live henceforth unto him that hath dyed for us, *Rom. 6.2.6. 2 Cor. 5.15.*

What befell our Saviour after his soul was separated from his body?

Christs buriall.

He was buried, *Act. 13.29.30.* and went to Hades, or as we commonly speak, descended into hell, *Act. 2.31.*

Why was it needfull that Christ should be buried?

1. To assure us more fully that he was truly dead, *Mat. 27.59,60. 64,65,66. Act. 2.29.*

2. That even in the grave, the very fortresse of death, he might loose the sorrowes and bands of death, *Act. 2.14. 1 Cor. 15.55.*

His descend-
ing into hell.

What is meant by his descending into Hell?

Not that he went to the place of the damned, but that he went absolutely unto the estate of the dead, *Rom. 10.7. Eph. 4.9.*

What do you call the estate of the dead?

That departing this life he went in his soul into heaven, *Luc. 23.43.* and was in his body under the very power and dominion of death for a season, *Act. 2.24. Hsb. 2.14. Rom. 6.9.*

What comfort have you by Christs death, buriall, and lying under the power of death?

1. I am comforted; because my sins are fully discharged in his death; and so buried, that they shall never come into remembrance.

2. My comfort is the more, because by the virtue of his death and buriall, I shall be killed in me and buried, so that henceforth it shall have no power to reign over me.

3. I need not to fear death, seeing that sin which is the sting of death is taken away by the death of Christ, and that now death is made unto me an entrance into his life.

Hitherto of his sufferings, what is the other part of his satisfaction?

Christs righte-
ousnesse in ful-
filling the Law.

His perfect righteousness, whereby he did that which we were not able to doe, and absolutely fulfilled the whole law of God for us, *Psal. 40.7,8. Rom. 3.19. & 5.19.*

Why was it necessary that Christ should as well fulfill the Law, as suffer for us?

Because as by his sufferings he took away our unrighteousnesse, and freed us from the punishment due to us for our sins: so by performing for us absolute obedience to the whole law of God, he hath merited our righteousness (making us just and holy in the

the sight of God) and purchased eternall happinesse for us in the life to come, 1 Cor. 5. 21. Gal. 4. 4, 5. 1 Cor. 1. 30. Rom. 8. 3, 4. For as we are made unrighteous by Adams sinne, so are we made fully and wholly righteous, being justified by a man that is God.

How manifest is the righteousness of our Saviour?

Two-fold: Originall, &

Actuall.

What is his originall righteousness?

The perfect integrity and purenesse of his humane nature, which in himselfe was without all guile, and the least stain of corruption.

Heb. 7. 26.

Christs originall righteousness.

Being very man how could he be without sin?

The course of naturall corruption was prevented because he was not begotten after the ordinary course by man, but was conceived in the womb of a Virgin without the help of man, by the immediate power and operation of the holy Ghost, forming him of the only substance of the woman, and perfectly sanctifying that substance in the Conception. Luke. 1. 34, 35, 42. So was he born holy, and without sinne; whereunto all other men by nature are subject.

Why was it necessary that Christ should be conceived without sinne?

First, because otherwise the God-head and Man-hood could not be joyned together, for God can have no communion with sinne, much lesse be united unto it, which is sinfull, in a personal union.

Secondly, being our Priest he must be holy, harmlesse, undefiled, and perfectly just, without exception. Heb. 7. 26. 1 John 3. 5. For if he had been a sinner himselfe he could not have satisfied for the finnes of other men, neither could it be, that an unholy thing could make us holy.

What fruit then and benefit have we by his originall righteousness?

First, his pure Conception is imputed unto us, and the corruption of our nature covered from Gods eyes, whiles his righteousness as a garment is put upon us.

Secondly, our originall sinne is hereby dayly diminished, and fretted away; and the contrary holinesse increased in us.

What is his actuall holinesse?

That absolute obedience whereby he fulfilled in act every branch of the Law of God, walking in all the Commandements, and perfectly performing both in thought, word, and deed; whatsoever the Law of God did command: and failing in no duties; either in the worship and service of God, or duty towards men. Math. 3. 15. Rom. 5. 18, 19.

Christs actuall holinesse.

What benefit have we hereby?

1. All our actuall sins are covered while we are clothed by faith with his actuall holinesse.

2. We are enabled by him dayly to dye unto sinne, and more and more to live unto righteousness of life.

But

But receive we no more by Christ, then those blessings which we lost in Adam?

Yes, we receive an high degree of felicity by the second Adam, more then we lost by the first, *Rom. 5. 1.* for being by faith incorporated into him, and by communication of his Spirit unseparably knit unto him, we become the children and heirs of God, and fellow-heires with Christ Jesus, *Gal. 4. 6, 7. 1 Cor. 12. 12, 13. Rom. 8. 9, 10.* who carrieth us as our head unto the highest degree of happinesse in the Kingdome of heaven, where we shall lead; not a naturall life, as Adam did in Paradise, with meat, drink, and sleep; but a spirituall life in all unspeakable manner and glory.

Of the intercession of Christ.

There remaineth yet the second part of Christs Priesthood, namely, *his Intercession*; what is that?

It is that work whereby he alone doth continually appeare before his Father in heaven, to make request for his elect in his own worthinesse, making the Faithfull and all their prayers acceptable unto him by applying the merits of his own perfect satisfaction unto them, and taking away all the pollution that cleaveth to their good works, by the merits of his passion; *Rom. 8. 34. Heb. 9. 24. & 12. 24. 1 Joh. 2. 1, 2. 1 Pet. 2. 2. 1 Cor. 1. 10. 28. 36, 37, 38.*

In how many things doth his intercession consist?

In five. 1. In making continuall request in our name unto God the Father, by virtue of his own merits.

Secondly, in freeing us from the accusations of our adversaries.

Thirdly, in teaching us by his Spirit, to pray, and send up supplications for our selves and others.

Fourthly, in presenting our prayers unto God, and making them acceptable in his sight.

Fifthly, in covering our sins from the sight of God by applying unto us the virtue of his mediation.

What fruit then have we by his intercession?

1. It doth reconcile us to the Father, for those sins which we doe dayly commit.

2. Being reconciled in him, we may pray to God with boldnesse, and call him Father.

3. Through the intercession of our Saviour Christ, our good works are of accompt before God.

How are we made Priests unto God by our communion with Christ?

Being sanctified by him, and our persons received into favour, *Ephes. 1. 6.* we have freedom and boldnesse to draw near and offer our selves, soules, and bodyes, and all that we have, as a reasonable sacrifice to God the Father; and so we are admitted as a spirituall Priesthood (*1 Pet. 2. 5.*) to offer up the sacrifices of our obedience, prayers and thanksgiving; which howsoever imperfect in themselves, *Esay 64. 6.* and deserving rather punishment then reward; *Psalme 143. 2. Tit. 3. 5.* are yet as our persons, made acceptable unto God, and have promise of reward, (*Matth. 10. 41, 42.*) by the merit and intercession of the same our high Priest.

So much of our Saviours Priestly office, which is exercised in things concerning God: how doth he exercise his office in things concerning man?

Of the Propheticall office of Christ.

2

By communicating unto man that grace and redemption which he hath purchased from his Father, *Rom. 5.15.17.19. Joh.5.21.17.2.6. Luke 4.18.19.*

What parts of his office doth he exercise therein?

His Propheticall and Kingly office. *Acts 3.22,23. Psal.2.6,7,8.*

What is this Propheticall office?

The office of instructing his Church, by revealing unto it the way and means of salvation, and declaring the whole will of his Father unto us, in which respect he was, he is, and ever shall be our Prophet; Doctor, or Apostle; *Esa.61.3,4. Psal.2.6,7. Luke 4.18. Mat.17.5. 23.8,9,10. Heb.3.1,2.*

For what reasons must Christ be a Prophet?

First, to reveal and deliver unto his people so much of the will of God as is needfull for their salvation.

Secondly, to open and expound the same being delivered.

Thirdly, to make them understand and believe the same.

Fourthly, to purge his Church from errors.

Fifthly, to place Ministers in his Church to teach his people.

In what respect doe you say that he is the onely teacher of his Church?

1. In that he onely knowing the Father as his Sonne, hath the prerogative to reveal him of himselfe, and others by him to us: for no man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him, *Mat.11.27.*

2. In that he is only able to cause our hearts to believe and understand the matter he doth teach and reveale.

What were then the Prophets and Apostles?

They were his Disciples and servants, and spake by his Spirit. *1 Pet. 1.10,11. & 3.19. Nehemiah 9.30. Eph.3.17.*

What difference is there between the teaching of Christ, and of the Prophets and Ministers sent from him?

1. Christ taught with another authority then did ever any other Minister before, or after him. *Mat.5.22.28.32.34.44. & 7.28,29. Marke 1.22.*

2. By virtue of his Propheticall office, he did not only bring an outward sound unto the eare, but wrought (as he did before his coming, and as he doth now by the ministry of his word) an alteration of the mind so farre as to the clearing of the understanding.

How then doth our Saviour perform his Propheticall office?

Two wayes, outwardly, and inwardly.

How inwardly?

By the teaching and operation of his holy Spirit, *Joh.6.45. Act.16.14.*

How outwardly?

By opening the whole will of his Father, and confirming the same with so many signes and wonders.

How did he this?

John

Both in his own person when he was upon the earth, *Heb. 2. 2, 3.* as a minister of the circumcision, *Rom. 15. 18.* but with the authority of the Law-giver, *Mat. 7. 29.* and by his servants the Ministers, *Mat. 10. 40. Luke 10. 16.* from the beginning of the world to the end thereof, before his incarnation by the Prophets, Priests, and Scribes of the old Testament, *Heb. 1. 1. 1 Pet. 1. 11, 12. & 3. 18, 19. 2 Pet. 1. 19, 20, 21. Hos. 4. 6. Mat. 2. 5. & 6. 17. & 23. 37.* And since to the worlds end by his Apostles and Ministers called and fitted by him for that purpose, *2 Cor. 4. 6. & 5. 19, 20. Eph. 4. 8. 11, 12, 13.*

How doth it appear that he hath opened the whole will of his Father unto us?

Both by his own testimony, *Joh. 15. 15. I call you no more servants, because the servant knoweth not what his Master doth, but I call you friends, because all which I have heard of my Father, I have made known unto you;* and by the Apostles comparison, *Heb. 3.* preferring him before Moses, though faithfull in Gods house.

In what respect is our Saviour preferred before Moses?

1. As the builder to the house, or one stone of the house.
2. Moses was only a servant in the house, our Saviour Master over the house.
3. Moses was a witnesse only, and writer of things to be revealed, but our Saviour was the end and finisher of those things.

What learn you from hence?

1. That it is a foule error in them that think that our Saviour Christ (so faithfull) hath not delivered all things pertaining to the necessary instruction and government of the Church, but left them to the traditions and inventions of men.

2. That sith our Saviour was so faithfull in his office, that he hath concealed nothing that was committed to him to be declared; the Ministers of the word should not suppress in silence for feare or flattery the things that are necessarily to be delivered, and that are in their times to be revealed.

3. That we should rest abundantly contented with that Christ hath taught, rejecting whatsoever else the boldnesse of men would put upon us.

Did he first begin to be the Prophet, Doctör, or Apostle of his Church, when he came into the world?

No, but when he opened first his Fathers will unto us by the ministry of his servants the Prophets, *1 Pet. 1. 10, 11. & 3. 19. Heb. 3. 7.*

Is his Prophetick office the same now in time of the Gospell, that it was before and under the Law?

It is in substance one and the same, but it differeth in the manner and measure of revelation: for the same doctrine was revealed by the ministry of the Prophets before the Law, by word alone, after by word written, and in the time of the Gospell more plainly and fully by the Apostles and Evangelists.

What have we to gather hence, that Christ taught and teacheth by the Prophets, Evangelists, and Apostles?

1. That

1. In what estimation we ought to have the books of the old Testament, sith the same Spirit spake then that speaketh now, and the same Christ.

2. We must carry our selves in the hearing of the word of God not to harden our hearts, *Heb. 3.8. 15.* For as much as the carelesse and fruitlesse hearing thereof, hardeneth men to further Judgement: for it is a two-edged sword to strike to life, or to strike to death; it is either the favour of life to life, or the favour of death to death; *2 Cor. 2. 16.*

How doth the Apostle presse this? Heb. 3. vers. 8, 9, 10. &c.

First, he aggravateth the refusall of this office of our Saviour against the Israelites by the time, forty years; by the place, the wilderness, and by the multitude of his benefits; then he maketh an application thereof, *vers. 12, 13.* consisting of two parts.

1. A removing from evill.

2. A moving to good.

What comfort have we by the Prophetickall office of our Saviour?

1. Hereby we are sure that he will lead us into all truth revealed in his word, needfull for Gods glory, and our salvation.

2. We are in some sort partakers of the office of his prophecie by the knowledge of his will: for he maketh all his to prophecie in their measure, enabling them to teach themselves and their brethren, by comforting, counselling, and exhorting one another privately to good things, and withdrawing one another from evill as occasion serveth *Acts 2. 17. 18.*

So much of the Prophetickall office of our Saviour Christ, what is his Kingly office?

It is the exercise of that power given him by God overall, *Psal. 110. 1. Ezek. 34. 24.* and the possession of all *(Mat. 28. 18. Psalm. 2. 8. &c.)* for the spirituall government and salvation of his elect, *Esa. 9. 7. Luke 1. 32, 33.* and for the destruction of his and their enemies; *Psalme 45. 5.*

For what reasons must Christ be a King?

1. That he might gather together all his Subjects into one body of the Church out of the world.

2. That he might bountifully bestow upon them, and convey unto them all the aforesaid means of salvation, guiding them unto everlasting life by his Word and Spirit.

3. That he might appoint Lawes, and Statutes, which should direct his people, and bind their consciences to the obedience of the same.

4. That he might rule and governe them, and keep them in obedience to his Lawes.

5. That he might appoint officers, and a settled government in his Church, whereby it might be ordered.

6. That he might defend them from the violence and outrage of all their enemies, both corporall and spirituall.

7. That he might bestow many notable priviledges, and rewards upon them.

8. That

Of the Kingly office of Christ.

8. That he might execute his judgements upon the enemies of his subjects.

How doth he shew himself to be a King?

By all that power which he did manifest as well in vanquishing death and hell, as in gathering the people unto himself which he had formerly ransomed, and in ruling them being gathered, as also in defending of them, and applying of those blessings unto them, which he hath purchased for them.

How did he manifest that power?

A&. 2. 9.

First, in that being dead and buried he rose from the grave, quickned his dead body, ascended into heaven, and now sitteth at the right hand of his Father with full power and glory in heaven, *Act. 10. 30. Eph. 4. 8.*

Secondly, in governing of his Church in this world, (*1 Cor. 15. 25, 26, 27, 28.*) continually inspiring and directing his servants by the divine power of his holy Spirit, according to his holy word, *Esa. 9. 7. 30. 21.*

Mat. 25. 24.
31. 33. 34.

Thirdly, in his last judgement in the world to come.

Why is Christ Jesus also called our Lord?

Because he is the Lord of glory and life that hath bought us, (*1 Cor. 1. 2.*) our head that must govern us; and our Sovereigne that subdues all our enemies unto us, *Act. 3. 15. 1 Cor. 2. 8. 1 Pet. 1. 19. Eph. 1. 22. Joshua 5. 14, 15. Dan. 12. 1. Heb. 1. 10. 14, 15.*

How hath he bought us?

Not with gold or silver, but with his precious blood he hath purchased us to be a peculiar people to himself, *1 Pet. 1. 18.*

What comfort have you by this?

Seeing he hath paid such a price for us, he will not suffer us to perish.

What learn you from hence, that Christ is our head to govern us?

To obey his commandments, and bear his rebukes and chastisements, *Luc. 6. 46. John 14. 15. Col. 3. 23, 24.*

In what place of Scripture is the doctrine of Christs Kingome specially laid down?

Ex.

In *Esa. 9. vers. 6, 7.* For unto us a child is born, and unto us a Sonne is given, and the government is upon his shoulder, and he shall call his name Wonderful, Counsellour, The mighty God, The everlasting Father, The Prince of Peace. The increase of his government and peace shall have none end, and he shall sit upon the throne of David, and upon his Kingdome to order it and to establish it with Judgement, and with Justice, from henceforth even for ever; the Zeal of the Lord of hosts will perform this; *Psal. 110. 1, 2. &c.*

What are we here taught concerning Christs Kingdome?

The benefit that we receive by it, and the cause of it.

How is the former set forth?

By declaration, First of his person, that he is a child born, namely God made man, whereof hath been spoken.

Secondly, of his properties, with the effects of the same.

How are his properties here expressed?

They are first generally set forth by comparison of the unlikelihood of his Kingdome, with the Regiments of worldly Pontentates.

What difference or inequality is there?

That whereas other Kings execute matters by their Lieutenants and Deputies

Deputies armed with their authority; In our Saviours Kingdome although there be used instruments, yet do they accomplish his will and purpose, not only by his authority, but also by his strength and virtue.

What further doctrine do you note hence?

That the man of sin (or Pope of Rome) is not the ministerial head of the Church, which is Christs Kingdom, sith he is himselfe present, yea, and that most notably by his Spirit, and more to the advantage of his Church, then when he was bodily present, *Joh. 16. 7.*

How are his properties set forth more particularly?

First, that he should be called Wonderfull, not that it should be his proper name, which was only Jesus: But that he should be as renewedly known to be Wonderfull, as men are known by their names.

How is he Wonderfull?

Partly in his person, as is before said, and partly in his works, namely, First, in the creation of the world, Secondly, in the preservation, and especially in the redemption of it.

What is the next that followeth?

It is shewed more particularly wherein he is Wonderfull, and first, that he is Wonderfull in counsell, and the Counsellour.

what is here to be observed?

First, in the government of a Kingdom, counsell and wisdom are the chief, as that which is preferred to strength, *Esay 9. 15. 2 Sam. 20. 16. Eccl. 7. 19. 9. 16. Prov. 21. 22. 24. 5.* and therefore that we may assure our selves, that in the Kingdom of Christ all things are done wisely, nothing rashly, in which respect he is said to have a long stoal and a white head, *Rev. 1. 13, 14.*

Secondly, a great comfort for the children of God, that our Saviour Christ is our Counsellour who giveth all sound advice.

Thirdly, that when we are in any perplexity and know not which way to turn, yet we may come to our Saviour Christ who is given unto us for a Counsellour.

By what means may we come to him for advice?

By our humble supplications and prayers to him.

How may we receive advice from him?

By the doctrine of God drawn out of his holy word, which is therefore termed the man of our counsell, *Psal. 119. 24.*

What is the next property?

That he is wonderfull in might, and the strong God, having all sound strength.

What have we here to learn?

1. That as he is wise and doth all things pertaining to the good of his Church, so he is of power to execute all that he adviseth wisely.

2. That as there is in us no advice of our selves, so there is in us no sound strength to keep us from any evill, but that as he giveth good advice to his, so doth he with his own power perform and effect it. *Phil. 2. 13.* And therefore although we be as the vine, of all other trees the weakest, or as the sheep, of all other beasts the simplest yet we have for our vine a gardner, and for our shepheard Christ Jesus the mighty strong God.

3. That we should take heed how we depart from his obedience, for he will doe what he listeth; for if to obey be a good means to help us into the favour of our earthly Princes, it will much more help us in the favour of the King of Kings.

What other properties follow?

Two other, which are, as it were, the branches and effects of the former. 1. That he is the Father of eternities. 2. The Prince of Peace.

Since he is called the Father of eternities, is there not a confusion of persons?

In no wise, for it is a borrowed speech, signifying that he is the author of eternity.

What doe you here gather?

That where other Kingdomes alter, his is everlasting, Dan. 2. 44.

What Doctrine is thereof to be gathered?

First, that the Kingdome of our Saviour Christ being perpetuall, he dasheth and crushes in pieces all other mighty Monarchies and Regiments that shall rise up against him, and therefore, that his Church and subjects generally, and every particular member need not to fear any power whatsoever.

Secondly, that whatsoever we have by nature or industry, is momentany, like unto the grasse that fadeth away; and whatsoever durable thing we have, we have it from Christ.

What is the second property arising out of the former?

That he is the Prince of peace; that is, the procurer, cause and ground of peace, that causeth his subjects to continue in peace and quietnesse.

Of what nature is this peace?

It is spirituall, Rom. 5. 1. Eph. 2. 14, 15, 16, 17.

1. When we have peace with God.

2. When we have peace in our Consciences.

3. When there is peace between men and men, which ariseth out of both the former.

Where should this peace be established?

Upon the throne of David: that is, in the Church of God.

What is the cause of all this?

The love and zeal of God, breaking thorough all lets, either inward, from our selves and our own sins; or outward, from the enmity of the Devill and the world, Esay 9. 7.

What fruit receive we by the Kingly office of our Saviour Christ?

By it all the treasures brought in by his Priestly and Prophetical office, are dealt to us continually. For, from it all the means of applying and making effectually unto us Christ and all his benefits doe come; yea, without it all the actions of his other offices are to us void, fruitlesse, and of none effect.

What comfort have we by this?

Hereby we are assured, that by his Kingly power we shall finally overcome the flesh, the world, the devill, death and hell.

To whom will this blessed King communicate the means of salvation?

He offereth them to many, and they are sufficient to save all mankind.

kind; but all shall not be saved thereby, because by faith they will not receive them, *Matth. 20. 16. John 1. 11. 1. John 2. 2.*

Are not the Faithfull in some sort also made partakers of this honor of his Kingdome?

Yes verily: For they are made Kings to rule and subdue their stirring and rebellious affections, and to tread Satan under their feet, *Rom. 6. 12. 16. 20. Rev. 1. 6. 5. 10.*

You have spoken of the two natures, and three offices of our Saviour:

Shew now in what state did Christ God and man perform this three-fold office.

Of Christs Humiliation.

In a two-fold estate: 1. Of abasement and humiliation, *Phil. 2. 7, 8.*

2. Of advancement and exaltation, *Ph. 2. 9. Col. 2. 15. Eph. 1. 20, 21.*

In the former he abased himself by his sufferings for sin, whereof we have heard largely in the declaration of his Priesthood.

In the latter he obtained a most glorious victory, and triumphed over sin, thereby fulfilling his Priesthood, and making way to his Kingdome.

What was his estate of Humiliation?

It was the base condition of a servant, whereto he humbled himself from his Conception to his Crosse, and so untill the time of his resurrection, *Phil. 2. 7, 8.*

Wherein did this base estate of the Son of God consist?

In his Conception, Gestation, and Birth, and in his Life diversly; as in his Poverty, Hunger, Thirst, Wearinesse and other Humiliations even unto death, of which heretofore hath been spoken.

What learn you from this, that Christ first suffered many things before he could enter into his Glory? *Luke 24. 26. 46.*

That the way to reign with Christ, is first to suffer with him, and such as bear the Crosse constantly, shall wear the Crown eternally, *Rom. 8. 17, 10. 2 Tim. 2. 12. 4. 8. James 1. 12.*

What is his estate of Exaltation?

Of Christs Exaltation.

His glorious condition, *Phil. 2. 9. Heb. 2. 9.* beginning at the instant of his Resurrection, *Acts 2. 24. 31. 36.* and comprehending his Ascension, *Eph. 4. 8. Acts 2. 34. Heb. 9. 24. 25.* Sitting at the right hand of God his Father, *Psal. 110. 1, 2. 5. 6. Marke 16. 9. 1 Peter 3. 22.* and the second comming in glory to judge the world, *Mat. 25. 31.*

What is the first degree of this estate?

His glorious Resurrection; for after he had in his manhood suffered for us, he did in the third day rise again by his own power from the dead, *Eph. 1. 19. Luc. 24. 7. 1 Cor. 15. 4.*

Of the Resurrection of Christ.

Was it needfull that Christ being dead should rise again?

Yes; it was for his own glory and our good, *Acts 2. 24. 1 Cor. 15. 21, 22.*

How for his glory?

That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the son of God, and exalted to be a Prince and a Saviour, *Phil. 2. 7. Luc. 23. 33. Esay 53. 12. Rom. 1. 4. Act. 5. 30, 31.*

How for our good?

That having paid the price of our redemption by his death, we might

might have good assurance of our full justification by his life, 1 Peter 1. 19. Acts 20. 18. Rom. 4. 13. 1 Cor. 15. 17.

What special comfort ariseth from this, that the Lord of life is risen from death?

1. It assurcth me that his righteousness shall be imputed unto me for my perfect justification, that he that had the power of death is destroyed, Heb. 2. 14. his works dissolved, 1 Joh. 3. 8. and that all our misery is swallowed up in Christs victory, 1 Cor. 15. 54.

2. It comforteth me, because it doth from day to day raise me up to righteousness and newnesse of life in this present world.

3. It minnistrcth unto me a comfortable hope, that I shall rise again in the last day from bodily death.

Phil. 3. 10.

What fruits then are we to shew from the virtue of his resurrection?

We are to stand up from the dead, to awake to righteousness, to live unto God, and dying in him or for him, to look for life again from him, Eph. 5. 14. 1 Cor. 15. 34. Rom. 8. 4. 11. Phil. 3. 20. 1 Thessal. 4. 14. 1 Cor. 15. 22. Col. 3. 4.

Why is Christ said to raise himself?
To let us know that as he had power to lay down his life, so he had also to take it up again, John 10. 18.

What gather you hence?
That being Lord both of quick and dead, he can and will both quicken our souls here to the life of grace, and raise our bodies hereafter to the life of glory, Rom. 14. 9. John 5. 21. Phil. 3. 21.

Why did he rise the third day?
Because the bands of death could no longer hold him, this being the time that he had appointed, and the day that best served for his glorious resurrection, Acts 2. 24. Mat. 16. 28. 17. & 12. 40.

Why did he not rise before the third day?
Lest rising so presently upon his death, his enemies might take occasion of cavill, that he was not dead, Mat. 27. 63, 64. & 28. 13, 14.

And why would he not put it off untill the fourth day?
Lest the faith of his Disciples should have been weakened, and their hearts too much cast down and discouraged, Mat. 28. 1. Luc. 24. 21.

What gather you hence?
That as the Lord setteth down the term of our durance, so doth he chuse the fittest time of our deliverance, Rev. 2. 10. Mat. 12. 40. Dan. 11. 35. Hosea 6. 2.

Of Christs
Ascension

What is the second degree of his Exaltation?
His Ascension, Marke 16. 19. Ephes. 4. 8, 9. For we believe that Christ in his humane nature (the Apostles looking on) ascended into heaven.

What assurance have you of Christs Ascension?
The evidence of the Word, the testimony of heavenly Angels and holy men, Luc. 24. 51. Acts 1. 9.

Wherefore did Christ ascend into heaven?

Because he had finished his Fathers work on earth, John 17. 3, 4, 5. and that being exalted in our nature, he might consecrate a way, prepare a place, John 14. 2, 3. and appear in the presence of God to make intercession for us, Heb. 4. 29. & 9. 24.

VVha

What benefits did he bestow upon his Church at his ascension?

He triumphed over his enemies, gave gifts to his friends, and taking with him a pledge of our flesh, he sent and left with us the earnest of his Spirit, *Eph. 4.8. Heb. 10. 12. 20. 2 Cor. 5.5. Acts 2.33.*

What comfort doth hence arise to Gods children?

1. That our head being gone before, we his members shall follow after, Christ having prepared a place for us in heaven, which now we feel by faith, and hereafter shall fully enjoy, *Eph. 1. 22. 23. 1 Cor. 15. 49. John 14. 3. & 13. 23, 24.*

2. That having such a friend in heaven we need not fear any foes on earth, nor fiends in hell, *Heb. 7. 25. Phil. 1. 28. Rom. 16. 20. Acts 20. 24. Rev. 2. 10.*

What fruits are we to shew in our lives from the virtue of his Ascension, in our hearts?

1. To have our conversation in heaven whilest we be on earth, placing our hearts where our head is, *Col. 3. 1, 2. Phil. 1. 23. & 3. 20.*

2. To look for the presence of Christ by faith, not by sight, in spiritually, not in carnall things, *Mat. 28. 20. 2 Cor. 5. 7. 1oh. 6. 63.*

What is the third degree of his Exaltation?

That he sitteth at the right hand of God, the Father Almighty, *Mar. 11. 19. Eph. 1. 20, 21, 22.*

What is meant by this?

That Christ in our nature is worthily advanced by the Father to the height of all Majesty, Dominion, and Glory, having authority to rule all things in heaven and in earth, *Eph. 4. 10. Heb. 1. 3, 4, 5. & 8. 13. Mat. 28. 18.*

How may this appear?

Because he is hereby exalted to be the King of Saints, *Rev. 15. 3.* the Judge of sinners, *Acts 17. 31.* the Prince of our salvation, *Act. 5. 31.* and the high Priest of our profession, *Heb. 8. 1.*

What comfort ariseth hence to all true Believers?

That 1. as our King he will govern us, *Heb. 1. 8. 9. Luc. 1. 33.* and that from him we shall receive all things needfull for us under his gracious government.

2. As our Judge he will avenge us, *Rev. 6. 10. & 16. 5, 6.* and as our Prince defend us, *Dan. 12. 1.* subduing all our enemies by his power, treading them under our feet.

3. As our Priest he will plead our cause and pray for us, *Heb. 7. 25. Rom. 8. 34.*

Why is he said in the Creed to sit at the right hand of God, the Father Almighty?

That we may know he enjoyeth the favour and power of God in full measure, the Father having committed all Judgement to the Son, *Heb. 1. 13. Mat. 28. 18. 1oh. 5. 22.*

What duties are here required?

To honour the Son as we do the Father, to cast our Crowns at his feet, stoop to his Scepter, live by his Laws; so to follow him here, that we may sit with him in his throne hereafter, *1oh. 5. 23. Rev. 4. 10. Psal. 2. 10. 1am. 4. 12. Rev. 3. 21.*

Of the third degree of Christs Exaltation. His sitting at the right hand of God.

Doth he not now thus reign for the raising of his friends, and the ruine of his enemies?

Yes, he doth graciously by his Word and Works, *Heb. 1. 8. Rom. 10. 15, 16.* But he shall more gloriously when he commeth again to judge the quick and the dead, *2 Thess. 1. 10. Rom. 14. 9.*

The state of
the godly in
Christ.

Having thus declared that which concerneth the Mediatour of the New Testament; what are you now to consider in the condition of the rest of mankind which hold by him?

Two things: 1. The participation of the grace of Christ, and the benefits of the Gospel. 2. The means which God hath ordained for the offering and effecting of the same.

To whom doth God reveal and apply the Covenant of Grace?

Not to the world, but to his Church called out of the world, *John 14. 22. & 17. 9. Mat. 11. 25. 1 Cor. 2. 8. &c.* that is, not to the reprobate, appointed from everlasting to be vessels of wrath, but to the Elect and chosen; For howsoever the light is come into the world, yet most men rather love darknesse then light, *Joh. 1. 5.* And though the proclamation of Grace be generall, *1 Tim. 2. 4.* yet most men refuse or neglect Gods goodnesse by reason of the naughtinesse of their hearts; neither are any saved but such as God draweth to embrace his mercy, and casteth as it were into a new mould, *1oh. 6. 44.*

It would seem by this, that the most part of the world be in no better estate then the Devill himself.

Most men questionlesse abide without recovery in the state of sin and death, *1 Joh. 5. 19.* because the Lord doth not grant unto them the benefit of Redemption, and grace of Faith and Repentance unto life, but suffers them to run on in sin deservedly unto condemnation.

Mat. 13. 15.
Acts 14. 16.
& 17. 30.

How doth God suffer them to run into Condemnation?

In a diverse manner; some Reprobates dying infants, other of riper years, of which last sort some are not called, others called.

How doth God deal with Reprobates dying infants?

Being once conceived, they are in the state of death, *Rom. 5. 14.* by reason of the sin of Adam imputed, and of originall corruption cleaving to their nature, wherein also dying they perish; as for instance, the children of Heathen Parents, for touching the children of Christians we are taught to accompt them holy, *2 Cor. 7. 14.*

How doth God deal with those of riper years uncalled?

Being naturally possessed with ignorance and vanity, *Eph. 4. 18, 19.* he giveth them up to their own lusts to commit sin without remorse, with greedinesse in a reprobate mind, *Rom. 1. 26. 28.* untill the measure of sin being fulfilled they are cut off, *Gen. 15. 16. Ps. 69. 27.*

How doth God deal with such Reprobates as are called?

He vouchsafeth them outward means of salvation, *Heb. 4. 1. 2. 1 Cor. 10. 1, 2. &c.* giving farther to some of them some illumination, *Heb. 6. 4, 5.* A temporary faith, *Acts 8. 13.* some outward holynesse and tast of heaven, whom he yet suffereth to fall away, and the means of grace to become a favour of death unto them, *2 Cor. 2. 16.* yea some of these doe fall even to the sin unpardonable, *Heb. 6. 6.*

So much of the company of the Reprobates, which are not made partakers

kers of the benefit of Redemption; what is the Church of Christ, which enjoyeth this great benefit? Of the Church of Christ.

A company of men and women called out of the world to believe and live in Christ, and indued accordingly with spirituall graces for the service of God, *Gal. 3. 26, 27, 28. Iohn 1. 12, 17, 14, 16. Eph. 1. 10. 1 Tim. 3. 15. Tit. 2. 14.* Or rather the whole number of Gods elect, which are admitted into fellowship with Christ Jesus: for all these being taken together, are called the Church; that is, Gods assembly, or congregation, which in the Scripture is likened to the Spouse of Christ, *Cant. 4. 9. Eph. 5. 32, 25.* which in the Creed we professe to believe under the title of The holy catholick Church, *Heb. 12. 22, 23. Eph. 5. 27.*

Do you believe in the Catholick Church? Catholick Church.

No, I believe that God hath a certain number of his chosen children which he doth call and gather to himself, that Christ hath such a flock selected out of all nations, ages, and conditions of men, *Eph. 5. 23. Ioh. 10. 16. Gal. 3. 28. Rev. 7. 9, 17.* and that my self am one of that company, and a sheep of that fold.

Why say you that you believe that there is a Catholick Church?

Because that the Church of God cannot be alwaies seen with the eyes of man.

Why is this Church called holy?

Because she hath washed her robes in the blood of the Lamb, and being sanctified and cleansed with the washing of water by the word, is presented and accepted as holy before God, *Rev. 7. 14. Eph. 5. 26, 27. Col. 1. 21, 22.* For though the Church on earth be in it self sinfull, yet in Christ the head it is holy, and in the life to come shall be brought to perfection of holinesse.

What learn you hence?

That if ever we will have the Church for our Mother, or God for our Father; we must labour to be holy, as he is holy. Gal. 4. 16.
1 Pet. 1. 13, 14;
15, 16, 17.
Lev. 20. 7.

What is meant here by catholick Church?

The whole universall company of the elect that ever were, are, or ever shall be gathered together in one body; knit together in one Faith, under one Head Christ Jesus, *Eph. 4. 4, 5, 6. 12, 13. Col. 2. 19. Eph. 1. 22, 23.* For God in all places, and of all sorts of men had from the beginning, hath now, and ever will have an holy Church; that is, Gods whole or universall Assembly; because it comprehendeth the whole multitude of all those that have, doe, or ever shall believe unto the worlds end.

Doe all these make one body?

The whole number of believers and Saints by calling make one body, the Head whereof is Christ Jesus, *Eph. 1. 10, 22, 23. Col. 1. 18, 24.* Having under him no other Vicar; and so the Pope is not the Head of the Church, for neither property nor office of the head can agree unto him.

What is the property of the Head?

To be highest, and therefore there can be but one, even Christ.

What is the office of the Head?

First, to prescribe lawes to his Church, which should bind mens consciences to the obedience of the same, and of such law-givers there

The property and office of the head of the Church.

there is but one, *James 4. 12.*

Secondly, to convey the powers of life and motion into all the members, by bestowing spirituall life and grace upon them. For the naturall members take spirit and sence from the head, so the Church hath all her spirituall life and feeling from Christ, who is only able (and no creature beside) to quicken and give life.

Thirdly, to be the Saviour of the body. *Eph. 5. 23.* But Christ Jesus only is the Saviour of the Church, whom by this title of the head of the Church, *Paul* lifteth up above all Angels, Archangels, Principalities, and Powers. And therefore if the Pope were the successeur of *Peter & Paul*, yet should he not therefore be the head of the Church, which agreeth to no simple creature, in heaven or under heaven.

So much of the Head; where be the members of this holy Catholick Church?

Part are already in heaven triumphant, part as yet militant here upon earth.

The triumphant Church.

What call you the Church triumphant?

The blessed company of those that have entered into their Masters joy, *Heb. 12. 23.* *Rev. 7. 14. 16.* waiting for the fulfilling of the number of their fellow-members, and their own consummation in perfect blisse, *Rev. 6. 7.*

Why is it called Triumphant?

Because the Saints deceased have made an end of their pilgrimage, and labours here on earth, and triumph over their enemies, the world, death and damnation.

Are the Angels of the Church triumphant?

No, First, because they were never of the Church militant. Secondly, because they were not redeemed, nor received benefit by the death of Christ; and therefore it is said, that *He took not on him the nature of Angels but the seed of Abraham*, *Heb. 2. 16.*

What is the speciall duty which the Church triumphant in heaven doth perform?

Praise and thanksgiving to God.

The Church militant.

What is the Church militant?

It is the society of those that being scattered through all the corners of the world, are by one faith in Christ conjoynd to him, and fight under his banner against their Enemies, the World, the Flesh, and the Devill, continuing in the service and warfare of their Lord, and expecting in due time also to be crowned with victory and triumph in glory with him, *Rev. 1. 9. 12. 11. 2 Tim. 4. 7, 8.*

Who are the true members of the Church militant on earth?

Those alone who as living members of the mysticall body, *Eph. 1. 22, 23.* *Col. 1. 18.* are by the Spirit and Faith secretly and inseparably conjoynd unto Christ their head. *Coloss. 3. 3.* *Psal. 83. 3.* In which respect the true militant Church is both visible, *Matthew 16. 18.* and invisible, *Rom. 2. 29. 1 Peter 3. 4.* the elect being not to be discerned from the reprobates till the last day.

But are none to be accounted members of this Church, but such as are so inseparably united unto Christ? doubtlesse many live in the Church

Church who are not thus united unto him, and shall never come to salvation by him?

Truly and properly none are of the Church, saving only they which truly believe and yield obedience, *1 John 2. 19.* all which are also saved; howbeit God useth outward meanes with the inward for the gathering of his Saints, and calleth them as well to outward profession among themselves, as to inward fellowship with his Sonne, *Acts 2. 42. Cant. 1. 7.* whereby the Church becommeth visible. Hence it commeth, that so many as partaking the outward means, doe joyn with these in league of visible profession, *Acts 8. 13.* are therefore in humane judgment accounted members of the true Church, and Saints by calling; *1 Cor. 1. 2.* untill the Lord, who only knoweth who are his, doe make known the contrary, as we are taught in the Parable of the tares, the draw-net, &c. *Mat. 13. 24. 47.* Thus many live in the Church as it is visible and outward, which are partakers only outwardly of grace; and such are not fully of the Church that have entered in but one step, *Cant. 4. 7. Eph. 5. 27. 1 John 2. 19.* That a man may be fully of the Church, it is not sufficient, that he professe Christ with his mouth; but it is further required, that he believe in him in heart; These doe the one, but not the other; or if they believe in heart, they believe not fully: For they may generally believe indeed that Christ is the Saviour of mankind, but they know not whether themselves have part in him; yea, by their works they disclaim any interest in him.

What say you then of such?

They are partakers of all good of the outward or imperfect Church, and therefore their children also are baptized and admitted as members of Christs Church. These are like evill citizens (as indeed the Church is Gods city) who are in truth but citizens in profession and name only; For they as yet want the chiefest point, which only maketh a man to deserve the true name of a citizen; which is to use the place aright. And therefore have no part in those rewards that are proposed for good, and perfect citizens; though they enjoy what outwardly belongeth to the city.

Are we then to acknowledge one Church or many?

One alone, as there is but one Lord, one Spirit, one Baptisme, one Faith; *Eph. 4. 4. Cant. 6. 8. Gal. 3. 28.* Howsoever (as hath been said) there is a begun, and a perfect Church; For the Church of God is one in respect of that inward nature of it, having one Head, one Spirit, and one final state: But outwardly there be as many Churches, as there be congregations of Believers knit together by speciall bond of order, for the religious expressing of that inward nature. *Rom. 1. 11.* Yet, though there be many visible Churches, there is but one Catholick and Universall Church, of which not one shall be lost, and out of which not one shall be saved. *Acts 2. 47. Ephes. 5. 23. John 17. 12. 20.*

What gather you hence?

That the Church of Rome is not the Catholick Church, because it is particular, not universall; and because out of it many have been saved

Privileges
of the mem-
bers of the Ca-
tholick Church

saved, and in it some shall be damned, *Rev. 18. 4. 19. 20. 2 Th. 2. 11, 12.*

What are the speciall privileges whereof all Gods children, the true members of the Catholick Church, are made partakers? *Joh. 1. 12.*

In the Creed there are some principall notes rehearsed.

1. The Communion of Saints, *Heb. 12. 22, 23. Eph. 2. 19.*
2. The forgiveness of sins, *Rom. 8. 33.*
3. The Resurrection of the body, *1 Cor. 15. 52. Acts 24. 15.*
4. Life everlasting, *Rom. 6. 23.*

There are four also recorded by the Apostle Paul in that golden sentence, *1 Cor. 1. 30.* Ye are of him in Christ Jesus, who of God is made unto us, Wisdom and Righteousness, Sanctification and Redemption.

Why is this wisdom here set down by the Apostle as necessary to our salvation?

Because it was necessary that having absolutely lost all godly and saving wisdom wherein we were first created, that it should be again repaired ere we could be partakers of life eternall.

Why? have we no true wisdom naturally able to bring us unto it?

No verily: for although we have wisdom naturally ingrafted in us to provide for this present life, and sufficient to bring us to condemnation in the life to come; yet we have not one grain of saving wisdom able to save us, or to make us step one foot forward unto eternall life.

Where is this wisdom to be found?

In the word of God.

How come we to it?

By Christ; for God dwelleth in light which no man hath approached unto, *1 Tim. 6. 16.* only the Sonne which was in the bosome of his Father he hath revealed him, *Joh. 1. 18.*

What doth the Apostle mean by Righteousness?

As by the chief part thereof, our whole justification, which consisteth of the remission of our sins, and the imputation of Christs righteousness.

How do you prove this righteousness here to be meant of the righteousness that is in Christ?

Because he speaketh afterward of sanctification, which is the righteousness within us.

What is Sanctification.

What Sanctification is.

It is freedom from the tyranny of sin into the liberty of righteousness, begun here, and increased daily, untill it be fully perfected in the life to come, *Rom. 6. 14. Psal. 19. 14.*

What is Redemption?

What Redemption is.

It is the happy estate that the children of God shall have in the last day.

What is the ground of all these spirituall blessings?

The whole work of our salvation must be ascribed to the grace of God alone.

What is meant by the grace of God?

First & principally, that free favour which God doth bear towards us.

2. Those gifts and helps that are in us, arising from that fountain.

Is man idle in this work of grace?

Man also worketh with Gods grace, but first he receiveth from God

not

not only the power to work, but also the will and the deed is selfe,
Phil. 2. 13.

Is this work of God only an offering of good things unto us?

God doth not only offer grace unto us, but causeth us effectually to receive it, and therefore is said not only to draw us, *Cant. 1. 3. Joh. 6. 44.* but also to create a new heart in us, whereby we follow him, *Pf. 31. 10.*

What profit hath every one of Gods elect in Christ the Mediatour, by the application of the covenant of grace?

Of our Union
and Commu-
nion with
Christ.

Union and communion both with Christ himselfe and with his whole Church, whence ariseth the communion of Saints, whereby nothing else is understood, but that heavenly fellowship which all the faithfull have with Christ their head, and with the members of his body, all true Christians, the whole Church thus communicating with Christ and every member one with another, *Heb. 3. 14. 12. 82. 13. Eph. 2. 19, 20. 4. 12. 1. John 1. 3.*

What are the bands of this fellowship, and who is the author of it?

The Spirit knits the body to the head by faith, and the members one unto another by love, *1 Cor. 12. 11. 27. Gal. 3. 14. 1. Cor. 6. 17.*

What comfort have we by this?

1. That we are justified by that faith whereby Adam and Abraham were justified, which is tyed to no time or place, and excludeth no person.

2. That we are made partakers of Christ and all his merits by faith, and of all the blessings of the Church by love.

What are the speciall comforts of this communion with Christ?

That we are sure to have all graces and all good things from him, and that both our persons are beloved, and our services accepted in him and for him; *John 1. 16, 17. 1 Cor. 1. 30. Eph. 2. 4, 5. 13. 1 Pet. 2. 5.*

And what especiall comforts doe arise out of our communion with Christians?

Communion
of Saints.

That we have a portion in their prayers, *Acts 1. 2. 15.* a share in their comforts, *Rom. 12. 15.* a room in their hearts, *2 Thess. 1. 3.* mutually bearing infirmities, *Gal. 6. 1, 2.* furthering duties, *Heb. 10. 24.* and relieving necessities.

*Rom. 12. 13.
1 Joh. 1. 17.*

What duty doth this communion of Saints require of us? *Eph. 4. 9.*

To renounce all fellowship with sin and sinners, *1 Cor. 6. 17.* to edifie one another in faith and love, *Iude 5. 20.* to delight in the society of the Saints, *Pf. 16. 3.* and to keep the unity of the Spirit in the bond of peace.

Eph. 4. 3.

Why are all Believers called Saints?

Because they are partakers of Christs holinesse, dayly growing and increasing in the same; and to let us know that none shall ever bee Saints in heaven, but such as are first Saints on earth. *Heb. 11. 10. 1 Pet. 1. 14. 2 Cor. 7. 1. 2 Thess. 1. 10.*

Forasmuch as the point of our union and communion with Christ, is of great importance, and the very foundation of all our comfort, it is more largely to be stood upon; First therefore shew how the elect are united to Christ his person.

They are incorporated and made members of the mystical body, whereof

whereof Christ is head, *Eph. 5. 30.* which the Scripture figureth, as by other resemblances, so especially under the similitude of marriage, *Eph. 5. 2.* and the whole book of the *Canticles*.

How may we conceive of this our marriage with Christ?

We are to conceive therein as in outward marriage, first, the consent of parents and parties; secondly, the manner of conjunction.

What consent of parents is there in this marriage?

Only Gods donation, who being the alone parent of both parties, as in the marriage of the first Adam, *Gen. 2. 22.* giveth first Christ to us as a Saviour, *John 3. 16. 17. 6.* Secondly, us to Christ as a people to be saved by him, *Heb. 2. 13.*

What consent of parties is there?

First, Christ consenteth to take us for his own spouse, which he witnesseth especially by taking our flesh upon him, *Heb. 2. 14.* that he might be our Emmanuel, God with us; *Mat. 1. 23.*

Secondly, we being drawn of God, *John 6. 44.* and prepared by the freeing of the Bridegroom, *2 Cor. 11. 2.* doe consent to take Christ as our Lord and Husband, *Cant. 7. 10.* as we professe by taking his name, *Esay 44. 5.* and yoake, *Mat. 11. 19.* upon us.

What is the manner of this our Conjunction?

Mysticall, that is to say, reall in respect of the things conjoynd, our very nature, body, and soul being coupled to the body and soul of Christ, so that we are members of his body, of his flesh, of his bones; *Eph. 5. 30.* thereby also to the divine nature, *2 Pet. 1. 4.* Yet not corporall, but spirituall, in regard of the means whereby this conjunction is wrought.

What be the meanes of the spirituall conjunction?

On Christs part, his only Spirit, *1 John 4. 15.* *Rom. 8. 9.* given by him to every member of his body in the very moment of Regeneration, *Gal. 4. 6.* *1 John 3. 24. 4. 13.* as the soul of spirituall life, and fountain of supernaturall grace, *Gal. 5. 25.* *1 Cor. 15. 45.* in which respect he that is joynd to the Lord, is said to be one Spirit, *1 Cor. 6. 17.*

What is the Spirit of Christ?

The Holy Ghost truly residing, *1 Cor. 3. 16.* and powerfully working in all those that are Christs, *Rom. 8. 5.* derived unto them from him, *Rom. 8. 2.* and knitting them inseparably unto him, *1 Cor. 12. 13.* *Eph. 2. 18. 4. 4.*

Is the Holy Ghost given to none but such as are thus joynd to Christ?

The Holy Ghost is considered three ways: first, as the Authour of all excellence, even in common gifts of nature and reason; as strength and courage, *Judg. 14. 6.* Arts and Sciences, *Exod. 31. 31.* Policy and government, *1 Sam. 11. 6.* &c. in which sense he is given to many which never heard of Christ. Secondly, as the Authour of spirituall gifts, *1 Cor. 1. 4.* so called because being sanctified they are means of edification; As the power of working Miracles, Healing, Languages, &c. yea a tast of the heavenly gift, and of the good word of God, and of the powers of the world to come, *Heb. 6. 4. 5.* in which sense he is given to sundry reprobates that are called, as hath been shewed

shewed. Thirdly, as the Authour of the perpetuall, effectuall, and virtuall influence of saving grace from Christ the head to every true member of his body, *Ioh. 6. 51. 57. 63.* in which sense the world cannot receive or know him, *Ioh. 14. 17.* but he is bestowed on the elect only, *1 Pet. 1. 2.* and those truly regenerated and converted to the Lord.

But on our part, what means is there of this conjunction?

Only faith, which yet is not of our selves, but the gift of God; *Eph. 2. 8.* and of all other, the first and more generall effect and instrument of the Spirit of Christ, *2 Cor. 4. 13. Gal. 5. 5.* disposing and enabling us so to embrace and cleave unto him, *Eph. 3. 16. 17.* as first to receive from God by him, whatsoever benefits and graces; *Rom. 5. 2.* Secondly, to returne to God in him all holy and thankfull obedience;

Cor. 2. 7. Gal. 5. 6. and this being nothing and so a person only.

Is faith absolutely required in every one that is united unto Christ?

It is absolutely required of all those that are of discretion and capacity, but in those that are not capable of knowledge (without which there can be no faith; as some naturally fooles and infants, which are within the covenant) we are not so proceed farther then Gods election; and the secret operation of his Spirit, *Act. 2. 39. 1 Cor. 7. 14. 12. 13.*

So much of our union with Christs person: what is our communion with him?

It is our participation with him in the benefits flowing from his severall offices, whereby he is made to us of God, wisdom, righteousness, sanctification and redemption. *1 Cor. 1. 30.* So we also by him after a sort become Prophets, *Act. 2. 17, 18.* Priests and Kings, *1 Pet. 2. 9. Rev. 5. 10.* as in the unfolding of the severall functions of our Saviour Christ, hath been more fully declared: for being made one with him, we are thereby possessed of all things that are his, *Rev. 2. 28. Col. 2. 10.* as the wife of the wealth of her husband, the branch of the sap of the root, *Ioh. 15. 5.* and the members of sense and motion from the head, *Eph. 4. 15, 16.* in which regard the whole Church is also called Christ, *1 Cor. 12. 12. Gal. 3. 16.* and the severall members Christians, *Act. 11. 26.*

What are the main benefits which Christians receive by their communion with Christ?

Justification and glorification, *Rom. 8. 30.* By the one whereof we have our persons accepted, and new relations between God and us established; By the other, our nature reformed, and new obedience infused: which latter is but begun in this life, and is called Sanctification, and perfected in the life to come; which most usually hath the terme of Glorification, of which in its proper place.

What is justification.

Justification is the sentence of God, whereby he of his grace for the righteousness of his Son, by him imputed unto us, and through faith apprehended by us, doth free us from sin and death, and account us righteous unto life. *Rom. 8. 30. 33, 34. 1 Cor. 1. 30. Phil. 3. 9.* For hereby we both have a deliverance from the guilt and punishment of all our sins, and being accounted righteous in the sight of God by the

The benefit of our Communion with Christ.

Justification. Glorification.

Of Justification, and first what Justification is.

righteousnesse of our Saviour Christ imputed unto us, are *restored to a better righteousness* then ever we had in Adam.

I perceive your answer needs further explaining; first, why call you Justification a sentence?

That thereby we may be informed, that the word to justify doth not in this place signify to make just by infusing a perfect righteousness into our natures; (that comes under the head of sanctification begun here in this life, which being finished is Glorification in heaven) but *here* the word signifieth to pronounce just, to quit and discharge from guilt and punishment; and so it is a judicall sentence opposed to condemnation. *Rom. 8. 34, 35. Who shall lay any thing (saith Paul) to the charge of Gods elect? It is God that justifieth, who shall condemn?* Now as to condemn is not the putting any evill into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment: so justifying is the Judges pronouncing the Law to be satisfied; and the man discharged and quitted from guilt and judgement. Thus God imputing the righteousness of Christ to a sinner, doth not account his sins unto him, but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himself fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification, yet it is carefully to be distinguished from it, as we shall further shew hereafter.

This for the name of Justification, but now for the thing it selfe; what is the matter first of our justification?

The matter of justification, or that righteousness whereby a sinner stands justified in Gods sight, is not any righteousness inherent in his own person and performed by him, but a perfect righteousness inherent in Christ and performed for him.

What righteousness of Christs is it whereby a sinner is justified?

Not the essentiall righteousness of his divine nature, but,

First, the absolute integrity of our humane nature, which in him our head was *without guile. Heb. 7. 6.*

Secondly, the perfect obedience which in that humane nature of ours he performed unto the whole Law of God, both by doing whatsoever was required of us, *Mat. 3. 15.* and by suffering whatsoever was deserved by our sins, *1 Pet. 2. 24.* for he was made sin and a curse for us, that we might be made the righteousness of God in him.

What is the form or being cause of our justification, and that which makes this righteousness so really ours, that it doth justify us?

The gracious imputation of God the Father, accounting his Sons righteousness unto the sinner, and by that accounting, making it his to all effects, as if he himself had performed it.

But how can Christs righteousness be accounted ours? is it not as absurd to say that we are justified by Christs righteousness, as that a man should be wise with the wisdom of another, or live and be in health by the life and health of another?

No, doubtlesse, because this righteousness is in Christ, not as in a person severed from us, but as in the head of the Church, the second Adam; from whom therefore it is communicated unto all who being united

united as members unto him doe lay claim thereunto, and apply it unto themselves, *Rom. 5. 19. Rom. 10. 4.* For if the sin of *Adam* were of force to condemn us all, because we were in his loynes, he being the head of our common nature; why then should it seem strange that the righteousness of our Saviour Christ both God and man, should be available to justify those that are interested in him, especially considering that we have a more strict conjunction in the Spirit with him, then ever we had in nature with *Adam*? And though it be not fit to measure heavenly things by the yard of reason, yet it is not unreasonable that a man owing a thousand pound, and not being able to pay it, his creditor may be satisfied by one of his friends.

If Christ have paid our debt, how are we then freely justified by grace?

It is of grace that Christ is given unto us, and also that his righteousness apprehended by faith is accounted ours. It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no man dare call it free; no, the price of our Redemption was the deepest purchase that the world ever heard of; but what ever it cost Christ, it cost us nothing: and so to us it is freely of grace from Christ, yea and to us it is freely grace from God the Father too; not because he acquits us without a full satisfaction of his Justice, or accepts that for perfect righteousness which is not perfect righteousness, but because he receives full satisfaction from the hands of a surety, and that surety being his own Son; when as he might have challenged the uttermost farthing at our hands, which were the principals; and then there had been no possibility for us to have been delivered.

What gather you from this doctrine of justification by Christs righteousness?

1. To condemn the proud opinion of Papists, who seek justification by their own works and righteousness inherent in themselves; whereas though being accepted, we must in thankfulness do all we can for God, yet when all is done, we must acknowledge our selves unprofitable servants: the onely matter of our joy and triumph both in life and death, must be the imputation of Christs righteousness; not our persons, nor the best actions of the holiest men dare appear in Gods presence, but in his name and merit (who consecrates all) the Lords Jesus.

2. We may here take notice, that there is no comfort to a Christian soul like that which floweth from this Well of salvation, this sweet doctrine of justification. 1. Here we have assurance of the sufficiency of our Redemption: that soul must be thoroughly acquitted that is stated in such a righteousness, that debt must be fully discharged that hath such a price laid down for it; our sinnes though never so great, cannot weigh down his righteousness and merit, *Rom. 8. 33.* and God having accepted his Sons righteousness for us, will not hold us any longer trespassers, but he disables his own Justice from making any further demand. 2. Hence there is nothing comes upon the Saints from Gods revenging Justice, but all our corrections are medicinall from Gods Fatherly love; to purge out that sin out of our nature, which he hath

Uses arising
from the do-
ctrine of Justifi-
cation.

already pardoned to our persons. 3. Lastly, this doctrine may be great comfort to weak Christians in the midst of their troublesome imperfections, and sense of their weak measures of Sanctification; To consider that the righteousness that is inherent in themselves, is not the matter of their Justification, or that which must appear before Gods presence to be pleaded: the righteousness of Christ is complete and perfect; that is our main joy and crown of rejoycing to be found in Christ, not having our own righteousness, but that which is in him, and made ours by Gods gracious account.

But how is this great benefit of Justification applied unto us, and apprehended by us?

of Faith.

This is done on our part by faith alone, and that not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul stretched forth to lay hold on the Lord our righteousness. *Rom. 5. 1. & 10. 10. Jer. 23. 6.* So that faith justifieth onely Relatively, in respect of the object which it fasteneth on; to wit, the righteousness of Christ by which we are justified: Faith being onely the instrument to convey so great a benefit unto the soul, as the hand of the begger receives the Almes.

Forasmuch as it standeth us much in hand to know what this faith is, whereby we have profit by Christs Redemption, declare how many ways the word Faith is taken in the Scriptures.

The various
acceptations of
Faith.

Sometimes it is taken for true and faithfull dealing between man and man both in word and deed, called Fidelity or Faithfulness, (as *Mat. 23. 23. Acts 2. 10. 1 Tim. 5. 12. 1 Pet. 5. 12.*) but of that faith we are not here to speak. Sometimes it is taken for the faith (or fidelity) of God towards man, but that also is besides our purpose.

Here we are to intreat of mans faith towards God, and that word Faith is also taken two ways.

1. For the object to be apprehended, or things to be beleaved, even the whole doctrine of faith, or points of Religion to be beleaved. (as *Acts 6. 7. & 13. 8. Rom. 1. 5. & 3. 31. & 12. 3. 6. & 16. 26. Gal. 1. 22. & 3. 2. & 5. 23. 1 Tim. 1. 2. & 4. 1. Jude vers. 3.*)

2. For the action apprehending or beleaving the same, *that* work of God in man whereby he giveth assent or credence to God in his word; yea, and applyeth that which any way concerneth him in particular, how otherwise generall soever it be, (as *Rom. 10. 7. 22.*) And this faith is set out by two names, *Heb. 11. 1.* The substance of things hoped for, and the evidence of things not seen; by the first meaning, that whereas God in his word hath made promise of things which are not presently enjoyed, but onely hoped for; they being not in *esse*, but in *posse*: yet faith doth after a sort give them a present subsisting or being, as if they were in *esse*. By the second meaning, that whereas many of the promises are of things so farre out of the reach of man, that they are both invisible to the eye, and unreasonable or impossible to the sense or understanding of man; yet faith is the very evidence of them, and that which doth so demonstrate them unto us, that by it (as through a prospective glasse) we as clearly discern them, as if they were even at hand.

How

How many kinds of faith be there? The divers kinds of Faith.
Although there be but one true saving faith, (*Eph. 4.5*) yet of faith there are two sorts.

1. Such as is common to all, which all men have, or may have.
2. That which no man hath or can have, but the elect; it being proper to them. *1 Thess. 3. 2. Rom. 11. 32. Tit. 1. 1. 2 Cor. 13. 5. A. 13.*

How many sorts be there of the common faith?
Two; ordinary and extraordinary: and of the ordinary two also; that which we call historicall, and that we call temporary faith.

What is an historicall faith? Historicall Faith.
It is a knowledge and perswasion of the truth of Gods word concerning the letter and story of it: as that there is one onely God, and in the God a Trinity in Unity; that Jesus Christ is the Saviour of the world; &c.

What is a temporary faith? Temporary Faith.
It is a joyfull entertaining of the promises of the Gospell with some seeming confidence, which yet is but vanishing, uncertain, and not rooted; lasteth but for a time, and then comes to nothing. *Mat. 13. 20. 21. Luk. 18. 3. 14.*

What is that common faith which you call extraordinary? Miraculous Faith.
It is the faith of miracles, which is the cleaving to some speciall and singular promise; either for the doing of some extraordinary effect, or for the receiving of some outward good, after an extraordinary manner. *1 Cor. 13. 2. Mat. 21. 2. &c. 7. 22. Marke 9. 3. Act. 14. 9. Luke 17. 19.*

By this kind of faith, *Judas* might worke miracles as well as the other Disciples; and by this Faith, many might be healed by our Saviour in their bodies, who were not healed in their soules.

What now is true saving faith, which none have but the elect; it being proper to them? Justifying Faith.

It is such a firme assent of the mind to the truth of the word, as flowes into the heart, and causeth the soule to embrace it as good, and to build its eternall happinesse on it.

What is that which you make the object of saving faith?
The generall object of true saving Faith, is the whole truth of God revealed; but the speciall object of Faith as it justifieth, is the promise of remission of sinnes by the Lord Jesus. For as the Israelites, by the same eyes by the which they looked upon the brazen Serpent, they saw other things; but they were not healed by looking upon any thing else; but onely the brazen Serpent: So, though by the same Faith whereby I cleave to Christ for remission of sinnes, I beleve every truth revealed; yet I am not justified by beleevving any truth but the promise of grace in the Gospell.

Open the nature of this saving and justifying Faith, somewhat more fully.

Justifying Faith may be considered two wayes, either as
S3 God

God works it in mans heart, or else as mans heart works by it towards God again.

For first God enables man to beleeve, and then he beleeves by Gods enabling.

In the first respect, Faith is said to be Gods gift. *Eph. 2. 8. Phil. 1. 29.* And it is the greatnesse of Gods power, that raiseth mans heart unto it. *Eph. 1. 19.*

In the second respect man is said to beleeve. *Rom. 10. 10.* and to come to Christ. But he beleeves by Gods enabling him to beleeve, and he comes by Gods causing him to come, *Joh. 6. 44. No man can come unto me except the Father draw him, faith our Saviour.*

What doth God work in man when he gives him Faith? First, he enlightneth the understanding to see the truth and preciousnesse of the rich offers of grace in the Lord Jesus. *1. Cor. 2. 11, 12. 14. John 1. 5. John 12. 39. John 6. 45. Math. 16. 17. Acts 26. 18.*

Secondly, he enables the will to embrace them, and reach all the desires of the soule after them, and rest and build eternall comfort on them. The things of God as they are foolishnesse to mans naturall Judgement; so they are enmity to his naturall will. And therefore when God gives faith, he gives a new light to the understanding, and new motions and inclinations to the heart. As the Covenant of Grace is, *I will give them a new heart, Ezek. 36. 26.* It must be a mighty power to turne the heart of man upside downe, and cause him to pitch all the desires of the soule upon a supernaturall object. *Joh. 6. 44.*

The Popish
implicite faith
confuted.

What gather we from hence? First, the monstrous wickednesse of the Popish Doctors, who perswade the multitude to rest in a blind faith, which they call implicite and folded up, telling them that it is enough for them to beleeve as the Church beleeves, though they know not what the Church beleeves, nor who the Church is, whereas the Scripture teacheth us that Faith comes by hearing, that is, by hearing the blessed promises of grace offered to the people: *Rom. 10. 14. 17.*

Faith doth not consist in darknesse and ignorance, but knowledge is of the ingredience of it, *John 12. 39.* and therefore sometimes put for it. *John 17. 3. Es. 53. 11.* Where God doth work Faith, there he gives a saving light to the understanding, though in diverse measures and degrees, as there are weak measures of Faith, so weak measures of knowledge and apprehensions in saving mysteries: But no man can build upon Gods gracious word and promise for the truth and reality of what he speaks, without he know what he speaks.

That the whole
soule is the
seat of Faith.

Secondly, we may here learne that Faith doth not consist onely in the understanding, or onely in the will, but in the whole soule; the whole intelligent nature is the seat of Faith: And therefore either Faith is not a supernaturall gift of God, or else they speak ungraciously of Gods grace in the work of Faith, who attribute no more to God then the renovation of mans understanding, and revealing those things to him, which by nature he could not see, leaving the action

action of consenting and embracing by faith the things revealed to mans free will, so sharing the businesse of beleeving between God and man; the enlightning of the understanding shall be Gods; but the inclining the will must be a mans own, any further then it may be invited by morall perswasion. But the Scripture every where shews faith to be such a transcendent and supernaturall gift, as far exceeds all naturall power to produce or reach unto; God doth all in this high businesse by his powerfull Spirit and supernaturall grace.

But how then is it said, that man beleevoeth, man receiveth Christ, man comes unto him?

These phrases and the like shew what man doth when Faith is wrought in him; how his soul acts by it, and exerciseth this excellent habit received. And it is thus: 1. By Gods reaching him he understands; by Gods enlightning his mind he sees the excellency of the Lord Jesus; and firmly assents unto the word of grace as true; that indeed Christ is the onely blessed Saviour, and that all the promises of God in him are *yea* and *amen*. 2. By Gods changing and enabling his will he wils; by Gods sanctifying his affections he loves and embraceth; by Gods printing and sealing them on his heart he possesseth and closeth with Christ; and the precious promises of mercy in him, and embraceth the tenure of the Gospel as the sweetest and happiest tydings that ever founded in his eares, and entertains it with the best welcomes of his dearest heart; and placeth his eternall happinesse on this Rock of Salvation.

Put now all these things together.

They all shew that Faith is nothing else but a supernaturall action and worke of God in man, whereby mans heart, (that is) all the powers of mans soule move as they are first moved by God: So that the action of man in beleeving, is nothing but his knowing of heavenly things by Gods revealing them and causing him to know them; his willing them and embracing them by Gods enabling him to will and embrace them: Thus the motion of mans heart to Christ being moved by God is called mans beleeving with the heart: even as a wheel which of it self cannot move, yet being moved by a higher wheel doth move; which motion though it be but one, yet is said to be the motion of two, that is, of the Mover and of the thing moved.

It seems then that justifying faith consists in these two things; viz. in having a mind to know Christ, and a will to rest upon him.

Yes; whosoever sees so much excellency in Christ that thereby he is drawn to embrace him as the onely Rock of Salvation, that man truly beleeves to Justification.

But is it not necessary to Justification to be assured that my sinnes are pardoned, and that I am justified?

No; that is no act of faith as it justifieth, but an effect and fruit that followeth after Justification: for no man is justified by beleeving that he is justified, for he must be justified before he can beleeve it: and no man is pardoned by beleeving that he is pardoned, for he must be pardo-

pardoned before he can beleve it. But Faith as it justifieth is a resting upon Christ to obtain pardon, the acknowledging him to be the onely Saviour, and the hanging upon him for salvation. *Mat. 16. 16. Iohn 20. 31. Acts 8. 37. Rom. 10. 9. 1 Iohn 4. 15. & 5. 5.*

It is the direct act of faith that justifieth, that whereby I doe beleve, it is the reflectact of Faith that assures, that whereby I know I doe beleve, and it comes by way of argumentation thus:

Maj. whosoever relyeth upon Christ the Saviour of the world for Justification and pardon, the word of God saith, that he by so doing is actually justified and pardoned.

Min. But I doe truly rely upon Christ for Justification and pardon.

Concl. Therefore I undoubtedly beleve that I am justified and pardoned.

But many times both the former propositions may be granted to be true, and yet a weak Christian want strength to draw the conclusion; for it is one thing to beleve, and another thing to beleve that I doe beleve: It is one thing for a man to have his salvation certain, and another thing to be certain that it is certain.

How then doth the soul reach after Christ in the act of justifying?

Even as a man fallen into a river and like to be drowned, as he is carried down with the flood espies the bough of a tree hanging over the river, which he catcheth at and clings unto with all his might to save him, and seeing no other way of succour but that, ventures his life upon it: this man so soon as he had fastened upon this bough is in a safe condition, though all troubles, fears and terrours are not presently out of his mind, untill he comes to himself and sees himself quite out of danger, then he is sure he is safe, but he was safe before he was sure: Even so it is with a Beleever; Faith is but the espying of Christ as the only means to save, and the reaching out of the heart to lay hold upon him. God hath spoke the word and made the promise in his Son, I beleve him to be the onely Saviour, and remit my soul to him to be saved by his mediation: So soon as the soul can do this, God imputeth the righteousness of his Son unto it, and it is actually justified in the Court of Heaven, though it is not presently quieted and pacified in the Court of Conscience: that is done afterwards, in some sooner, in some later, by the fruits and effects of justification.

What are the Concomitants of Justification?

Reconciliation, and Adoption, *Rom. 5. 1. Ioh. 1. 12.*

What Reconciliation is.

What is Reconciliation?

It is that grace whereby we that were enemies to God are made friends, *Rom. 5. 10.* we that were rebels are received into favour; we that were far off, and aliens from God, are now brought neer through Christ, *Eph. 2. 12, 13. & 18. 19. 1 Ioh. 1. 3. Heb. 12. 22, 23.*

What Adoption is.

What is Adoption?

Adoption is the power and priviledge to be the sons of God, *Ioh. 1. 12. Eph. 1. 5.* derived unto us from Christ, who being the eternall Son of God, became by Incarnation our brother, that by him God might bring many sons and daughters unto glory, *Heb. 2. 10.*

What

What are the benefits that flow to us from our Adoption?

1. Some are privative immunities, and freedom from many grievances; as 1. We are freed from the slavery of sin, *Rom. 8. 14.* 2. From condemnation, *Rom. 8. 1.* 3. From all slavish fears and terrors, *Rom. 8. 15.* *We have not received the spirit of bondage to fear again, but the spirit of adoption.* 4. From the law, not Ceremoniall only, *Gal. 3. 1.* But Morall, freed I mean from the curse of it, freed from the condemning power of it, freed from the coercion and compulsion of it, freed from the rigorous exaction and inexorable demands of it, as it is a Covenant of works: But not freed from the doctrine of holiness contained in it; the justified and adopted are every way freed from the Law, as it was an enemy and against us, *Luk. 1.* but not freed as it is our guide and director, containing the rule of Gods holy will. Our Sonship doth not free us from service, but from slavery; not from holiness, but to holiness: There is a free service which befits the condition of a son; Gods service is perfect freedom.

The benefits of Adoption.

2. Some are positive dignities; as, 1. Free access to the throne of Grace, that we may come to God in prayer as to a Father. *Gal. 4. 6.* *Rom. 8. 15.* 2. We have an Interest in Gods particular and special Providence, *2 Cor. 6. alt.* *Rom. 8. 28.* 3. We by our adoption have a free and sanctified use of all Gods creatures restored, the right unto which we forfeited in Adam; for no man hath any true right to any thing now by nature; he may have the use of Gods creatures by Gods patience and forbearance, but not by Gods licence and allowance, until he be in Covenant with God in Christ, and made a son and heir with him, and then all things are restored, *1 Cor. 3. 21.* *Rom. 8. 32.* 4. From Adoption flows all Christians joy, which is called the joy in the holy Ghost, *Rom. 14. 17.* unspeakable and glorious, *1 Pet. 1. 8, 9.* *Rom. 5. 2.* For the spirit of Adoption is, first, a witnesse, *Rom. 8. 16.* 2. A seal, *Eph. 4. 30.* 3. The pledge and earnest of our Inheritance, *Eph. 1. 14.* settling a holy security in the soul, whereby it rejoiceth even in affliction in hope of glory.

Do the Justified children of God always then rejoyce?

Joy considered as a delightfull apprehension of the favour of God gladding the heart, though it ought continually to be laboured for, *Phil. 4. 4.* and preserved, yet it may be at times not only darkened and daunted, but for a time even lost, and to be restored, *Psal. 51. 12.* yet it is as all spirituall gifts of God, perpetuall and without repentance, if we regard

1. The matter of rejoycing, which is Gods unchangeable love and grace, *Mal. 3. 6.*

2. The causes and fountains of joy in the regenerate, which are the never failing graces of Faith, *Luk. 22. 32.* Hope, *Rom. 5. 5.* and Love towards God in Christ, *1 Cor. 8.*

3. The valuation (even in the deepest dismay) of our part and hope in Christ above the pleasures of ten thousand worlds.

4. The pretence and claim of a faithfull heart promising and challenging unto it self a comfortable harvest of joy for the present seed-time of sorrow, *Psal. 41. 5.* *Psal. 126. 5. & 57. 11.*

So much of the first main benefit which Christians receive by their communion with Christ, viz. Justification.

Now what is the second benefit which is called Glorification and Sanctification?

Sanctification.

It is the renewing of our nature according to the Image of God, in righteousness and true holiness, which is but begun in this life, and is called Sanctification, and perfected in the life to come, which therefore is most strictly called Glory.

How far forth is our nature renewed in this life by Sanctification?

This renewing is of our whole nature, 1 Thess. 5. 23. Rom. 12. 2. the understanding being enlightned, the will rectified, the affections regulated, the outward man reformed. But not wholly in this life; and this is done by the powerfull operation of the Spirit of God, who having begun a good work in us, will perfect it unto the day of the Lord, Joh. 13. 6. Psal. 51. 10. Ezek. 36. 26.

What be the parts of our Sanctification?

Two, answerable to the two powerfull means whereby they are wrought; First, Mortification, or dying unto sin, and thereby freedom from the dominion thereof by the death of Christ, Rom. 6. 6, 7.

Secondly, Vivification, or quickning unto newness of life, by the power of the resurrection of Christ; In regard whereof it is also called our first resurrection, Rev. 20. 6.

How doth Sanctification differ from the former grace of Justification?

The differences
between Justification
and
Sanctification.

In many main and materiall differences; as.

1. In the order, not of time, wherein they goe together, Rom. 8. 30. nor of knowledge and apprehension, wherein this latter hath precedence, 1 Cor. 6. 11. but of nature, wherein the former is the ground of this latter, 2 Cor. 7. 1.

Secondly, in the Subject: the righteousness whereby we are justified being inherent in Christ for us; but this of Sanctification in our selves from him, Rom. 8. 10.

Eph. 1. 19. 2. 1.

Thirdly, in the cause: our Justification following from the merit; our Sanctification from the efficacy of the death and life of Christ.

Fourthly, in the Instrument; Faith which in Justification is only as an hand receiving, in Sanctification is a co-working virtue, Acts 15. 19. Gal. 5. 6.

2 Cor. 3. 18.
2 Pet. 3. 18.

Fifthly, in the measure: Justification being in all Believers, and at all times alike; but Sanctification wrought differently and by degrees.

Sixthly, in the end; which being in both eternall life, Rom. 6. 23, 24. yet the one is among the causes of reigning; the other onely as the high-way unto the kingdome.

What is the rule and square of our Sanctification?

The whole word of God, Joh. 17. 17. Ps. 119. 9. as containing that will of his, Rom. 12. 2. which is even our Sanctification, 1 Thess. 4. 3, &c.

How doe you prove that Gods word is such a rule?

1. By expresse warrant of Scripture, (2 Tim. 3. 14. 17. de flum. ni
2. By the resemblances and things whereunto it is compared; as to the way we walk in, (1er. 6. 16. Mark 12. 14. Act. 18. 24, 25.) to a Light and a Lanthorn in a dark place, to guide our feet into the way of peace,

Psal.

Pfal. 119. 105. *Prou.* 6. 23. 2 *Pet.* 19. 10. *Luc.* 1. 77. 79. to a Glasse, *Jam.* 1. 25. to a Rule, Line, Square, Measure, and Ballance, whereby must be framed, ordered, measured, and pondered. *Isa.* 28. 17. *Gal.* 6. 16.

Phil. 3. 16.

3. Because they only are commended for a holy and righteous life, who have framed it according to the Word, *Luc.* 1. 6. and all others se- cluded, *Isa.* 8. 19, 20. *Mat.* 22. 19.

4. Because nothing can be counted holy and righteous which God doth not so accompt; and that in his Word, so as he only is righteous, and maketh this or that to be holy and righteous. So his Word only sheweth us what that is which he so accompteth, and therefore it is called his holy Word, holy Scriptures, righteous Laws, &c. *Deut.* 4. 8.

2 *Tim.* 3. 15, 16.

What mean you here by the holy Word of God?

Both the Law and the Gospel, the Old Testament and the New.

How is the Gospel a rule of obedience bring the rule of faith?

Job. 22. 22. *Job.* 17. 17.

As the Law requireth obedience, *Jam.* 12. 1. so the Gospel directeth the faithful how to perform it, *1 Tim.* 1. 9, 10, 11. only with difference,

Eph. 4. 20, 21. The difference between the Law and the Gospel. *John* 5. 23. & 14. 1.

1. Of the manner; the Law propounding God to be worshipped of us in himself as our Creator, the Gospel in Christ as our Saviour.

2. Of the end; the Law requiring all duties, as for the procure- ment of our own salvation: The Gospel in way of thankfulness, for salvation in Christ already bestowed, *1 Thess.* 5. 18.

3. Of the effect; the Law (like *Pharaoh*, that required brick but allow- ed no straw) demanding obedience, but vouchsafing no assistance, (sup- posing man as in the state of Creation) The Gospel both offering and conferring to the regenerate that which it requireth, *Rom.* 10. 5, 6. 8. for it both requireth and confirmeth faith unto the Elect, and that not only as a hand to lay hold on Christ, but also as a chief vertue working by love in all parts of obedience; without which even the Gospel is a Law, that is, a killing letter, *2 Cor.* 3. 6. to the unregenerate, and with which the Law becometh as it were Gospel to the regenerate, even a Law of liberty, *Jam.* 1. 25. & 1. 12. For as the Law saveth us not without the Gospel, so the Gospel saveth us not without the Law.

Doth not the Gospel adde other Precepts or Counsels to those of the Law?

Not any other in substance of action, but onely reneweth and enfor- ceth those of the Law, *1 Joh.* 2. 7, 8. and specifieth some duties, as of faith in the Messias, of the Sacraments, &c. which have their generall ground from the Law. As for those that are propounded in form of counsell, and doe concerne things indifferent, they are not therefore ar- bitrary courses, *Rev.* 3. 18. of higher perfection, much lesse meritori- ous of greater glory, but as they are applyed with due circumstances, necessary precepts referred to some or other Commandement of the Law, the neglecting whereof excludeth from the kingdome of God.

What is that law which with the direction of the Gospel is the rule of Sanctification?

Mat. 19. 23.

The Morall law, or Law of nature engraven by God himself first in the heart of man in his Creation, after in Tables of stone, in the dayes of *Moses*, and so published and committed to the Church for all ages as the royall Law, for obedience to God our King (*1 Tim.* 2. 8.)

The Morall law, the rule of Sanctification. *Deut.* 10. 4.

Why did God write in Tables of Stone?

Partly

Partly to signifie the perpetuall use and continuance of them to the end of the world: Partly to shew the stony hardnesse of our hearts, in which this law was to be written, and to declare how hard it is to bring us to obedience of them.

Why did none but God write this Law in Tables of stone?

Because none but God can write his Law in our hearts.

How was this Law delivered?

To shew the gloriousnesse of it, God delivered it in fire; for the Mountaine burned; the Trumper sounded; the people fled; and Moses himself trembled.

What did this signifie to them, and teach us?

1. That without Christ the Law is but death.

2. That we should be very careful to perform obedience to the same.

Did God give no other Law but the Morall Law only?

Yes, he added the Ceremoniall and Judiciall laws, as speciall explanations and applications of the law Morall, unto that present Church and people the Israelites.

What was the Ceremoniall law?

Ceremoniall Law.

That law which did set down orders for direction in rites of outward worship, shadowing the grace of the Gospel (*Heb. 10. 1. &c.*)

Are we bound to keep and observe those laws?

No, for the substance being now exhibited, those shadows are utterly abolished by the death of Christ; and therefore the use of them now, would be a kind of denyall of his death.

What call you the Judiciall law?

Judiciall Law.

That wherein God appointed a form of Politique and Civill government of the Common-wealth of the Jews; which therefore is ceased with the dissolution of that State; for which it was ordained; saving only in the common equity.

Is this law utterly revoked and abolished by Christ?

No; for he came not to overturn any good government of the Common-wealth, much lesse that which was appointed by God himself.

May not Christian Magistrates then sweare any thing from those laws of government which were set down by Moses?

In some circumstances they may, but in the generall equity and substance they may not.

What Judiciall laws are immutably to be observed now of Christian Magistrates?

Those which have reasons annexed unto the, & specially those wherein God hath appointed death for the punishment of hainous offences.

The Morall Law.

What is the Morall law?

That which commandeth the perfection of godliness and righteousness, and directeth us in our duties to God and man, *Deut. 5. 3. 12. 32.*

Are we not delivered from this law by the means of Christ?

From the burthen of the law exacting in our own persons perfect obedience, and from the curse of that law due unto disobedience, we are delivered by Christ, *Gal. 3. 10, 11, 12, 13.* But from the Commandment as a rule of life, we are not freed, *1 am. 2. 8.* but contrariwise are inclined and disposed by his free Spirit to the willing obedience thereof, *Pf. 51. 12. & 119. 32. 45. 1 Ioh. 5. 3.* To

dience and from the *curse* of that law due unto disobedience, we are delivered by Christ, *Gal. 3. 10, 11, 12, 13.* But from the Commandment as a *rule* of life, we are not freed, (*1am. 2. 8.*) but contrariwise are inclined and disposed, by his free spirit, to the willing obedience thereof, *Psal. 51. 12. & 119. 32, 45. 1 Job. 5. 3.*

To what end serveth the Law?

First, it is a glasse, to discover our filthinesse, and to shew us our finnes and the punishment thereof: that thereby we may be driven unto Christ, to be purged by him, (*Gal. 3. 24. Rom. 3. 20, 27.*) For it layeth open all the parts of our misery, both finfulness, accursednesse, and impotency or unbleness to relieve our selves, so whipping and chafing us to Christ, that in him we may find deliverance.

The end and use of the Law.

Secondly, when we are come to Christ, and feel our selves saved by him, it is a guide to direct us in the way we have to walk in all our life after, *Matth. 5. 17. Luke 1. 6. Deut. 6. 6.* For after the Law hath brought us to Christ, the feeling of the love of God in him maketh us to strive towards the obedience of it: and then it is a rule to direct us how to behave our selves in all things that we doe, teaching us how we are to live, in such sort, as whosoever walketh not accordingly cannot be saved.

What further use hath the Law in the Regenerate?

First, as a light it directeth us. For the world being a dark wilderness, and we naturally blind; we are in continuall danger of falling; unlesse our steps be guided by the lamp of the Law, *Psal. 119. 105.*

Secondly, as a prick it inciteth us to obedience; because God commandeth them.

Thirdly, it frameth us to humility; whilst by it we understand that we are farre from fulfilling it.

What gather you of this?

First, what great reason there is why we should be well acquainted with the Law of God; seeing it is of so great use.

Secondly, that every one should have a warrant of all his doings out of this Law of God, whereby all the creatures are sanctified for mans use.

What is the contrary vice?

Ignorance, whereof Christ saith, that the blind fall into the ditch, *Matth. 15. 14.*

So much of the use of the Law: What is required for our profiting therein?

In the first place it is required, that we have the right understanding of the Law: without which it is impossible to reap any of the former fruits. For how can a man acknowledge the breach of that Law which he knoweth not? or how can he serve God in the endeavour of the performance of it, unlesse he understand his Masters will?

What Rules are principally to be observed for the understanding and right interpreting of the Law?

Three especially.

What is the first?

That the Law is *spirituall*, reaching to the soul and all the powers thereof: and charging as well the heart and thoughts, as the outward man, *Rom. 7. 14. Deut. 6. 5. Mat. 22. 37. Mark 12. 30. Luke 10. 27.*

How doth the Law charge all the powers of the soul?

Rules to be observed for the interpretation of the Law.

1. Rule; The Law is spirituall

It chargeth the understanding to know every duty, even all the will of God. It chargeth the judgement to discern between good and evill; and between two good things, which is the better. It chargeth the memory to retain. It chargeth the will to chuse the better, and to leave the worse. It chargeth the affections to love things to be loved, and to hate things to be hated.

Doth the Law require these alike of all?

No; but according to the sex, growth in age, and difference of calling: as more of a man then of a woman, of a young man then of a child, of a publike person then of a private man.

What is the second Rule?

2. Rule: That the Law is perfect.

That the Law is perfect, *Psal. 19. 7.* not onely binding the soul, but also the whole soul, to discharge all the severall functions of her faculties, perfectly. As the Understanding, to know the will of God perfectly; the Judgement, to discern perfectly betwixt good and evill: the Memory, to retain and remember all perfectly; the Will, to chuse the good and leave the evill perfectly; the Affections, to love the one, and hate the other perfectly. So in condemning evill, it condemneth all evill; and in commanding good, it commandeth all good; charging man to practise the good, and refuse the evill perfectly: and that not onely as it was commanded *Adam* before his fall, but also according to the severall times before, in, and after the Law.

What is the third?

3. Rule: In every Commandment there is a Synecdoche.

That in every Commandment there is a borrowed speech, whereby more is commanded or forbidden then is named.

What speciall duties are comprehended under this third?

These three following.

1. Branch of the third Rule.

1. Whatsoever the Law commandeth, it forbiddeth the contrary; and whatsoever it forbiddeth, it commandeth the contrary, *Mat. 5. 21. 23, 24, 25.* So where any duty is enjoined, as in the affirmative Commandments; there we must understand the contrary sin to be forbidden: (*Matth. 4. 10. 1 Cor. 15. 34.*) and where any sinne is forbidden, as in the negative; there must we know the contrary duty is required, *Eph. 4. 28.*

2. Branch.

2. Whatsoever the Law commandeth or forbiddeth in one kinde, it commandeth or forbiddeth all of the same kind, and all the degrees thereof. For under one kind manifest and plain are understood all things of like sort; and under one main duty, or crime expressed, all degrees of good or evill in the same kind, are either commanded, or forbidden, *Mat. 5. 21, 22. &c. 1. Th. 3. 15.*

3. Branch.

3. Whatsoever the Law commandeth or forbiddeth, it commandeth or forbiddeth the causes thereof, and all the means whereby that thing is done or brought to passe; So that with the thing forbidden, or the duty enjoined, all occasions and provocations or furtherances thereto, are consequently condemned, or required, *1 Thess. 5. 22. Heb. 10. 24, 25. Mat. 5. 27, 30.*

Besides the true knowledge, what is further required for a profitable course in the Law?

First, Remembrance; without which our knowledge is nothing, as that

that which is powred into a riven vessell. And therefore in the fourth commandment God using this word *Remember* (to teach us how deeply negligence and forgetfulness of that commandment is rooted in our nature) doth in one commandment shew what remembrance we should have of all, and what forgetfulness is (though not alike) in all.

Secondly, Judgement to take heed that we doe nothing rashly, and suddenly, but ever to examine our ways.

Thirdly, the Will and Affections must be formed to an obedience of the Commandments. Where to also it may help to consider that God propoundeth the ten Commandments in the second person of the singular number; saying, *Thou shalt not, &c.*

Why are the Commandments uttered in this sort, rather then by You, or No man, or Every man, &c.

Why the commandments are propounded in the second person.

First, because God being without partiality speaketh to all men alike; as well the rich as poor, high as low.

Secondly, because no man should put the Commandments of God from himself, as though they did not concern him: but every particular man should apply them to himself, as well as if God had spoken to him by name.

What gather you of this?

That God wisely preventeth a common abuse amongst men, which is to esteem that which is spoken unto all men, to be (as it were) spoken to none. As you shal have it common amongst men to say and confesse, that God is just and mercifull; and that he commandeth this, and forbiddeth that: and yet they usually so behave themselves, that they shift the matter to the generall, as if it did nothing belong unto them in particular; and as if they notwithstanding might live as they list. And therefore every man is to judge and esteeme that God speaketh in the Law to him in particular; and is accordingly to be affected therewith.

That this obedience may be more willing and cheerefull, what is further to be thought upon?

We must set before our eyes Gods benefits bestowed upon us: as the Lord did before the Israelites, in the Preface to the ten Commandments.

What benefits ought we chiefly to call to mind?

First, those which God doth generally bestow upon all his children; as our Election, Creation, Redemption, Vocation, Justification, Sanctification, continuall Preservation: and then particularly such blessings as God hath severally bestowed upon every one of us.

Are not the Iudgements of God also to be thought upon for furtherance to this obedience?

Yes verily; to make us fear to offend in our ways, *Exod. 20. 5, 7. Psal. 119. 120.*

Remaineth there yet any more?

Good company; which with David we must cleave unto, (*Psal. 119. 63. Prov. 13. 20.*) not the noblest or of greatest account, but the godlyest. For if we will avoid such a sinne, we must avoid all company that doth delight therein; which is no lesse dangerous then good company is profitable.

Good company required.

What gather you of this? That whosoever maketh no choice of company, maketh no conscience of sin: as those that dare keep company familiarly with Papists, and profane persons, thinking that they may keep their conscience to themselves.

Hitherto of the helpe both of the knowledge and practise, in what part of the Scripture is the Decall Law of God contained?

It is handled at large throughout the whole Scripture: but is summarily contrived first into ten Words or ten Commandments, Ex. 20. (Deut. 4. 13. & 10. 4.) and then into two (Mat. 23. 37. 40. Luke 10. 27.) comprehending the summe of the whole Law. Which are now to be spoken of.

Why hath God given ten Commandments, and no more? Deut. 5. 22.

First, that no man should either adde any thing to, or take any thing from the Laws of God.

Secondly, that we might be left without excuse, if we learned them not, seeing they be but ten, and no more.

How are these ten Commandments propounded?

Some affirmatively, as the fourth and fifth; others negatively, as all the rest: some with reasons annexed, as the five first; some without, as the five last: and all of them in the time to come, and in the second person singular.

Why they are laid down in the second person singular, you have shewed before: and why some have reasons added unto them, we shall hear a little after. Declare now why God hath propounded all the Commandments in the time to come, saying, Thou shalt not, &c.

Because it is not enough for us, that we have kept the Commandments of God heretofore, except we continue in keeping of them to the end of our lives.

Why are there more of the Commandments negative, telling us what we should not do; then affirmative, telling us what we should do? all of them, except two, being set down negatively.

Why the Commandments are propounded negatively.

1. To put us in mind of our corruption, which needeth greatly to be restrained. Whereas if Adam had continued in integrity, sin had not been known: and then virtue onely had been propounded to us to follow.

2. Because our souls being full of sins must have them plucked forth, before we can doe any thing that is good.

3. Because the Negative bindeth more strongly. For the Negative precept bindeth always, and to all moments of time: the Affirmative bindeth always, but not to all moments of time.

The division of the Decalogue.

How are the ten Commandments divided?
Into two Tables: (Deut. 4. 13. & 10. 1, 4.) which Christ calleth the two great Commandments, Mat. 22.

What doth the first contain?
Our duty to God: in the four first Commandments.

What doth the second?
Our duty to man: in the six last.

The sum of the first Table.

What is the summe of the first?
Thou shalt love the Lord thy God with all thy heart, and with all thy

Soul,

soul, and with all thy strength, and with all thy mind, *Deut. 6. 5. Mat. 22. 37, 38. Luke 10. 27.*

What is the summe of the second?

Thou shalt love thy Neighbour as thy self, Lev. 19. 18. Mat. 22. 39: Luke 10. 27.

What is the summe of this summe?

Love, which consisteth in two heads (as we have heard:) to wit, the love of God, and our Neighbour, *Luke 10. 27. 1 Ioh. 5. 2. 1 Tim. 1. 4, 5.*

What use is there of this short summe?

Very great: both to shew the marvellous wisdom of God; and also for singular profit that redoundeth to us thereof.

Wherein appeareth this wisdom of God?

That sith it was great cunning to contrive the whole will of God into ten words; it must needs be more wonderfull to bring all into two.

What is the profit that redoundeth unto us?

It furthereth us in the twofold use of the Law before spoken of. For first, it is a means the more to humble us, and so the more effectually to drive us unto Christ. Secondly, it helpeth us much in our obedience to Christ and his commandements.

What profit ariseth of the first use concerning humiliation?

That men being brought to a nearer sight of their finnes, might be the more earnest to come unto Christ.

How shall that be?

That when all our finnes are gathered into one heap, and mustered into one troop, they may appear the greater, and cast us down the more. As a man owing sundry debts unto divers or unto one man, in the particulars is confident of his ability to pay all, as long as he heareth they are but small summes: but hearing the whole summe, he despaireth of the payment of it. Or when as there be many souldiers comming against their enemy, but yet here and there scattered, they doe not affect us with so great fear, as when they be gathered and ranged in order, and are all under one sight or view.

How is this shewed in our love towards God?

In that it should be done in simple obedience of the whole man, that is, of all the powers both of soul and body: which is impossible for any man to doe.

What are they of the Soul?

Two; of the Mind and of the Will.

What are they of the Mind?

The Understanding and Judgement: unto both which Memory is annexed.

How are these charged?

Our Understanding should perfectly comprehend all things that God would have us to know: In Judgement we should think aright of them; and the Memory accordingly should retain them. But we are ignorant of many things, and those which we know, we know but in part: and that which we know, we judge not aright of, nor remember as we ought.

How stand the will and Affections charged?

Hereby must we love perfectly all known good; and perfectly hate all known evill: of which we come a great deal shorter then of the other.

what are they of the body?

All the members, parts, and graces of the body (as beauty, strength, &c.) should be wholly imployed in the service of God, and in the doing of his Will. But the wandring of our eyes in the hearing of the Word, and other parts of Gods service, doth easily bewray our great negligence, and the small obedience and conformity of the rest of the members and parts of the body.

Shew the same in our love towards our Neighbour?

In that we must love him as our selfe: which as it is so much the lesse then the former, as man is inferiour to God; so we being not able to accomplish it, are much lesse able to fulfill the other.

How shall that be tryed?

By examination of our selves in some particulars. As for example, whether we love a stranger, or our utter and most deadly enemy, as our selves; which no man ever did: nay a common man, or to be plainer, even our dearest friend, as we doe ourselves; which cannot be found, *Deut. 28. 53, 56, &c.* And therefore the righteousness of the Papist is rotten righteousness, and such as will never stand before the judgement seat of God.

What profit ariseth of the second use?

That by it, as by a glasse, we may the easier see, and being shortly contrived, we may the better remember, our whole duty, both to God and man: it being as a Card or Map of a Country easily carryed about with us.

Seeing then that the whole summe and main end of the Law is Love, what gather you thereof?

That which the Apostle exhorteth unto, (*viz.*) To leave all idle questions as unprofitable, and to deal in those matters only which further the practise of love, *1 Tim. 1. 4, 5.*

why is the love of God called the first and greatest Commandment? Mat. 22. 38.

Because we should chiefly, and in the first place, regard our duties to God, and be most carefull to understand his will, and to worship him, *1 John 4. 20.* In which respect the first Table is put before the second; as being the principall.

How may it appear that our duties to God are to be preferred before the other towards our Neighbour?

First, by the inequality of the persons offended: because it is worse to offend God then man; *Acts 4. 19.*

Secondly, by the punishments assigned in the Scripture. For the breaches of the first Table are to be more severely punished, then the breaches of the second. As he that revileth the Magistrate, shall bear his sin; but he that blasphemeth God shall be stoned to death, *1 Sam. 2. 25.*

what gather you from this?

The

The crafty practises of Papists, who would make men believe, that the chiefest godlinesse and most meritorious good works, of all, required in the law of God, are the works of the second Table; as Charity, Almes-deeds, &c. thereby deceiving the people to enrich themselves.

Are all the duties of the first Table greater then all the duties of the second?

No, unlesse the comparison be equally made. For the morall duties of the second Table being perpetuall, are greater then the Ceremoni-
all duties of the first being temporall: whereunto agreeth, that God
will rather have mercy then sacrifice, Hos. 6. 6. Mat. 9. 13.

When doe you count the comparison equall?

When they are compared in like degrees: as the chief Commandement of the first Table with the chief of the second; the middle duties of the one with the middle duties of the other; and the last and least of the former with the last and least of the latter. Thus if we compare the greatest with the greatest, and the meanest with the meanest: the duties and breaches of the first Table are greater then the duties and breaches of the second. But though the principall service of the one be greater then the principall service of the other: if the comparison be not made in the same degrees, as if (for example) the murder of a man be compared with the least abuse of the name of God; or Adultery with the least breach of the Sabbath; these of the second Table are greater.

Why is the second Table said to be like unto the first? Mat. 22. 39.

For that they go so hand in hand together, that no man can perform the one, unlesse he accomplish the other: as S. Iohn plainly teacheth in his first Epistle, the fourth and fift Chapter. For whosoever keepeth the first Table well, cannot but keep the second: and whosoever keepeth the second, must needs keep the first.

What is to be said then of those that seem to keep the one, and care not for the other?

If they will seem to serve God, and are not in Charity, they are meer hypocrites: and if they will seem to deale uprightly with their neighbours, and have not the love of God in them, they are profane Politicks and very Atheists.

Wherein else doe the Tables agree?

First, in that they are both perpetuall:

Secondly, in that they are both perfect.

Wherein doe the Commandements of the first Table agree?

In this principally: that they concern the worship of God; and contain our whole duties towards him.

How are they divided?

They either respect the Root of this worship, as the first: or the Branches thereof, as the three following. For the fountain worship of God is prescribed in the first Commandement: the means of his service; in the other three.

The division
of the first
Table.

Why did God enjoin his worship in four Commandements?

That we might the better know and retain them in mind: or otherwise might be left the more without excuse.

what

What is common to these four commandments of the first Table?

That every one hath his severall reasons annexed; yet with this difference, that the first hath his reason going before the Commandement, and the other three have it following.

Have not the Commandements of the second Table their reasons also?

Yes verily in the Scripture; but for brevity they are omitted in the Decalogue.

Why are the reasons of the Commandements of the first Table rather set down then of the second?

First, that we might know, that there is lesse light left in us of the worship of God, then of the duties we owe to our neighbour.

Secondly, to teach us, that as all obedience should be grounded upon reason and knowledge; so especially that which concerneth Gods worship.

What gather you of this?

That those are greatly deceived, who thinke it sufficient, if they have the Commandements by heart, or can say them by rote.

Why is the reason of the first commandment set before, which in all the other commeth after?

Because it serveth not onely for a reason of this Commandement, but also for a Preface to all the ten. For it hath a reference to them all, and is a reason to urge the observance of every one of them.

In what words is it expressed?

In these words of God, *Exod. 20. 2. I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.*

How prove you this to be a reason, and not a Commandment? as some doe think.

First, because it is commonly used for a reason of other Commandements, *Ezek. 20. 5. 7. Lev. 19. 36, 37.*

Secondly, because it hath not the form of a Commandement.

Thirdly, sith the other three Commandements have their reason added, it is unlikely that the first and chiefest should have none.

How is this Preface set as a reason to enforce the observation both of the first Commandment, and of all the rest?

Thus: If I be the Lord thy God which brought thee out of the land of Egypt, thou must take me for the Lord thy God alone, and keep all my Commandements. But I am the Lord thy God which brought thee out of the land of Egypt. Therefore thou must take me for thy God alone, and keep all my Commandements.

What ground of obedience is there laid in this reason?

That this Law is to be obeyed; because it proceedeth from him, who is not onely the Lord our Maker (*Psal. 100. 3.*) but also our God and Saviour, (*1 Tim. 4. 10.*) *Psal. 36. 6.*

whence is the latter?

From the Covenant of grace, whereby he is our God, the Saviour of them that beleeve, (*1 Tim. 4. 10.*) assuring them of all gracious deliverances, by virtue of that his Covenant, from all evils and enemies, both bodily, and especially spirituall: a proof whereof is laid down in that famous deliverance of the people of Israel out of the slavery of Egypt, which

which was so exceeding great, that by reason thereof they were said to be in an Iron furnace, *Deut. 4. 20.*

How can this belong to us which are no Israelites?

Though we be not Israel in name, or according to the flesh, yet we are the true Israel of God, according to the spirit and promise.

Why doth the Lord make choice of this benefit, which Jewish nobility nothing at all to belong unto us, rather then of any other, wherein we could communicate with them?

1. Because it is the manner of God, to allure the Israelites (to whom the Law was given at first, as children, with temporall benefits, *Levit. 26. 4, 10. Deut. 28. 1, 2.*) having respect to their infirmity and childhood: whereas we are blessed of God with greater knowledge, and therefore, in respect of them, are (as it were) at mans estate.

2. Because it was fittest to expresse the spirituall deliverance from Satan by Christ, which was thereby figured and represented: and so it belongeth no lesse (if not more) to us then to them.

3. Because we having been freed from the slavery of our bloody enemies, whereunto we were so near more then once, and unto which we justly have deserved to have been enthralled, and it being the common case of all Gods children, to be in continuall danger of the like; and to feel the like goodnesse of God towards them; we may also make use of this Title, and esteem it a great bond also for us unto God.

4. Because it was the latest benefit, the sweetnesse whereof was yet (as it were) in their mouth. And herein the Lord had respect unto our corrupt nature, who are ready to forget old benefits, how great soever.

What is there in this reason to set forth the true God, whom we worship; and to distinguish him from all Idols whatsoever?

1. The name *Jehovah*, which betokeneth that he onely is of himself, and all other things have their being of him. Whereby we are taught, that there is but one true God, whose being no creature is able to conceive: and that he giveth being to all other things, both by creating them at first, and by preserving and directing of them continually.

2. The name *Elohim*; or God; which in the Hebrew is of the plurall number, to signify the Trinity of the Persons in Unity of the Godhead.

3. That he is both Omnipotent, that is, able to do all things; and also willing to employ his power to the preservation of his people: proved from an argument of the effects, in the deliverance of the Israelites out of Egypt.

So much of the Preface. What are the words of the first Commandment?

Thou shalt have no other Gods before Me. Or, Thou shalt not have any strange God before My Face, *Exod. 20. 3.*

The first Commandment.

The scope and
meaning of
this Comman-
dement.

What is the scope and meaning of this Commandment?

1. That this *Jehovah*, one in substance and three in persons, the Creator and Governour of all things, and the Redeemer of his people, is to be entertained for the onely true God; in all the powers of our soul, *Matth. 22. 37.*

2. That the inward and spirituall worship of the heart, (*Prov. 23. 26.*) wherein God especially delighteth, (*Dent. 5. 19.*) & which is the ground of the outward, (*Prov. 4. 23. Matth. 22. 35.*) is to be given to him, and to none other: and that *sincerely*, without hypocrisie, as in his sight, who searcheth and knoweth the heart: (*Jer. 17. 10.*) For this word, *Before me*, or, *Before my face*, noteth that inward entertainment and worship whereof God alone doth take notice. And thereby God sheweth that he condemneth as well the corrupt thoughts of mans heart concerning his Majesty, as the wicked practise of the body. For our Thoughts are before his face.

What is forbid-
den and re-
quired in the
first Comman-
dement.

What is forbidden in this Commandment?

Originall corruption; so far forth, as it is the fountain of impiety against God, (*Rom. 8. 7.*) with all the streams thereof.

What is required in this Commandment?

That we set up, imbrace, and sanctifie the Lord God in our hearts, (*Isa. 8. 13.*) yeelding unto him in Christ, that inward and spirituall worship, which is due unto his Majesty.

Wherein doth this consist?

1. In knowing of God, in himself, in his properties, and in his works. For it should be the joy of every Christian soul; to know the true God and whom he hath sent Christ Jesus, *Joh. 17. 3.*

2. In cleaving unto him, *Dent. 10. 22. Iosh. 23. 8. Acts 11. 23.*

How is that to be done?

1. We must be perswaded of Gods love to us; and so rest upon him for all we want; being assured that he both can and will abundantly provide for us, here and for ever.

2. We are to love him so heartily; as to be loth to offend him, and delight to please him in all things.

So much of this Commandment in generall: what are we to consider of it in particular?

The severall
branches of the
first comman-
dement.

First, the severall branches of it:

Secondly, the helps and hinderances of the obedience thereof.

What be the severall branches of this Precept?

There is here commanded,

1. The having of a God: and herein *Religion*.

2. The having of one only God, and no more: and herein *Unity*.

3. The having of the true God; and none other, for our God: and herein *Truth*.

To what end doth God command us to have a God; seeing we cannot chuse but have him for our God, whether we will or not?

Because, albeit all men of necessity must have a God above them: yet many either know him not, or care not for him; and so make him no God, as much as in them lyeth.

What is it then to have a God?

To

To know and worship such an infinite nature as hath his being in himself, and giveth being to all other things; wholly to depend upon him, and to yeeld absolute obedience unto his will.

What it is to have a God.

What is it to have no God?

In heart to deny either God himself or any of his properties; or so to live, as if there were no God at all.

What things are to be considered in this first branch of the Commandment?

Such as doe concern the faculties of the soul, and the severall powers of the inward man, namely, the *Understanding, Memory, Will, Affections, and Conscience.*

What is the Understanding charged with, in being commanded to have a God?

1. To know God, as he hath revealed himself in his Word and in his Works; *1 Chron. 28. 9. John 17. 3.*

2. To acknowledge him to be such an one as we know him to be.

3. To have faith, both in believing the things that are written of him, and applying to our selves his good promises.

What are we to consider in the Knowledge of God?

First, the knowledge of God himself; and Secondly, of the things belonging unto him.

Of the knowledge of God.

Wherein is God himself to be considered?

In the Unity of his Essence, and Trinity of his Persons.

What are the things belonging unto God?

His Properties, and his Actions; whereby onely we can know him, his Substance being past finding out of Man or Angel.

What are his Properties?

His Wisdome, Omnipotence, Justice, Goodnesse, &c. which are in him all essentiall.

What are his Actions?

His determining, and executing of all things.

What are the things forbidden in this Commandment, as repugnant to this knowledge of God?

Opposites to the knowledge of God.

They either fail in defect or in excessse.

What are those that fail in defect?

1. Ignorance of God and of his will; which being a breach of Gods Commandment, doth therefore deserve damnation; *1 Thess. 1. 8. Ignorance of God.*

Hos. 4. 1. 6.

2. Incapableness of knowledge.

3. Atheisme; which is a deniall of God.

How many sorts of ignorance be there?

Three: { 1. Simple Ignorance: such as children and fooles have.
2. Retchlesse Ignorance: when a man may learn, and will not.
3. Wilfull Ignorance: when a man would faine be ignorant of that he knows.

What is that which faileth in excessse?

Curious searching into the secrets of God, *Deut. 29. 29.*

What vice is contrary to that Faith, which is here commanded?

Infidelity and Doubtfulnesse, *Psal. 116. 11.*

Hitherto

Hitherto of the Understanding: what is required in the Memory?
The remembrance of God and good things; especially of those which most concern us, and chiefly at that instant when we should make use of them.

What is the contrary vice?

Forgetfulness.

What is required in the Will?

That we serve God with a perfect heart, and with a willing mind,
1 Chron. 28. 9.

What is the contrary to this?

Unwillingness to good things, principally to the best.

What affections be there here ordered?

1. Affiance. 2. Love and Hatred. 3. Fear. 4. Joy and Sorrow.

What are we commanded in regard of the first of these?

Affiance in
God.

To put our whole trust and confidence in God; and continually to depend upon him, Psal. 22. 4, 5, 8, 9. & 73. 25. Esther 4. 14.

What vices are condemned repugnant to this?

1. In defect: Want of dependence upon God; and distrust of his power, mercy, promises and providences.

2. In excess: Presuming of Gods mercies, though we live as we list; and Tempting him when we so depend upon him, that we neglect the use of the means which he hath appointed, Mat. 4. 6, 7.

What virtues doe arise of this Affiance and trust in God?

Patience and Hope.

Patience.

What is Patience?

That virtue, whereby we willingly submit our selves to the pleasure of God in all things; and with alacrity goe through those troubles which he sendeth upon us, like obedient children meekly enduring the correction of our heavenly Father, 1 Sam. 30. 6. Heb. 12. 7, 8, 9, &c.

What vices are condemned as repugnant to Patience?

1. In defect: Murmuring and Impatency, in grudging to bear whatsoever crosse the Lord shall lay upon us.

2. In excess; Stupidity, in not being touched with, nor profiting by the hand of God, when it is upon us.

Hope.

What is Hope?

That virtue, whereby we expect all good things from God and patiently attend for all things that we need at his hands, (Psal. 22. 4, 5, & 37. 7.) not onely when we have the means, but also when we want all apparent means (as the Israelites did in the desert;) yea, when the means seem contrary; as the three companions of Daniel, and Daniel himself did, (Dan. 3. 17, 18.) and Job profess he would do, saying; I will trust in God; although he kill me, Job 13. 15.

What is contrary to this?

Despair of Gods mercies, Gen. 4. 13.

What is required in the affections of Love and Hatred?

Love of God.

First, that we love God above all, and all things that are pleasing unto him.

Secondly, that we hate ungodliness, and every thing that God hateth.

Upon

Upon what is our love of God grounded?

Because we know and beleeve that he is good, yea, the chiefest good, we love him above all things, *Dent. 6. 5.* which is so excellent a virtue, that it is accounted the end of the Law.

What contrary vices are here condemned?

1. Coldnesse of affection towards God; and little love of goodnesse, of Gods servants and service.
2. Want of hatred of our own and others finnes.
3. Hatred of God and godlinesse, *Psal. 10. 3, 4. Rom. 1. 30.*

Is it possible that any man should be a hater of God?

None indeed will confesse this: yet by this mark he may be known when he is a despiser of the Worship and Service of God.

And how may one that loveth God be discerned?

When a child doth love his father, his only desire will be to do such things as please his father, and to abstain from those things which might displease him: yea, his chiefest felicity will be, to be always in his favour, and in his presence; and in his absence he will be always thinking and speaking of him. Such then as be the Children of God by Grace, as long as they are absent from their father will talke, and muse and meditate upon him; in all things they doe, they will desire to be well thought of by him; they will be always carefull to please him, and by their honest callings to glorify him.

What duties then doe arise from the love of God?

1. To love his Word and Commandements, (*John 14. 15, 21, 23. Psal. 119. 97.*)
2. To yeeld absolute obedience to his whole Will.
3. To bestow all our care, pains and diligence in pleasing him; and so to consecrate our selves unto him, never being weary of his service.

What vices are repugnant to this?

1. In defect, *Profanenesse*: when a man is without all care and conscience of glorifying God.
2. In excessse, *Superstition*: when a man would give more worship unto God then he requireth.

What other duties appertain to the love of God?

1. To esteem of his favour above all things.
2. To give him the praise of all his benefits bestowed upon our selves and others; and to be thankfull unto him for the same, *1 Thess. 5. 18.*

Thankfulness.

What is contrary to this?

Ingratitude, and unthankfulness unto God for all his benefits, *Rom. 1. 21.*

Upon what is our fear of God grounded?

Because we know and beleeve that he is most powerfull and just above all; we stand in such a godly fear, as not to do any thing; but which maketh for his glory, (*Mat. 10. 28. 1 Pet. 1. 17. 3. 1. 6. Heb. 12. 28. Psal. 103. 13. Isa. 66. 2.*) For this is not a *servile* fear, whereby one is afraid to be damned; but an *awfull* fear, whereby we are afraid to offend our Maker.

Fear of God.

What then is required in this fear?

That we doe not the good we doe only or principally for fear of danger

danger from men, but for fear of God.

What is the vice contrary to this?

The want of the fear of God, and contempt of his Majesty.

What sin is joyned with the want of the fear of God?

Carnall security, whereby a man doth flatter himself in his own estate, be it never so bad.

What virtues arise from the fear of God?

Reverence and Humility.

What is the former?

Reverence.

The reverence of the Majesty of God, in regard whereof we should carry such a holy shamefastnesse in all our actions, that no unseemly behaviour proceed from us, that may any ways be offensive unto him, Heb. 12. 28. Of which if men be so carefull in the presence of Princes, who are but mortall men; how much more carefull ought we to be thereof, in the presence of the Almighty and most glorious God?

How was this prefigured in the Ceremoniall Law?

That when men would ease themselves (according to the course of nature) they should goe without the Host, and carry a padle with them, to cover their filch; because, saith the Lord, *I am in the midst of you*; whereby the filthinesse and impurity of the mind was forbidden, more then of the body; and the equity hereof reacheth also unto us, Deut. 23. 12, 13, 14.

What is contrary to this Reverence of the Majesty of God?

Irreverence and Profanenesse of men to God-ward.

What is Humility?

Humility.

That virtue whereby we account our selves vile and unworthy of the least of Gods mercies; and casting our selves down before his Majesty, doe acknowledge our own emptinesse of good, and insufficiency in our selves. For so all our behaviour should be seasoned with humility.

What finnes are repugnant to this virtue?

1. Counterfeit humility; when a man would seem more lowly then he is.

Pride.

2. Pride, vain-glory, and presumption; whereby we boast and glory of our selves, and our own strength and goodnesse.

Who are to be accounted proud?

1. They that would be thought to have those good things in them which they want.

2. They that having a little goodnesse in them, would have it seem greater then it is.

3. They that having any goodnesse in them, doe think that it cometh from themselves.

4. They that think they can merit from God, and deserve his favour.

Sorrow.

What is that godly Sorrow which is required in this Commandment?

Spirituall griefe and indignation against our own and others transgressions; as also lamenting for the calamities of Gods people, private and publike. The want of both which here is condemned.

What spirituall Joy is here enjoyned?

Joy.

Joying in God; and rejoycing in all our afflictions, with consideration

of

of the joy prepared for us before the beginning of the world, *Luk. 1. 47. Ro. 5. 3. 1am. 1. 2.* the defect of which spiritual joy is here condemned.

So much of the Affections. what is required of us in respect of our Conscience?

That we live in all good conscience before God, *Act. 23. 1. Heb. 13. 8.* what sinnes are here condemned?

1. Hardnesse of heart, and benumbednesse of conscience.
2. Hellish terrors and accusations, proceeding from doing things either without or against the rule of the Word.

So much of the first branch of this Commandement: what is required in the second branch thereof?

Unity in Religion; because we are commanded to have but one God and no more. Unity in Religion.

what things are required of us, that we may come to this Unity?

Four principally:

1. An upright and single heart; ready to embrace the true Religion, and no other.
2. Constancy and continuance in the truth.
3. A godly courage to stand to the truth, and withstand the enemy.
4. An holy zeal of the glory of God.

what contrary vices are forbidden?

1. Indifferency in Religion; when a man is as ready to embrace one Religion as another.
2. Inconstancy and wavering in Religion.
3. Obstinate and wilfull continuance in any Religion without good ground.

4. Rash and blind zeal; when a man without knowledge or judgement will earnestly maintain either falshood or truth by wicked means.

To what end doth God will us to have no other God but himself; seeing no man can have any other God, though he never so much desire it?

Because; howsoever there be but one God, yet many do devise unto themselves diverse things which they place in Gods stead, and to which they give that honour which is proper unto God, *1 Cor. 8. 4, 5. & 10. 20.*

what sin then doth God condemn by forbidding us to have many Gods?

All inward Idolatry, whereby men set up an Idoll in their heart, in stead of God, (*Ezek. 14. 3.*) ascribing thereunto that which is proper to him, or giving unto it any part of spirituall adoration. What it is to have other Gods.

Shew how this is done in the Understanding?

When men do think that other things have that which is proper unto God: as Papists, when they believe that the Sacrament is their maker; that the Saints know their hearts; that the Pope can forgive sinnes; which none can do but God.

How doth the Memory faile here?

In remembring of evill things, especially of those which most corrupt us; and chiefly then, when we should be most free from the thought of them.

What is the fault of the Will?

Readinesse unto, and wilfulnesse in evill, especially the worst.

Shew the like in the Affections: and first in sinfull Confidence. There

Sinfull confidence.

There is here condemned, trust in the creatures more then in God, and all fleshly confidence in our selves, or in our friends, honour, credit, wit, learning, wisdom, wealth, &c. thinking our selves the better or more safe simply for them, *Prov. 18. 11. Psal. 62. 10. Jer. 17. 5. 2 Chr. 16. 12.* whence ariseth Pride, (*Acts 12. 23.*) and Security.

What is our duty concerning these things?

1. To esteem of them only as good means given us of God, whereby to glorifie him the better.
2. To trust in God no lesse when we have them, then when we want them, *Job 13. 15.*

What is further here condemned?

1. To ascribe the glory of any good thing either to our selves or any other then the Lord.

2. To seek for help of the Devill by Witches or Wise men,

wherein standeth inordinate Love?

Inordinate Love.

In loving of evill, or in loving of our selves or any other thing more then God, of whose favour we ought more to esteem, then of all the world besides. Here therefore is condemned all carnall love of our selves, our friends, our pleasure, profit, credit, or any worldly thing else, for whose sake we leave those duties undone, which God requireth of us; (*2 Tim. 3. 4. 1 John 2. 15. 1 Sam. 2. 29.*) whereas the true love of God will move us, with *Moses* and *Paul*, to wish our selves accursed, rather then that the glory of God should any thing at all be stained by us, *Exod. 32. 32. Rom. 9. 3.*

Sinfull Feare.

What Feare is here condemned?

All carnall feare, and especially the fearing of any thing more then God, *Isa. 7. 2. & 8. 12, 13. & 51. 12, 13. Mat. 10. 28.*

How may a man know that he is more afraid of God then of any other thing?

If he be more afraid to displease God then any other, and this feare of God be stronger to move us to good, then the feare of men to move us to evill.

Sinfull Joy and Sorrow.

What disorder in Joy and Sorrow is here condemned?

1. Immoderate carnall mirth.
2. Abundance of worldly sorrow, shame and discontentments.

The third branch of the first Commandment; True Religion.

What is required in the third and last branch of this Commandment?

True Religion; because we are commanded to have the true God, and none other for our God.

What is contrary to this?

The having of a false God, and a false religion.

How many things are required of us that we may come to true religion?

Three.

1. We must labour earnestly to find out the truth.
2. We must examine by the Word whether it be the truth which we have found.
3. When by tryall we have found out the truth, we must rest in it.

What is here forbidden?

1. All errors and heresies, especially concerning God and his properties, and the three persons in the Trinity. Where we must take heed, we imagine

imagine no likenesse of God: for as much as we set up an Idoll in our hearts, if we liken him to any thing whatsoever, subject to the sense or imagination of man. For the better avoidance whereof, we must settle our minds upon Christ, in whom onely God is comprehensible.

2. To beleve any doctrine concerning God without tryall.

3. Not to beleve that which God hath revealed concerning himself in his Word.

We have spoken heretofore of the severall branches of the first Commandment. What are the Helps of the obedience thereof?

The onely means to settle and uphold us in this spirituall worship of God, is to endeavour to attain and increase in the knowledge of him in Jesus Christ, (2 Pet. 3. 18:) to consider what great things he hath done for us, (Ps. 116. 1, 12. 1 Sam. 12. 24. 1 John 3. 1.) yea, in all our ways to take knowledge of his presence, promises, and providence, Prov. 3. 6.

What are the means whereby we may attain to this knowledge?

Principally twelve.

1. Prayer.

2. A simple heart, desirous of knowledge.

3. Hearing of the Word.

4. Reading of the Word and holy writings.

5. Meditation in the Word.

6. Conference.

7. Diligence in learning.

8. Remembrance of that we learn.

9. Practise of that we learn.

10. Delight in learning.

11. Attentive marking that which is taught.

12. Meditation on the Creatures of God.

What are the hinderances of the obedience of this commandment?

The neglect of the knowledge of God, (Hos. 4. 1. & 8. 11.) and not considering his Word and Works, (Esa. 5. 12. & 26. 10, 11.) are the ground of all impiety and spirituall Idolatry here forbidden Esa. 1. 3, 4.

What things are forbidden as means of this ignorance?

Five.

First, Curiosity: when a man would know more then God would have him know.

Secondly, Vanity of mind: when the mind is drawn away and occupied upon vain and unprofitable things.

Thirdly, Pride of our own knowledge: when we think we know enough already.

Fourthly, Forgetfulness of God and his will.

Fifthly, Weariness in learning, and talking of God and his will.

Hitherto of the first Commandment; concerning the entertaining of God in our hearts. What is enjoined in the other three?

The means of his service. For as in the first Commandment we are required to have, so in the other we are required to serve the Lord our God.

What be the branches of this service?

Either they are such as are to be performed at all times, as occasion

What is enjoined in the three following Commandments.

shall require : or such as concern a certain day, wholly set apart for his worship. The duties of the former kind are prescribed in the second and third ; of the latter in the fourth and last Commandment of the first Table.

How are the duties of the former kind distinguished ?

They doe either concern the *solemn worship* of religion, prescribed in the second Commandment : or the respect we should carry to God in the *common course* of our lives, laid down in the third.

What doe you consider in the second Commandment ?

The second
Commandment.

Two things: 1. The *Injunction*. 2. The *Reasons* brought to strengthen the same.

What are the words of the Injunction ?

Thou shalt not make to thy selfe any graven Image, nor any likenesse of things that are in Heaven above, nor in the Earth beneath, nor in the Waters under the earth: thou shalt not bow down to them, nor worship them. *Exod. 20. 4, 5.*

What is the scope and meaning of this Commandment ?

To binde all men to that solemn form of religious worship which God himself in his Word prescribeth : that we serve him not according to our fancies, but according to his own will, *Deut. 12. 32.*

What is generally forbidden herein ?

What is here
forbidden.

Every form of worship though of the true God (*Deut. 12. 31.*) contrary to, or divers from the prescript of Gods Word ; (*Mat. 15. 6.*) called by the Apostle *Wil-worship*, (*Col. 2. 23.*) together with all corruption in the true worship of God (*2 King. 16. 10.*) and all lust and inclination of heart unto superstitious Poms and Rites in the service of God.

What are the parts of that Wil-worship ?

Either the worship of any besides God : or of God himself, any other wise then he hath commanded. For both vices are here forbidden ; either to worship the true God falsely, or to worship those things that are not God at all.

Who doe chiefly offend in this kind ?

The Papists: which give religious worship unto Creatures, and serve God, not according to his will prescribed in the Word, but according to the Popes decrees, and Traditions of men.

Why doth the Lord forbid all these corruptions under one instance of Images ?

Because therein he foresaw there would be greatest abuse.

What doth he expressly forbid concerning them ?

1. That we make no Image to worship it.
2. That we worship it not when it is made.

What is meant by making of Images ?

What is meant
by making
Images.

All new devices and inventions of men in the service of God: where-by we are forbidden to make a new Word, new Sacraments, new Censures, new Ministers, new Prayers, new Fastings, or new Vows to serve him

him withall. Also all representations of any grace of God, otherwise then God hath appointed, or may be allowed by his Word: As Christ condemned the Pharisees washing.

What by worshipping of them?

All use in Gods service of any new devised Inventions, (or practising of them) and all abuse of things commanded.

What is generally required in this Commandement?

That we worship and serve God in that holy manner which he in his Word requireth.

How is that to be done?

First, we must use all those holy exercises of religion publick and private, which he commandeth.

Secondly, we must perform all the parts of Gods worship, prescribed with Reverence, and Diligence; using them so carefully as may be, to Gods glory, and our good, *Eccles. 4. 17. & 5. 1.*

What observe you by comparing the second Commandement with the first?

That the inward and outward worship of God ought to go together. For as in the first Commandement the Lord requireth, that we should have no other Gods before him, that is, in the secret of our heart, where of he alone taketh notice: so in the second, by the words, *Make, Bow, Worship*, he forbiddeth any outward service of religion, to be given unto any other.

Wherefore must God be worshipped both by our bodies and our souls?

Because he is the Lord and Maker of them both, *1 Cor. 6. 20.*

What gather you from hence?

That such as dare to present their bodies to a Masse, or to any other grosse Idolatry, and say that they keep their hearts to God, are here convicted of falshood and hypocrisie.

So much of the second Commandement in generall: What are the particular branches of it?

The Speciall branches of the second Commandement.

There is here first required, that all solemn religious worship should be given to the true God: and secondly, that it be given unto him alone, and not communicated unto any thing that is not God. So that the summe of the first part is; *Thou shalt worship the Lord thy God: of the second, him onely shalt thou serve; Mat. 4. 10.*

How are we to worship the Lord our God?

By those means onely which himself approveth in his Word: according to the saying of Moses; Doe that which I command thee, and doe no more, *Dent. 4. 2. & 12. 32.*

What is here required?

First, that we give unto God that worship, which he himself hath prescribed in his Word.

Secondly, that we give him that alone, without addition or alteration.

What is forbidden?

First, the neglect of Gods worship, or any of his ordinances: when we contemn, or despise, or leave undone that service which he hath commanded us to perform unto him.

Secondly, the adding any thing unto, or taking any thing from the pure worship of God: when we serve him by any other means, then that which he himself hath commanded.

What

What are we to consider in the pure worship of God, which he hath prescribed in his Word?

1. The parts of it. 2. The right manner of using it.

What be the parts of it?

They are partly such as we give unto God; and partly such as God giveth unto us.

What is required of us touching these kinds?

1. That we use those things that God hath given us, to that end that God hath given them for.

2. That neither in giving to God, nor taking from him, we devise any thing of our own to serve him withall.

What are the things God giveth us to serve him by?

His Creatures in the first place; also his Word, Sacraments; Ministry, Discipline and Censures of the Church: which we must use according as they are instituted of God.

What duties are here required?

Our presence at these exercises of Religion. The preaching, hearing, and reading of the Word of God: together with meditation, conference, and all other means of increasing our knowledge therein. The administering and receiving of the Sacraments, &c. *Acts 2. 42.*

How doe we worship God in these?

In the creatures, by beholding his glory in them; in his Word, by diligent hearing of it, and carefull beleeving and practising of it; in his Sacraments, by receiving them duly; in the Ministry and Censures, by submitting our selves unto them.

What are the things that we give unto God?

They are either more or lesse Ordinary.

What are the more Ordinary?

- Prayer.*
1. To pray to God, publickly and privately.
 2. To praise God, both alone and with others.

Are these duties required of all Christians?

Yes: Every true Christian must offer this Sacrifice to the Lord every day. For in all ages and at all times it hath been the practise of Gods Saints, to offer unto God the Sacrifice of Prayer and Praise; as we may see by the practise of *David, Daniel, Peter*, (who went up at noon to pray, *Acts 10. 9.*) and *Isaac*, who went out at Eventide to pray in the Fields, *Gen. 24. 63.*

What are the parts of Prayer?

Three.

1. Confession: which is the sacrifice of a broken Heart and wounded Soule, *Psal. 51. 17.*
2. Petition, for such things as we lack.
3. Thanksgiving for such things as we have received.

What are the things lesse Ordinary?

Fasts.

1. Fasts publick or private, *Joel 2. 12. 15.*
2. Solemn thanksgiving for speciall blessings, (*Psal. 50. 14.*) whereunto Feasting also is joyned, when speciall occasion of joy is given us.
3. Making and performing holy Vows unto God.

What is Fasting?

An

An abstinence for a time, from all the commodities and pleasures of this life; so far as comeliness and necessity will suffer; to make us more apt to prayer, and more able to serve God.

What is a Vow?

A solemn promise made unto God of some things that are in our power to perform; which we do, to declare our thankfulness, to strengthen our faith, and to further us in doing our good duties, wherein we are backward, or abstaining from some evil, whereunto we find our selves specially inclined.

Vowes.

So much of the parts of Gods solemn VVorship. VVhat is required to the right manner of using the same?

Our carefull, sincere and diligent behaviour in all his service: that every thing there may be done as he hath appointed, and no otherwise.

The manner of Gods worship.

What are the things required hereunto?

They are partly *Inward*, partly *Outward*: the former whereof concerneth the *Substance*, the latter the *Circumstance* of Gods worship.

What are the Inward?

All the powers of the Soul are charged to joyn together, as (by the first and great Commandment) in the entertaining and loving, so (by this) in performing all acts of solemn worship to the true God. Therefore herein there must be a concurrence, as well of the *Understanding*, that we have knowledge of the particular service which we doe, (*Rom. 14. 5. 1 Cor. 14. 14, 15.*) as of the *Will and Affection*, that we may worship God in spirit and in truth, *John 4. 22.*

What things are requisite in the performance of this?

Three:

1. A diligent preparation and advisednesse, before we come to any holy exercise.
2. A right disposition of the mind in the action it selfe.
3. A comfortable departure, upon the sensible feeling of the fruit thereof.

What is required in the preparation before the action?

That we bethink our selves before-hand, about what things we come and dispatch our selves of all the things that hinder us in the service of God. Which fith we must doe in things otherwise lawfull, much more in things unlawfull.

Of Preparation.

What is further to be observed herein?

That every preparation be answerable to the exercise whereunto we are called: as in the parts of Prayer, for example.

1. In Confession, we must have a true feeling of our former sinnes.
2. In Petition we must have the like sense of our wants; and bethink our selves what need we have of the things we aske, and strive against our staggering and doubting of Gods promises.
3. In thanksgiving, we must call to mind at least the kinds of Gods benefits bestowed upon us, and consider the greatnesse of them. And so in all other Services of God.

What disposition of the mind is required in the action?

1. A reverent, diligent, and earnest attentiveness to the thing,

Of disposition in the action;

so

so to hold them during the exercise, that no idle or vain thoughts withdraw us from the same.

2. Zeale in the action: with such affections as are answerable to the matter in hand. As in praier, we must have a sure confidence in God, that we shall obtain the things we ask agreeable to his will: in thanksgiving, we must have a sweet feeling of the benefits that God hath given us: in the Word and Sacraments, we must come with affection to them, &c.

What is required of us after the action?

What is required after the action.

That we feel the fruit of it, that is, some encrease either of knowledge, of true fear or comfort, for the strengthening of us in the duties we perform. So every one must examine himselfe herein, and all those that belong unto him: else they are like unto them, that having eaten a good meale, by warme water doe give it up again.

What be the Outward things that doe accompany Gods worship?

Ecclesiasticall Ceremonies.

1. Ecclesiasticall Ceremonies, making for Order and Decency, 1 Cor. 14.40. which are left to the appointment of the Church: being of that nature, that they are varied by Times, Places, Persons, and other Circumstances.

Bodily gestures.

2. All comely and reverent gestures of the body: as kneeling, lifting up the hands and eyes to Heaven, silence in the service of God, and such like. For the gestures of religious adorations being here forbidden to be given unto Images, are therein commanded to be given unto the God of Heaven.

Is there any use of our bodily behaviour before God, sith he is a Spirit and looketh to the heart?

Yes verily. For,

1. The whole man, and consequently the Body it selfe, oweth duty unto God.

2. It is a Glasse, wherein the affections of the Mind are beheld.

3. The Mind is the better holden in the thing affected, and the better holpen and furthered in the inward worship, when both Body and Mind are joyned together. Notwithstanding the Mind must alwaies precede in affection: else it is shamefull hypocrisie.

What gestures are most convenient for the Body?

Diverse, according to the diverse exercises of Religion: as at the reading of the Word, standing; at Prayer, kneeling, and therein to witnesse our humility by casting down our eyes, our confidence by lifting them up; or with the Publican to knock our breasts, &c. except our infirmities, or the like lets hinder us herein.

So much of the right use of Gods Ordinances. Wherein standeth the abuse of them?

Of the abuse of Gods Ordinances.

1. In all rash, negligent, and carelesse dealing in any particular point of the worship of God.

2. In using any thing that God hath commanded for his worship, otherwise then he himselfe hath appointed, 1 Chr. 15.13. For the brazen Serpent abused, was worthily broken in pieces, (2 Kings 18.4.) and the Israelites for carting the Ark, were worthily punished, 2 Sam. 6.3, 7, 8.

What speciall abuses of the Word are here condemned?

To hang pieces of Saint Johns Gospell about mens necks, or to use any

any other Gospel to heal diseases; or for any man to charge a Devill to goe out of one, as the Apostles did.

what may be lawfully done in this case?

We may and must pray only unto God, that he would command the Devill to depart: for he is the Master that authorised him to go thither.

what speciall abuses of the Sacraments are condemned?

The receiving them unworthily, (1 Cor. 11. 27. 29.) and making them to be Sacrifices, as is done in Popery.

what of the Ministry?

The turning of that which is given to edify in Christ, to other ends then those for which it was ordained: as when Ministers exercise tyrannicall Lordship over their flock, or their fellow-servants; as the Bishops of the Church of Rome use to doe, (Luke 22. 25. 1 Pet. 5. 2, 3.) Or when in the execution of their function, they seek themselves, and not the edification of Gods people, &c.

what of the Discipline and Censures?

When they are used in another manner, and for other causes, then God hath ordained, Esa. 66. 5.

What of Prayer?

To aske evill things, or to pray for such things as God hath made no promise of, or for such persons as he hath made no promise unto: as when men pray for Souls departed; or for those that sin to death. (1 John 5. 16.) to pray in a strange tongue which we doe not understand; to pray on Beads and use much babling, &c. as also to ayme more in our requests at the relieving our necessity, then at the advancement of Gods glory.

What of Thanksgiving?

To thank God for things unlawfully gotten or come unto us.

what of Fasting?

To make it a matter of merit, or to use superstitious choice of meats, as is done in Popery.

what of Vowes?

To undertake rash Vowes; to break, or else to delay and defer the paying of our lawfull Vowes; as also to perform Vowes that are unlawfull, Psal. 66. 13. & 76. 11. Eccles. 5. 1. 5. Gen. 35. 1.

What defects are condemned, that concern the inward things required in the performance of all these parts of Gods worship?

1. Want of Understanding, when we doe good duties ignorantly, or think that we can please God by meaning well, when that which we doe is evill.

Defects respecting the inward worship.

2. Want of zeal and affection in performing Gods service.

3. Hypocrisie, when men make greater shew of the service of God outwardly, then they have a desire to serve him inwardly.

4. Hearing, Reading, Meditating, Conferring, singing of Psalmes, and receiving the Sacrament without Preparation, Attention, Reverence, Delight, and Profit.

5. Praying without Faith, Feeling, Reverence, Fervency, not waiting for answer, &c.

What defects, that concern the outward worship?

1. All

Defects in outward worship.

1. All unreverent and unbecoming Gestures.
2. All Ecclesiasticall ceremonies, and rites of Religion, which are pugniant to Gods word, or not warrantable by the generall grounds thereof; such as are not for Order, and Comelineſſe, and Edification.
So much of the parts of Gods worship prescribed, together with the right use and abuse thereof. VVhat ſay you of ſuch formes of worship, as are not prescribed by God in his VVord?

We are commanded to ſerve God, not according to the traditions of men, but according to his Will revealed in the Scripture, *Col. 2. 18. Mat. 15. 9.*

VVhat followeth hereupon?

That no power muſt be admitted in the Church to preſcribe other formes of Worship, not appointed by God himſelf in his word.

VVhat is then to be obſerved herein?

We muſt obſerve the Apoſtles rule and praſtiſe, *1 Cor. 11. 23.* where he ſaith, *That which I have received, I have delivered unto you.* For if he might adde nothing to Gods Ordinance; much leſſe may we.

VVhat is here forbidden?

In generall, all Will-worship; whereby we make any thing a part of Gods ſervice, which he hath not commanded. For how great a ſhew ſoever it have; yet in that it leaneth to mans wiſdome, it is unlawfull; *Col. 2. 23. In particular,* to ordain any other Word or Sacraments, then thoſe which God hath appointed; to deviſe any other Miniſtery, then that which God hath ordained; to place any Religion in Meate, Drink, Apparell, Time, Place, or any other indifferent thing.

VVhat caution muſt we keep in the uſe of things indifferent?

1. We are to maintain that Chriſtian liberty which Chriſt hath purchaſed for us.
2. We muſt yet be carefull not to abuſe the ſame to the hardning, inſnaring, or preventing or juſt grieving of any.

Remaineth there any thing elſe to be ſpoken of the firſt main branch of this Commandement?

Yes: the helps, that may further us in performing this pure worship of God.

What be they?

Helps in performing Gods pure worship.

1. That all men labour for knowledge of the expreſſe will of God touching all parts of his Worship, (*Mic. 6. 6, 7, 8.*) and that they increaſe therein every day more and more, by reading the Scriptures, uſing alſo for that end meditation, conference, good books, and good company.
2. That they marry and make leagues of friendship only with ſuch as profeſſe the true God, and therefore no profeſſor of the true worship of God may joyn himſelf in marriage with one of another religion, or an apparent profane and irreligious perſon; but with ſuch onely as are godly, at leaſt in ſhew.
3. That we give no toleration to ſuperſtition, (*1 Chr. 13. 13.*) but ſhew our hatred and deteſtation of all falſe worship, ſo far as we may within our calling.
4. That we joyn together, with order and decency in the performance of Gods worship. *1 Cor. 14. 40.*

5. That

5. That such whom it concerneth, take care that faithfull and able Ministers be ordained in every Congregation, (*Tit. 1. 5.*) and that sufficient maintenance, for encouragement be allotted, *1 Tim. 5. 17, 18. 2 Chron. 31. 4.*

6. That places for publike Assemblies be erected and preserved, *Luke 7. 5, 6.*

7. That Schooles and Universities be founded and maintained, *2 Kings 6. 1. &c.*

8. That Books of necessary use and edification, (especially, the holy Book of God) be set forth and divulged, *Rev. 1. 3.*

9. That as occasion requireth, Synods and Councils be called and assembled, *Acts 15. 6.*

10. That such whose calling and ability reacheth no further, do yet afford the help of their prayers unto all these, *Mat. 9. 38.*

What is required in the second main branch of this Commandment?

That all Religious Worship and Reverence be given unto God alone, and not imparted to those things which are not Gods at all.

The 2d. main branch of the second Commandment.

What sins are here condemned?

Magick and Idolatry; both which are condemned by the name of spirituall Adultery, *Lev. 20. 5, 6.*

Who are guilty of the first of these sinnes?

1. The practisers of all Diabolicall arts, *Lev. 10. 27. Dent. 18. 10, 11.*
2. Such as seek after them, *Lev. 20. 6. Isa. 8. 19, 20. 1 Sam. 28. 7. 1 Chron. 10. 13, 14.* by going to Witches, or consulting with Star-gazers, or the like; to whom *Moses* opposeth a Prophet, as the onely lawfull Minister of God, and warrantable means to know his will by, signifying thereby that to seek secret things of strange ministeries is abominable.

Who are guilty of the latter of these sinnes?

1. Such as worship those things that are not God.
2. Such as countenance them, or do any thing that may tend to the furtherance of Idolatry.

What worship is here forbidden to be given unto those that are not God?

All religious service; as

1. Praying, *Isa. 44. 17.*
2. Thanksgiving, *Iudg. 16. 23, 24. Dan. 5. 4.*
3. Offering of Sacrifice, *2 Kings 17. 35.*
4. Burning of Incense, *Jer. 18. 15. & 44. 17.*
5. Vowing.
6. Fasting.
7. Building of Temples, Altars, or other monuments unto them, *Hos. 8. 14 & 12. 11.*
8. Erecting of Ministeries, (*1 Kings 12. 31, 32.*) or doing any ministeriall work for their honour, *Amos 5. 26. with Numb. 4. 24, 25.*
9. Preaching for them, *Jer. 2. 8.*
10. Asking counsell of them, *Hos. 4. 12.*
11. Outward religious Adoration of them, *Acts 10. 25, 26. Rev. 22. 8, 9.*

To whom must this worship be denied?

To every thing that is not God: as the Sun and Moon, &c. Angels, Saints, Reliques, Images; and such trash as Rome alloweth, *Deut.* 4. 17, 19. *Col.* 2. 18. *Rev.* 19. 10. & 22. 8, 9. *Acts* 10. 25, 26.

What is there in this Commandement expressly forbidden concerning Images?

What forbidden concerning Images.

First, the making of them.

Secondly, the bowing unto them, or worshipping them.

Why is the first of these so largely set forth?

To meet with the corruption of men, that by nature are exceeding prone unto Idolatry.

What men are forbidden to make Images?

All men, which have not some special warrant from God to make them.

But though I doe not make Images my self; may I worship them that another man makes?

No. For that is likewise forbidden, *Exod.* 32. 1, &c.

Is it not lawfull to put them in Churches, or in publick places, if they be not worshiped?

No.

Why then did Moses make the Cherubims, and the brazen Serpent?

For so doing he had a speciall commandement from God; who may dispense with his own Lawes, when he will.

To what end did God command them to be made?

The one, to signify the crucifying of Christ: (*Joh.* 3. 14.) the other, to signify the Angels readinesse, to help Gods children in all distresses.

Is all manner of making Images forbidden?

No: but onely in matters of Religion, and Gods service. For in civill matters they may have a lawfull and commendable use: (*Matth.* 22. 20.) but to make them for religious ends and uses, is altogether unlawfull, *Amos* 5. 26. with *Acts* 7. 43.

What gather you of this?

That the Popish doctrine of Images, that they are Lay-mens books, is directly contrary to the Word of God; and therefore as false and erroneous, to be detested of all Gods Children, *Hab.* 2. 18. *Ier.* 10. 8. 14. *Esa.* 44. 10.

What kinde of Images are we forbidden to make?

All kindes: whether hewn, engraved, cut or carved; (which in the Commandement is expressed:) molten, embroydered, painted, printed, or imagined. *Hosea* 13. 1. *Ezekiel* 8. 10. *Acts* 17. 25, 29.

Of what things are we forbidden to make Images?

Of things which are in the heavens above, or in the earth beneath, or in the waters beneath the earth.

What is meant by things which are in the heavens?

GOD, CHRIST, the Angels, and the Saints, which are in the highest: the Sunne, Moon; and Starres, which are in the middle; and the Fowles, which are in the lowest heaven, *Deut.* 4. 17, 19.

Is it not lawfull to make the Image of God?

To

To represent him by any shape, is most of all forbidden and condemned. For it is a great sin to conceive or imagine in our hearts, that he is like any thing, how excellent soever we think it, (*Acts* 17. 29.) but it is much worse so to set him out to the view of others; considering that the mind can conceive a further beauty then the hand of the Artificer can expresse. And therefore the children of Israel did sin grievously, and were worthily condemned, for making God like a Calf, *Exod.* 32. 4. 9, 10. 27, 28.

That it is unlawful to make the Image of God.

How may it further appear that it is unlawfull to make the Image of God?

First, because God being Infinite and Invisible cannot without a lye be resembled to any finite or visible thing, *Acts* 17. 20.

Secondly, God by such Images is, as it were, mocked, *Rom.* 1. 23.

Thirdly, when the Law was delivered by God himself unto the Israelites, he appeared in no shape unto them, lest they should make a likeness of him, and fall to Idolatry. And therefore *Deut.* 4. 10. 12. he forewarned them, that as they saw no Image of him, when he gave the Law, but onely heard a voice; they should learn that the knowledge of God commeth by hearing, and not by seeing, *Esa.* 40. 17, 18.

But what moved the Papists to paint God like an Old man?

The false expounding of that place in *Daniel*, where God is described to be the Ancient of dayes, (*Dan.* 7. 9, 13.) whereby is meant his Eternity, that he was before all times, *Deut.* 27. 15. but whatsoever property in God it be, that they set forth by an Image, it is execrable so to do.

May we then paint Christ, for remembrance of his death?

No verily. For,

1. It is a part of the worship here forbidden: because his body is a creature in heaven; therefore not to be represented by an Image in the service of God.

That it is unlawful to make the Image of Christ.

2. An Image can onely represent the man-hood of Christ, and not his God-head, which is the chiefeest part in him. Both which Natures being in him unseparable; it were dangerous by painting the one apart from the other, to give occasion of *Arrianisme*, *Apollinarisme* or other heresies.

3. Sith that in all the Scriptures, which speak so much of him, there is no shew of any Portrayture or lineament of his body; it is plain that the wisdom of God would not have him painted.

4. Sith by preaching of the Gospell and administration of the Sacraments Christ is as lively painted out, as if he were crucified again amongst us, (*Gal.* 3. 1.) it were to no purpose to paint him to that end.

What lastly may be added to these former reasons?

That although the painting of Christ were both lawfull to doe, and profitable for remembrance: yet because it hath been so much abused, and no where in the Scripture commanded, it is now not to be used. As *Ezekias* worthily brake the brazen Serpent being abused; although *Moses* had set it up at the commandment of the Lord; and might have served for a singular monument of Gods mercy, after the proper use thereof, had not the superstitious opinion thereof been.

What

What is meant in this Commandment by things in the earth?

The likenesse of man or woman, or of beasts, or creeping things, *Ezek. 23. 14. Deut. 4. 16, 17, 18. Isa. 44. 13. Rom. 1. 23.*

What by things in the Waters, under the Earth?

The resemblance of any Fish, or the like, *Deut. 4. 18.*

What is meant
by worshipping
Images.

So much for the making of Images. What is meant by the bowing unto them, and worshipping them?

That we must not give the least token of reverence either in Body or in Soule, unto any religious Images, *Psal. 97. 7. Hab. 2. 18. Is. 44. 15. Exod. 32. 4.* For that is a further degree of Idolatry: as to shrine, clothe, and cover them with precious things; to light candles before them; to kneel and creep to them, or to use any gestures of religious adoration unto them, *1 King. 19. 18.* Wherein, although the grosse Idolatry of Popery be taken away from amongst us; yet the corruption cleaveth still to the hearts of many: as may be seen in them that make curtesie to the Chancell where the high Altar stood, and give the right hand unto standing Crosses and Crucifixes, &c.

But though we doe not reverence the Images themselves; may we not worship God in or by the Images?

No. For the Israelites are condemned, not for worshipping the golden Calfe as a God, but for worshipping God in the Calfe.

How doth that appeare?

In that they said, Let us make a Feast to morrow to *Jehovah*, *Ex. 32. 5.* And that *Moses* otherwise might seem not to have done well in making them to drinke that against their conscience, which they judged to be God, *vers.*

Wherein did they sinne so grievously?

In tying the presence of God to the work of their owne hands; and coupling him with their Idols: which he cannot endure. For God saith by his Prophet *Hosea*: *You shall no more call me Baal*, *Hos. 2. 16.* So impossible it is truly to serve God by an Idol, as the Papiests doe.

What kind of Images are here forbidden to be worshipped?

All kinds: whether such as are made with mans hands, (of which *Esay* speaketh saying, *One piece of wood is cast into the fire, and another of the same tree is made an Idol*, *Isa. 44. 15, 17.*) or such as in themselves are the good creatures of God; as those which *Hosea* speaketh of, saying, *They worship their Gold and Silver*, *Hos. 8. 4.* Yea, of whatsoever things it may be said, that they have eyes and see not, mouthes and speak not, eares and hear not, noses and smell not, feet and goe not, (*Psal. 115.*) unto them: As this Worship forbidden to be performed.

What gather you of this?

That the Popish Idolatry is here flatly condemned. For although they worship not *Jupiter*, *Mars*, and such like Heathen Idols, but the holy Saints (as they say) in and by their Images: yet that worship of theirs is alike with the other; because these places of Scripture do agree as well to the one as to the other: and therefore it is impious and abominable Idolatry.

So much for the practising of Idolatry. What is forbidden for the countenancing of it?

All

All the means and occasions of, and to Idolatry: and giving the least allowance or liking that can be thereunto. As, *Of countenancing Idolatry.*

1. Urging by authority, or toleration of Idolatry, *2 Chron. 15. 16.*
2. Approbation thereof by speech, (praising and extolling these inventions of men) by silence, or any gesture.
3. Prefence at Idolatrous worship: as going to Masse, and communicating with false service, *1 Cor. 10. 18, 20, 21. & 2 Cor. 6. 16.*
4. Contributing towards the maintenance thereof, *Num. 7. 3, 5. Nehem. 10. 32, 39.*
5. Making a gain thereby: as those Merchants do, which sell Beades and Crosses; and those Painters, which take mony for religious Images, *Acts 19. 24, 25.*
6. Retaining and preserving any superstitious reliques or monuments of Idolatry: as Images, (*2 King. 18. 4.*) Books, (*Acts 19. 19.*) Names, (*Psal. 16. 4.*) and such like.
7. Keeping company with teachers of Idolatry, *2 Epistle of John ver. 10, 11.*
8. Making leagues of familiarity, society, and friendship with Idolaters, *2 Chron. 19. 2.*
9. Joyning in marriage and affinity with them, *2 Cor. 6. 14. Neh. 13, 25, 26, 27. Deut. 7. 3, 4.*

What reasons doth God use to strengthen this Commandement withall?

They are taken partly from his Titles, and partly from his Works.

What are we to learn from hence?

That if we consider aright of the Titles and Works of God; it will be a notable means to keep us from sin.

How is the reason drawn from Gods Titles laid down?

In these words: *For I the Lord thy God am a jealous God.*

Which is the first Title that is here mentioned?

J E H O V A H: which noteth the essence of God, and the perfection thereof.

What have we to learn from hence?

That Idolaters are so farr from worshipping the true God; that they deny his being and perfection.

What is the second Title?

Thy God: whereby the Covenant of grace is signified; which on our part is by no sinne so directly violated, as by idolatry, called therefore in Scripture spirituall Adultery, *Jer. 3. 8.*

What doth this teach us?

That Idolaters are most miserable, in forsaking the true God, who is all happinesse to his people.

What is the third Title?

El; that is, a mighty or strong God; and therefore perfectly able to save and destroy.

What doth this teach us?

That there is no power so great, which can deliver Idolaters or sinners from the wrath of God.

What is the fourth Title?

Jealous; whereby the nature of God is signified, loving chastity in

his spouse, with a most fervent love; and abhorring spirituall whoredom with most extreme hatred.

What are we to learn from hence?

That the Lord can no more abide Idolatry, then a married man can brook it, that his Wife should commit adultery. For his wrath is compared to the rage of a jealous Husband, upon the unchaste behaviour of his Wife, *Prov. 6. 34. 35.*

Declare this comparison more at large.

The jealous man finding the adulterer with his wife, spareth neither the one nor the other. So if any that by profession hath been espoused to Christ, and joyned unto God in him, and hath promised in Baptisme to serve him alone; yet notwithstanding shall forsake him, and worship others, how good soever they be (whether Saints or Angels) they shall not escape Gods wrath. For if corporall Adultery be so severely punished; much more shall spirituall.

What do the reasons drawn from the works of God contain?

Reasons drawn
from the works
of God.

A just recompense to the breakers of this Law; and a gracious reward to them that keep it: God shewing himself in this case to be jealous

1. By punishing sin in many generations.
2. By extending his mercy in a far more abundant manner to them that keep his Law.

So the former reason containeth a threatening, to restrain from disobedience: the latter, a promise, to allure to obedience.

How is the former of these reasons laid down?

The 1. Reason.

In these words: *Visiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me.*

What is the summe of this reason?

That he will visite such as (howsoever pretending love) do thus declare their hatred of him; and punish them, both in themselves and their children to many generations.

What doth God mean when he saith, That he will visit the sins of the Fathers upon the Children?

Two things. 1. That he will inquire and search whether he can find any of the parents sins, and especially their Idolatry, in their children.

2. That having found children continuing in their Fathers sins, he will remember the same in the punishment of them.

What are we to learn from hence?

1. That howsoever God for a time doth seem not to regard our sins, yet he doth both see them, and in his due time will punish them, if we do not repent.

2. That neither the example of our parents, nor any other that doe amisse, can be a sufficient warrant to us to commit any sin.

3. That all Parents are carefully to take heed how they commit any sin; because in so doing they bring Gods judgements not onely upon themselves, but also upon their children.

4. That children are to sorrow for being born of Idolatrous Forefathers.

But how doth that agree with the righteousness of God, to punish the Children for the sins of their Fathers?

Very

Very well. For if Princes (whose judgements are shallow in comparison of Gods, the depths whereof are past finding out) doe with equity disinherit and put to shame the posterity of Traytors: the Lord may much more justly do the like with the wicked childe which followeth his Fathers steps, and is a Traytor himself: having both his Fathers sin and his own upon his head. For God here onely threatneth to punish those children, which continue in their Fathers sins: and therefore as they have part in their Fathers sins, so it is reason they should have part in their parents punishments.

What doth God mean by the third and fourth generation?

He meaneth that not onely the next children, but the children of divers and many generations shall smart for their fathers sins. As in *Amos*: for three transgressions and for four, that is, for many.

Why then doth he specially name three or four generations?

Because Parents live so long oft-times, that they see their posterity for four generations following punished for their sins.

Why doth God say, of them that hate me?

To shew, that not all the sonnes of the wicked, but onely such as continue in their Fathers wickednesse, shall be punished for their finnes, *Ezek. 18. 4, 10, 13, 14, 17.*

But is there any that hate God?

Yes verily. (*Iohn 15. 18. Rom. 1. 29, 30. & 5. 10. & 8. 7. Col. 1. 21.*) so many as worship him otherwise then himself hath commanded, doe hate him. For although every Idolater will say, that he loveth God: yet here God witnesseth of him that he is a lyer, and that he hateth G O D, in that he hateth the worship that he commandeth, in the love whereof, God will have the experience of his love, *2 Chron. 19. 2. Mich. 2. 8.*

In what word is the second reason laid down, which is drawn from the clemency of God? The second reason.

Where it is said, that he sheweth mercy unto thousands of them that love him, and keep his Commandements.

What is the summe of this reason?

That God will blesse the obedient unto many generations both in themselves, their children and posterity, and in whatsoever belongeth unto them: thus extending his mercy unto thousands of such, as shew their love of him by obedience to this his Law.

Why doth the Lord say, that he will shew mercy to them that love him and keep his Commandements?

To teach us that the best deeds of the best men cannot merit or deserve any thing at Gods hands; but had need to be received of him in mercy.

Wherefore doth he say, that he will shew mercy to thousands; seeing he said that he would visit onely the third and fourth generation of them that hate him?

Because he is more willing and ready to exercise his mercy then his anger.

But will God be mercifull to all the children of the godly?

No: but onely such as love him, and keep his commandements.

Is this blessing proper to the godly?
 Not altogether neither. For God rewardeth the posterity of the wicked with outward benefits oftentimes, according to their outward service: as appeareth by the succession of *Jehu*.

So much of the second Commandement. What is the third?

The third
 Commandement.

Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his Name in vain, Exod. 20. 7.

What is contained in these words?

1. The Commandement.
2. The Reason,

What is the summe of the Commandement?

The summe of
 the third com-
 mandement.

That we impeach not, but by all means advance the glorious Name of God, in all things, whereby he maketh himself known to men. (*Psal. 29. 2.*) and carefully indeavour in our whole life to bring some honour to God, *Mat. 5. 16.*

What doe you observe herein?

The high honour that God sheweth unto us, who being able without us to maintain his own Name and glory; either by himself, or by his Angels; hath notwithstanding committed the maintenance thereof unto us: which should teach us to be very chary of it, and carefull to discharge our duty faithfully, in walking worthy of this honour and defence of his Name which he vouchsafeth us.

What is the meaning of those words, Thou shalt not take?

Thou shalt not take up, upon thy lips, or mouth, (as this phrase is opened in *Psal. 16. 4.* & *Job. 16.*) that is, not speak, use or mention. For the tongue is here specially bound to the good abearing.

Why was it needfull to have a speciall Commandement for the direction of the tongue in Gods service?

Because it is an untamed evill, and unbridled: (*Jam. 3. 8.*) and therefore a whole Commandement cannot be employed amisse for the direction of it, in the use of the Name of God. And seeing in the second Table, there is a Commandement tending almost wholly to restrain the abuse of our tongues towards our neighbour, there is much more need of a precept, both for direction and restraint of it, in the matters concerning God, and his most glorious Name.

What are we to understand by the Name of God?

What is meant
 by the Name
 of God.

The speech is taken from the manner of men, who are known by their Names; to signify God himself, both in his Essence and Majesty, (*Isa. 26. 8.* *Exod. 3. 13, 14.* & *34. 5, 6, 7.*) and in all things whereby he hath made himself known unto us: as is holy.

1. Titles and proper names: as *Jehovah, Elohim, Jesus, &c.* *Exod. 3. 14.* & *6. 2, 3.* *Psal. 68. 4.*
2. Properties and Attributes: as *Love, Wisdom, Power, Justice, &c.* *Exod. 33. 18, 19.* & *34. 5, 6, 7, 14.*
3. Works and Actions, *Psal. 8. 1, 9.* & *145. 10.*

4. Word

4. Word: both Law and Gospel, *Psal.* 138. 2. *Dent.* 18. 19. 22. & 32. 3. *Act.* 9. 15. Whence, the Law of Christ, *Esa.* 42. 4. is expounded to be his Name, *Mat.* 12. 21.

5. Sacraments, *Matth.* 28. 18, 19. *Act.* 2. 38.

6. Censures, *1. Cor.* 5. 4, 5. *Mat.* 18. 20.

7. Prayer, *Gen.* 4. 26.

8. The whole worship of God, with all the ordinances pertaining thereto; and whatsoever he is honoured, revered, and glorified by, *Dent.* 12. 5. *Mal.* 1. 11, 12. *Mic.* 4. 5. *Act.* 21. 13.

What is meant by this word, in vaine?

All abuse of them, and all rash, negligent, and carelesse dealing therein, where mentioning the smaller fault, he declareth the hainousnes of the greater. For if the taking of his name in vain onely be a sin; how hainous a sin is it, when it is blasphemed, or used for confirmation of a lye?

What is then forbidden in this Commandement?

Every wrong offered to the glory of God; and doing of ought that may any way reproach the Lord, to cause him to be lesse esteemed, *Mal.* 1. 6, 12. All unreverent and unholy use of his name: and profaning of his Titles, Properties, Actions and Ordinances, either by mouth or by action, *Lev.* 21. 32.

What are the parts of the prohibition?

Two: 1. The mentioning or using Gods name, in word or deed, when it should not be used, and when there is no just cause so to doe.

2. The using of it amisse, and abusing it; when duty bindeth us to use it with fear and holinesse.

What is required in this Commandement?

That we sanctifie Gods Name as it is holy and reverend, (*Mat.* 6. 9. *Psal.* 111. 9.) and labour by all we can to lift it up, that others may be moved by us more to love, serve and honour him. That we use the things aforesaid with all reverence and circumspection, to such uses as they are appointed to by God. In a word, that we have a carefull and a heedy watch to all things that may advance Gods glory: and use all sincere and diligent behaviour therein.

What is that wherein this our carefulnesse is required?

1. A diligent preparation and advisednesse before we meddle with any of these holy things: that we bethink our selves before-hand what we are to doe; and consider both of the cause that should move us to speake of them, and of the reverent manner of using them.

2. A reverent disposition in the action it selfe: that we use earnest attentivenesse therein: and seriously think how powerfull God is, to punish the taking of his name amisse; as also how able and ready to blesse them, who shall reverently and holily behave themselves in the right use thereof. For which cause we are to remember, that the Name of God is fearfull; as it is written, *Psal.* 99. 3. *Dent.* 28. 58.

Declare now what particular duties are contained in this Commandement.

1. The honouring of God, and his Religion, by our holy conversation, *Mat.* 5. 16. *Tit.* 2. 16. The contrary whereof, is, Profession joyned with Hypocrisie, (*Tit.* 1. 16. *Mat.* 15. 7, 8, 9.) profanenesse and an evil life, whereby the Name of God and the profession of religion is dishonoured, *Rom.* 2. 24.

What is meant by the word, in vain.

What is forbidden in the third Commandement.

What is required in the third Commandement.

The particular duties required in the third commandement.

2. Confession of Christ unto suffering, yea martyrdom, if cause be, *Rev. 12. 10.* the contrary whereof, is shrinking in case of perill, and denying God the honour of our suffering for him; *Mat. 10. 33.*

3. Honourable and reverent mention of God, and his Titles, Properties, Attributes, Works, Word and Ordinances, *Psal. 119. 12. & 71. 15.*

The vices
repugnant.

What vices are repugnant to this?
An irreverent mention, or an unadvised, sudden, and causeless speaking of any of these, and all abusing of the Names and Titles of God.

How is that done?

1. By saying in our common talke; *O Lord, O God, O Jesu, &c.* brin wondring wise; *Good God! Good Lord! &c.* in matters light and of no moment. For such foolish admirations, and taking of Gods name lightly upon every occasion; is here condemned.

2. By idle wishes.

3. By imprecations and cursings, *Gen. 16. 5. 2 Sam. 16. 8, 9.*

4. By blaspheming.

5. By the abuse of Oathes, *James 5. 12.*

The right use
of Oaths.

What is there any true use of Oathes?
Yes. In matters of importance, that cannot be decided but by an Oath; it is good and lawfull to sweare by the Name of God, and a duty specially commanded, *Deut. 6. 13. & 10. 20.* so that it be done, *truly, advisedly, and rightly.* For so is the commandement, *Ier. 4. 2. Thou shalt sweare, The Lord liveth, in Truth, in Judgement, and in Righteousnesse.*

How are we to sweare in Truth?

Affirming what we know to be true: and verifying by deed what we undertake, *Psal. 15. 4. & 24. 4.*

What is here meant by Judgement?

A due consideration both of the nature and the greatnesse of an Oath; wherein God is taken to witness against the soul of the swearer if he deceives; (*2 Chron. 1. 23.*) and of the due calling, and warrant of an Oath, whether *publike*, being demanded by the Magistrate, without perill to the swearer, (*Gen. 43. 3. 2 Sam. 24. 22, 23.*) or *private*, in case of great importance, when the truth cannot otherwise be cleared, *Exod. 22. 11. 1 Sam. 20. 17. 2 Cor. 1. 23.*

What considerations are then to be had in taking of an Oath?

1. Whether the party we deal with, doubt of the thing we speak of, or not?

2. If the party doubt, whether the matter whereof we speake, be weighty and worthy of an Oath?

3. If it be weighty, whether the question or doubt may be ended with *Truly* and *Verily*, or such like naked asseverations? or by doubling our asseveration, as our Saviour Christ did: for then, by his example, we ought to forbear an Oath, *Mat. 5. 37.*

4. Whether there be not yet any other fit means to trie out the matter before we come to an Oath.

5. Whether he for whose cause we give the Oath, will rest in it, and give credit unto it: For otherwise the Name of God is taken in vaine, *Heb. 6. 16.*

6. Whe-

6. When the matter is of importance, and there is no other tryall but an Oath; and we must have our minds wholly bent to sanctifie the Name of God by the oath we take; & think upon the greatnes of Gods power to punish Oaths, taken amisse, and to blesse the true use of them.

How are we to swear in Righteousnesse?

1. In a due form; which must be no other then Gods word alloweth, viz. by God alone, not by any creature or Idoll, *Deut. 6. 13. If. 65. 16. Zeph. 1. 5. Jer. 12. 16. Mat. 5. 34. &c.* Although in lawfull contracts with an Infidell or Idolater, we may admit of such oaths, whereby he sweareth by his false Gods.

2. To a right; which is the glory of God, (*Isa. 45. 23.* with *Phil. 2. 11.*) the good of his Church, and peace amongst men, *Heb. 6. 16.*

What Persons may lawfully take an Oath?

Such onely as have weighty matters to deal in; and therefore it is altogether unlawfull for Children to swear; as also, because they cannot think sufficiently of the dignity of an Oath. No Atheist or profane men should swear; because they either beleve not, or they serve not God, *Rom. 1. 9.* In women Oaths should be more seldom then in men; in servants then in masters; in poor men then in rich, because they deal not in so weighty matters.

What persons may lawfully take an Oath.

What are the speciall abuses of an Oath?

1. The refusing of all Oaths, as unlawfull; which is the error of the Anabaptists.

The speciall abuses of an Oath.

2. A rash and vain Oath, where there is no cause of swearing; when upon every light occasion we take up the name of God, and call him for a witnesse of frivolous things, by usuall swearing, *Mat. 5. 34. Jam. 5. 12. Jer. 23. 10.*

3. A superstitious or Idolatrous Oath; when we swear by an Idoll, or by Gods creatures, *Zeph. 1. 5. Amos 8. 14.* as by the Masse, our Lady, &c. bread, salt, fire, and many fond trashes. Whereas God never appointed the creatures for such uses.

4. A counterfeit and mocking Oath.

5. Passionate swearing, whereby we call God for a witnesse of our furious anger, *1 Sam. 14. 39. 2 Kings 6. 31.*

6. Outrageous and blasphemous swearing.

7. Perjury; when God is called for a witnesse of an untruth, by forswearing, *Isa. 48. 1. Zach. 5. 4.* which is, 1. When one sweareth that, which he himself thinketh to be false, *Lew. 19. 12.* Secondly, when he sweareth, and doth not perform his Oath, *2 Chron. 36. 13.*

8. Taking a lawfull Oath without due reverence and consideration.

So much for the right use and abuse of an Oath. Declare now further, how the Name of God is taken in vain, in regard of his Properties and attributes.

How Gods Name is taken in vain in regard of his Properties.

1. By seldome or never breaking forth into such confession or declaration of Gods power, wisdom, justice, mercy, &c. as our selves and others might thereby be stirred up the more to be thankfull unto him, and to stay upon him, *Psal. 40. 9.*

2. By abusing his Properties; and by carnall, carelesse, or contemptuous speaking of them, *2 Kings 7. 2.*

How

How is Gods wisdom touched here ?

By calling it into question : and prying into the hidden counsels of God. As when a man undertaketh to foretel future things & events, &c.

How is his Justice ?

1. By passing over his Judgements without notice.
2. By cuttings and imprecations ; whereby we make our selves Judges, and attribute that to our selves which is due to God.
3. By misconstruing and perverting his Judgements.

How is his Mercy ?

1. By passing over of his benefits, without due notice taken ; and not observing and recounting, what special mercies he hath vouchsafed us in particular, *Psal. 66. 16. & 103. 2, 3, &c.*
2. By presuming upon his mercy, to harden our hearts in sinning, *Dent. 29. 19.*

How in respect
of his Works.

How is the Name of God taken in vain, in respect of his works and Actions ?

- By 1. Not seeing God in his Works, *Acts 17. 27.*
2. Lightly passing over of Gods great Works, of Creation, Preservation, Redemption, as also other his Mercies and Judgements, and not glorifying God for that which may be seen in them.
3. Vain and foolish thoughts concerning the creatures ; whereby a virtue is attributed unto them, which God never gave unto them. As all guessing of future things, by the Stars, or a mans face and hands ; the counting it a prodigious token, that a Hare should crosse our way, &c.
4. Not using the Creatures as we ought ; nor receiving them to Gods glory, with thanksgiving. As when a man giveth not thanks to God for his meat and drink, but doth think them to come without Gods providence ; which is a fearfull taking of Gods name in vain.
5. Cavilling at the doctrine of Predestination, (*Rom. 9. 19, 20.*) and not admiring the depth of his Counsels, *Rom. 11. 33, 34.*
6. Murmuring at God Providence, under the names of Fortune, Chance, and Fate, &c. *Job 3. 2, 3. &c.*
7. Evil thoughts towards our brethren, which are afflicted. As when we see one visited by God, either in body, goods, or both ; we are always ready to think the worst of him ; viz. that God executeth these punishments on him for his sin. When as God may do it either to exercise the faith and patience of the party afflicted, as in *Job* ; or to stir others to compassion and pity, or else to set forth his own glory, as we may see verified in the example of the blind man in the Gospel, *Joh. 9. 2, 3.*
8. Abuse of Lots, *Esther 3. 7. Prov. 16. 33.*

How in respect
of his Word.

How is Gods name taken in vain, in regard of his word ?

1. By not speaking of it at all, *Dent. 6. 7. Psal. 37. 30.*
2. By foolish and fruitlesse speaking of it ; or abusing any part thereof unto idle and curious questions, *2 Pet. 3. 16.*
3. By abusing it to profane mirth, by framing jests out of it, or against it, (*Psal. 22. 13.*) also by making Plaies and Enterludes thereof.
4. By maintaining error, sinne and profanenesse by it, *Mat. 4. 6. Isa. 66. 5.*
5. By applying it to superstition, and unlawfull arts ; to Magical spels, Sorceries,

Sorceries and Charmes, for the healing of diseases, finding out of these theft, &c. Deut. 18. 11. Ab. 19. 13.

How is Gods Name taken in vaine, in regard of the Sacraments and other holy Mysteries and Ordinances of God?

When they are unworthily received, and prophanelly used. Mal. 1. 11, 12. 1 Cor. 11. 27. 29. Jer. 7. 4. 10.

So much of the chiefe particulars forbidden in this Commandement. What are the helpes or hinderances of the obedience thereof?

1. That we both inure our hearts to feare and reverence the great and dreadfull Name of the Lord our God; (Deut. 28. 58. Eccles. 9. 2.) and keep a carefull watch over our lips and lives, least by any meanes we dishonour him. Psal. 39. 1.

Of the helpes and hinderances.

2. That we avoid, both the company of prophane persons, who set their mouth against heaven; (Psal. 73. 9.) and all unnecessary dangers, whereby divers have been occasioned to deny the Lord. Mat. 26. 69. &c.

What is contained in the reason annexed to the Commandement?

A dreadfull penalty: that the Lord will not hold him guiltlesse that taketh his name in vaine.

The reason annexed to the third Commandement

What is the summe of this threat?

That God will not leave this sin unpunished, (1 Kings 2. 9.) but will grievously punish the breach of this Commandement: whereby he threatneth extreme miseries and judgements to the Transgressors. For it being our happinesse to have our sins covered, and not imputed; (Psal. 32. 2.) it must needs be extreme unhappinesse, to have them reckoned and imputed unto us.

What is implied herein?

A fit opposition: that howsoever mans laws take not hold of offending in this kinde; yet God will not acquit them, (Psal. 1. 5.) nor suffer them to escape his righteous and fearfull judgements. (Zach. 5. 3. Jer. 5. 12.) Neither shall the Transgressor escape unpunished, although the Magistrate and Minister also would pronounce him innocent. And although the Malefactor flatter himselfe, as if all dangers were past; nay, the more free, that (usually) he escapes the judgements and punishments of men; the more heavy plagues and vengeance will surely light upon him from God, except he repent.

Hitherto of the Commandements concerning that service which is to be performed to God at all times, as occasion shall require. What is that which concerneth the speciall time, wholly to be bestowed in his worship?

The fourth and last Commandement of the first Table: which setteth forth a certaine day, especially appointed by the Lord himselfe, to the practise of the worship prescribed in the three former Commandements: for therein consisteth the chiefe point of the sanctifying of that day.

The fourth Commandement.

What are the words of this Commandement?

Remember that thou keep Holy the Sabbath Day, &c. Exod. 20. 8, 9, 10, 11.

What are we to observe in these words?

First, the Commandement; and then the reasons annexed thereunto.

Y

What

What is the meaning of the Commandement?

The meaning
of the fourth
Commande-
ment.

It challengeth at the hand of every man, one day of seven in every weeke, to be set apart unto a holy rest, and requireth all persons to separate themselves from their ordinary labour and all other exercises, to his service on the same: that so being severed from their worldly busi- nesses and all the workes of their labour and callings concerning this life, they may wholly attend to the worship of God alone. *Neb. 13. 15. 22. Esa. 58. 13, 14.*

Why doe you adde these words [apart] and [separate?]

To make a difference between the Sabbath dayes, wherein we must wholly and only serve God; and the exercises of the other six dayes, wherein every man must serve him in his lawfull calling.

What need is there of one whole day in every week to serve God, seeing we may serve him every day?

What need is
there of one
day in seven to
serve God,

That is not enough. For,

1. To the end that we should not plunge our selves so deeply into the affaires of the world, as that we should not recover our selves; the wis- dome of God hath thought it fit, that one day in seven there should be an intermission from them; that we might wholly separate our selves to the service of God, and with more freedome of spirit performe the same.

2. A whole day is needfull for the performance of all the parts of Gods service and worship: as hearing of publike Prayer and the Word preached, Catechising, Administration of the Sacraments, ex- ercise of holy discipline, and consideration of the glory of God in the creatures.

3. If *Adam* in his perfection had need of this holy day; much more have we, who are so greivously corrupted.

4. If the Lord in love and wisdom, considering our necessities both of soule and body, hath set out a weeks time for both of provision: that as every day we set apart some time for food, and spend the rest in labour; so we set one day in the week aside for our spirituall food, and bestow the other dayes on our earthly affairs. So that this day may in comparison be accounted the Soules day, wherein yet we must have some care of our bodies; as on the six dayes, we must have some care of our soules.

What is forbidden in this Commandement?

The unhallowing or prophaning of the Sabbath, either by doing the workes of our calling and of the flesh, or by leaving undone the workes of the Spirit.

That the Sab-
bath day is not
ceremoniall.

But is not this Commandement Ceremoniall, and so taken away by the death of Christ?

No: but is constantly and perpetually to be observed, and never to cease till it be perfectly consummated in the heavenly Sabbath. *Heb. 4. 9, 10.*

How prove you that?

1. Because it is placed in the number of the perpetuall Comman- dements. Otherwise the Morall Law should consist but of nine words or Commandements: which is contrary to Gods word, *Deut. 4. 13.*

2. Be-

2. Because this Commandement (amongst the rest) was written by the finger of God: (*Exod. 31. 18.*) whereas no part of the Ceremoniall Law was.

3. For that it was written in Tables of stones as well as the other: (*Deut. 5. 22.*) as to signify the hardnesse of our hearts, so to signify the continuance and perpetuity of this Commandement, as well as the rest.

4. Because it was before any Shadow or Ceremony of the Law; yea before Christ was promised, whom all Ceremonies of the Law have respect unto. For the Sabbath was first instituted in Paradise, before there was any use of Sacrifices and Ceremonies. *Gen. 2. 1, 2, 3.*

5. The Ceremonies were as a partition wall betwixt the Jews, and the Gentiles: but God doth here extend his Commandement not only to the Jewes themselves, but also to strangers. *Exod. 20. 10. Neh. 13. 15, 16, &c.*

6. Our Saviour Christ willing his followers, which should live about forty yeares after his Ascension, to pray that their flight might not be on the Sabbath day, to the end that they might not be hindered the service of God; doth thereby sufficiently declare, that he held not this Commandement in the account of a Ceremony. *Mat. 24. 20.*

But it sometimes shadoweth our sanctification and our eternall rest: (Col. 2. 16, 17. Exod. 31. 13.) and is therefore Ceremoniall.

That followeth now, For,

1. There is no Commandement which hath not some Ceremonies tyed unto it: as in the Commandement touching Murthers to abstaine from strangled things and blood. And the whole Law had the Ceremony of the *Parchment* law. So by that reason the whole Law should be Ceremoniall: which is absurd.

2. The Ceremoniall representation of our eternall rest, came after the Commandement of the rest: and therefore is necessary and accidentall. For which cause, the time of correction and abolishment of Ceremonies being come; (*Dan. 9. 7. Mat. 11. 13. Ads 15. 6. Col. 2. 13, 14. Heb. 10. 14. Gal. 5. 2.*) that use may well fall away, and yet the Commandement remaine; it being not of the substance of the Commandement.

What is the speciall day of the weeke which God hath set apart for his Solmne worship?

The first day of the weeke, called the Lords day, *1. Cor. 16. 2. Rev. 1. 10. Ads 20. 7.*

Was this day set apart thereunto from the beginning?

No. For from the first Creation till the resurrection of Christ, the last day of the weeke commonly called Saturday, was the day that was appointed thereunto; and that which the people of God constantly observed.

And why so?

Because upon that God ceased from the work of Creation. *Gen. 2. 2. Exod. 31. 17.*

How came this day to be changed?

By divine Authority.

How doth that appeare?

Of the change of the seventh day to the first; and the reasons of it.

1. By the practice of our Saviour Christ, and his Apostles, *Joh. 20. 19. 26. Mat. 2. 1. & 20. 7.* which should be a sufficient rule unto us: especially the Apostles having added a commandement thereunto. *1 Cor. 16. 1, 2.*

2. There is no reason why it should be called the Lords day, *Rev. 1. 10.* but in regard of the speciall dedication thereof to the Lords service: for otherwise all the dayes of the weeke are the Lords dayes, and he is to be served and worshipped in them.

What was the cause why the day was changed?

Because it might serve for a thankfull memoriall of Christs Resurrection. For as God rested from his labour on the last day of the week: so Christ ceased from his labour and afflictions on this day. *Mat. 28. 1. Gen. 2. 1, 2.* As the one therefore was specially sanctified in regard of the Creation of the World: so was the other, in respect of the Restauration and Redemption of the World; which is a greater work then the Creation.

Can this day then be altered?

No power of any Creature in Heaven or Earth can alter it, or place another seventh day in the place and stead thereof.

Doth not this Commandement directly require the seventh day from the Creation?

No, but the seventh day in generall.

Doth not the reason annexed, where the Lord in six dayes is said to make Heaven and Earth and to rest the seventh day, and therefore to hallow it, confirme so much?

No, not necessarily. For it doth not hence follow, that we should rest the same day the Lord rested; but that we should rest from our worke the seventh day as he rested from his: which seventh day, under the Law, he appointed to be Saturday. So nothing hindereth, but by his speciall appointment under the Gospell it may be Sunday, and yet the substance of the Commandement nothing altered.

Why doth not the new Testament mention this change?

Because there was no question moved about the same in the Apostles time.

When then doth this our Sabbath begin, and how long doth it continue?

The time of the Sabbath; and when it beginneth.

This day, as all the six, is the space of twenty four houres, and beginneth at the dawning; though we ought in the Evening before to prepare for the day following.

Why doth our Sabbath begin at the dawning of the day?

Because Christ rose in the dawning; and to put a difference between the Jewish, and the true Christian Sabbath. For as the Jewes begun their Sabbath in that part of the day, in which the Creation of the world was ended, and consequently in the Evening: so the celebration of the memory of Christs Resurrection, and therein of his rest from his speciall labours and the renewing of the world, being the ground of the change of that day into this; it is also, by the same proportion of reason, to begin when the Resurrection began, which was in the morning.

Can you see this by example?

Yea. Paul being at *Troas*, after he had preached a whole day, untill midnight, celebrated the supper of the Lord the same night, which was a Sabbath dayes exercise: and therefore that night following the day was apart

part of the Sabbath. For in the morning he departed, having staid there seven dayes: by which it is evident, that that which was done, was done upon the Lords day. *Acts 20. 7.--10.*

Is the Lords day only to be separated to Gods service?

No. For of this manner also are all holy Fasts observed for the avoiding of some great evill, present or imminent; (*Lev. 23. 27. Joel 2. 12.*) and holy Feasts, for the thankfull remembrance of some speciall memorable mercies obtained. *Zac. 8. 19. Est. 9. 17, 18, 19.*

To what Commandement doe you refer the Churches meeting on the working dayes?

That is also, by a manner of speech of one part for the whole, contained in this Commandement: yea, it reacheth to the times which the Family appointeth, or that every one for his private good proposeth; although the bond to that time is not so strict, as is the bond to observe the dayes of Rest.

So much of this Commandement in generall. What doe you note therein in particular?

1. The entrance, in the word *remember.*
2. The parts of the Commandement.

What is to be observed in the Word remember?

That although all the Commandements are needfull diligently to be remembered; yet this more specially.

why so?

1. Because this Commandement hath least light of Nature to direct us to the observation of it.

2. For that naturally we are most negligent in it, suffering our selves to be withdrawne by our worldly businesse from the Lords service upon the Lords day; and therefore such a speciall warning is needfull to be added.

What things are we hence to remember?

1. To looke back unto the first institution of the Sabbath day in Paradise. *Gen. 2. 23.* before all Sacrifices and Ceremonies.

2. So to beare it in mind, as to live in continuall practise of the duties we learned the Sabbath day last past.

3. To bethinke our selves before of the workes of the Sabbath; and so to prepare our selves and our affairs, (*Luk. 23. 54.*) that we may freely and duly attend on the Lord in the Sabbath approaching.

What should be done in this preparation of the Sabbath?

1. We should so compasse all our businesses within the six working dayes, that our worldly affairs enter not or inchoach into the possession of the Lords day: not only willingly, but not so much as by any forgetfulness. As when through want of foresight or forecasting, the payment of mony due by obligation, or any such businesses that might be prevented, shall fall out on that day.

2. We should sanctifie our selves, and those that are under us, to keep that day.

What is contrary to this?

The neglect of preparation for the Sabbath before it come, and of fitting our hearts for holy services, when it is come.

What is meant by this word remember.

Of the preparation of the Sabbath.

The parts of
the fourth
Commande-
ment.

What are the parts of this Commandement?

They are two.

First, to keep the Lords rest. Secondly, to sanctifie this rest.

For it is not sufficient that we rest from worldly businesses; but it is further required that it be a holy rest. The first sheweth what workes we are to decline upon this day; the other, what duties we are to perform.

What are the workes we are to decline, and leave undone on the Lords day?

What workes
ought to be
declined.

Not only the workes of sinne, which we ought to leave undone every day: but also workes of our ordinary callings concerning this life, and bodily exercise and labours; which upon other dayes are lawfull, and necessary to be done. Marke 3. 4. Ezek. 23. 37, 38. Numb. 15. 32, 33. Exod. 31. 10, 11, 12, 13, 14. & 34. 21. Nehem. 13. 15. &c. Esa. 58. 13.

What instances have you in Scripture of the performance hereof?

The Israelites ceased both from those works which were of the least importance, as gathering of sticks, (Numb. 15. 32.) and from such also as were of greatest weight, as working of the Tabernacle, and building the Temple on the Sabbath day: and consequently all other works betwixt these extreames, as buying and selling, working in seed time or harvest, were forbidden unto them. Exo. 31. 14, 15, 16. & 34. 21.

Are we as strickly bound to rest from all outward businesses, and to forbear all worldly labour upon this day, as the Israelites?

Yea, so farre forth as the morality of the Commandement reacheth. But by the Ceremoniall Law, there was enjoyned unto the Jewes a more exact observation of outward rest, which to them was a part of their Ceremoniall worship; whereas unto us the outward rest is not properly any part of the sanctification of the day, or of the service of God; but only a meanes tending to the furtherance of the same. Even as in Fasting and Prayer; Fasting of its selfe is no part of Gods service, but a thing adjoyned thereunto, and so far forth only acceptable in the worship of God, as it maketh a way and readier passage for the other. 1 Cor. 3. 8.

What did that most strict observance of outward rest signifie unto the Jewes?

Their continuall sanctification in this world; (Exod. 31. 13. Ezek. 20. 12.) and their endless rest in the world to come; whereof this was a Type no lesse then the land of promise. Heb. 4. 4, 5, 10.

How was the latter of these specially typified?

In this world Gods children are subject unto the fiery triall; (1 Pet. 4. 12.) but after these troubles, rest is provided for them, (2 Thes. 1. 7.) and no fire to be feared in that after-world. For a more lively representation there was a charge laid upon the children of Israell, that no fire might be kindled throughout all their habitations upon the Sabbath day, (Exod. 35. 3.) though it were for the very preparing of the meat which they should eat; (Exod. 16. 23.) which was allowed unto them even in the two great solemne dayes of the Passcover. Exod. 12. 16.

Is it then Lawfull for us to make a fire and dresse meat upon the Lords day?

Yea certainly. Because these were proper unto the Pedagogy or manner of government of the children of Israel under the Law: as may appeare by this, that there was no such thing commanded before the Law was given by *Moses*; and consequently, being not perpetuall, must necessarily follow to be Ceremoniall. Now after the Sabbath that Christ our Lord rested in the grave, this Ceremoniall Sabbath lyeth buried in that grave; together with those other rites which were shadowes of things to come, the body being in Christ. (*Col. 2. 16, 17.*) Therefore we being dead with Christ from these Ceremonies, are no more to be burthened with such Traditions, (*ibid. ver. 20.*) nor to be brought under the bondage of any outward thing. It is a liberty purchased unto us by Christ, and we must stand fast unto it: that blessed houre being come, wherein the true Worshippers are to Worship the Father in Spirit and Truth. *John. 4. 23.*

To leave then the Ceremoniall Sabbath, and to come to the Morall: How is the Rest required therein laid downe in the fourth Commandement?

By a declaration. First, of the Works from which there must be a cessation. Secondly, of the persons that must observe this Rest.

What rest required in the fourth Commandement.

How is the former of these expressed?

In these words: *In it thou shalt not doe any worke, Exod. 20. 10.*

What is required of us hereby?

That for the space of that whole day, we cease in mind and body from all worldly labours; yea from the workes of our lawfull calling, and all other earthly businesse whatsoever, more then needs must be done, either for Gods glory or mans good.

What gather you of this?

That all exercises that serve not in some degree to make us fit to the Lords work, are unlawfull upon the Lords day.

Why doe you say, that we must rest in mind and body?

Because this rest must be of the whole man, in thoughts, words, and deeds. *Esa. 58. 13.*

Is it meerly unlawfull to doe any bodily or outward businesse on the Lords day?

No. For first such workes are accepted as are presently necessary, either for common honesty or comeliness.

Secondly, the actions of Piety requisite for the performance of Gods service on that day. *Acts 1. 22. Mat. 12. 5.*

Thirdly, extraordinary exigent of Charity, for the preservation of the Common-wealth. *2 Kings 11. 9.*

Fourthly, the preservation of our owne or others life, health, and goods, in case of present necessity, or great danger of their perishing if they were not saved on that day. *Mat. 12. 1, 10, 11. Mar. 3. 4. Luk. 13. 15, 16.*

What be the speciall breaches of this part of the Commandement?

1. The making of the Sabbath a common day through common labour in our ordinary callings, (*Nehem. 13. 15. &c.*) vaine speech and

talking

The speciall breaches opposite to an holy rest.

talking of our worldly affairs, (*Esa.* 58.13.) thinking our own thoughts, or other, but a common use of the Creatures.

2. The making it a day of carnall rest unto idlenesse, feasting, pastimes, &c. which draw our minds further from God, then our ordinary labours, *Exod.* 32. 6. Whither are referred all recreations which distract us; as also excessive eating and drinking, which causeth drowynesse and unaptnesse unto Gods worship and service.

3. The making it a day of sin, or the Devils holy day; by doing that on the Lords day which is no day lawfull, (*Mar.* 3.4.) but then most abominable. *Ezek.* 23. 37, 38.

4. The keeping a piece of the day, not the whole; or giving liberty to our selves in the night, before the whole Sabbath be ended.

5. The forbearing our selves, but imploying others in worldly businesses; for preventing of which sin, God is so large in naming of the persons which in this Commandement are forbidden to worke.

Why is there a particular rehearsall of these persons in this Commandement?

To take away all excuses from all persons. For the Lord did see, that such was the corruption of men, that if they themselves did rest upon this day from labours, they would thinke it sufficient; not caring how they toiled out and wearied their servants at home with continuall labour as many doe: so that it were better to be such mens Oxen then their servants; so small care they have of their soules.

What is the speciall use of this rehearsall?

To teach us that all sorts and degrees of persons are bound to yield this duty unto God: and that the Sabbath is to be kept both by our selves and those that doe belong unto us.

Was it not ordained also for the rest and refreshing of men and beasts; especially Servants, which could not otherwise continue without it?

That also was partly intended, (as may appear by *Deut.* 5.14.) but not principally. For the things here contained do concerne the worship of God; but that wearing and toying out of servants and beasts is against the sixth Commandement: and working is here forbidden, that men might be the more free for the worship of God; and therefore though Servants had never so much rest and recreation upon other days, yet they ought to rest upon this day in that regard.

Why is there mention made of allowing rest to the beasts?

First, that we may shew mercy, even to the beast. *Prov.* 12.10.

Secondly, to represent after a sort the everlasting Sabbath, wherein all creatures shall be delivered from the bondage of corruption. *Rom.* 8.20, 21.

Thirdly, because of the whole imployment of men in the Lords service. For beasts cannot be travelled or used in any worke upon that day, unless man be withdrawne from Gods service: yea, though the beast could labour without mans attendance, yet his minde would sometime or other be carried away and distracted thereby, that it would not be so fit as it ought to be for Gods service.

To whom especially is the charge of this Commandement directed?

To

To Houſholders and Magiſtrates: who ſtand charged in the behalfe, both of themſelves, and of all that are under their roof and government. *Jof. 24. 15. Neh. 13. 15; &c.* To whom this Commandement is chiefly directed.

What is the charge of the Houſholder?

That not only himſelfe keep the Lords day; but alſo his Wife, Children and Servants, as much as may be. For as they ſerve him in the week dayes: ſo he muſt ſee that they ſerve God on the Lords day.

What gather you of this?

That a houſholder ſhould at leaſt be as carefull of the Lords buſineſſe, as of his owne. And if he will not keep ſuch a ſervant as is not carefull in his ordinary work: much leſſe ſhould he keep any that will not be carefull in the Lords work, how ſkilfull ſoever he be in his own.

What is the Magiſtrates part?

To ſee that all within his gates keep the Lords day; (*Jof. 24. 15.*) even ſtrangers, though Turks and Infidels; (*Neh. 13. 15.*) cauſing them to ceaſe from labour, and reſtraining them from all open and publike Idolatry, or falſe Worſhip of God; much more all his owne ſubjects, whom he ought to force to hear the Word. *2 Chron. 34. 33.*

So much of the firſt part of this Commandement, touching our reſt from all worldly buſineſſes. What followeth in the next place?

The ſecond and greater part of this Commandement: which is the ſanctifying of this Reſt, and keeping of it holy unto the Lord; by exerciſing our ſelves wholly in the ſervice of God, and performing the duties of the day. The ſecond part of this Commandement, which is the ſanctifying of the Reſt.

Are we as ſtriely bound to theſe duties as the Jews?

Yes verily, and more then they: becauſe of the greater meaſures of Gods graces upon us above that which was done upon them.

What is required of us herein?

To make the Sabbath our delight; to conſecrate it as glorious unto the Lord, (*Iſa. 58. 13.*) and that with joy and without wearineſſe. (*Amos 8. 5: Mal. 1. 13.*) and that alſo with care and deſire of profit we beſtow the whole day (as nature will beare) in holy exerciſes.

What are theſe exerciſes?

They are partly duties of Piety; (*Aſ. 13. 13, 15. & 20. 7. Pſal. 92. 1.*) as hearing and reading the Word, Prayer, ſinging of Pſalmes, and Feeding our ſelves with the contemplation of the heavenly Sabbath: partly of Mercy; (*1 Cor. 16. 2. Neh. 8. 12.*) as viſiting and relieving the ſick and needy, comforting the ſad, and ſuch like. The exerciſes and duties required on the Sabbath.

How are theſe duties to be performed?

Partly publickly in the Church; where the ſolemn worſhipping of God is the ſpeciall worke and proper uſe of the Sabbath: partly privately out of the Church; and that either ſecretly by our ſelves alone, or joyntly with others.

What if we cannot beſuffered to uſe the publike meanes?

Such as are neceſſarily debarred from the publike duties, muſt humble themſelves before Gods mourning and ſorrowing for this reſtraint; (*Mat. 24. 20. Pſal. 42. 6. & 84. 1. 2, 3.*) and with ſo much more care and earneſtneſſe uſe the private meanes. *Pſal. 63. 1, 2.*

What is the firſt duty we are to performe in the publike aſſembly?

To

Prayer with
the Congre-
gation.

To joyne in Prayer with the Congregation: which is an excellent duty. For if, as Christ saith, *when two or three are gathered together in his name he will grant their requests*: how much more will he heare his servants, when two or three hundred are gathered in his name?

What is the second?

To heare the word of God read, *Luke 4.16. Añ. 3.16. & 15.20.* for blessed is he that readeth, and they that heare the word, *Rev. 1.3.*

What is the third?

Hearing the
Word.

To heare the word preached. *Luke 4.16.22. Añ. 13.14, 15. & 15.21. & 20.7.*

What is the fourth?

Receiving the
Sacrament.

To Communicate in the Sacraments: by being present when the Sacrament of Baptisme is administred unto others; and by receiving the Sacrament of the Lords Supper our selves (after a decent order) in the appointed time. *Añ. 20.7. 1 Cor. 11.20.*

Why should a man be present at Baptism?

First, that he may give thanks unto God for adding a member to his Church.

Secondly, that he might be put in mind of his own vow made to God in Baptism, by seeing the child Baptized.

What is the fifth duty to be performed in the Congregation?

Singing of Psalmes.

What is the sixth?

Exercise of the Discipline of the Church against offenders. *1 Cor. 5.4.*

What is the seventh?

Collection for the poor, and contribution for relieving of the necessities of the Saints of God, *1 Cor. 16. 1, 2.* where we are to give according to our wealths, and the blessing of God upon the weeke going before.

What are the private duties that are to be performed out of the Church?

Private duties
of the Sabbath

Such as we performe either in secret by our selves alone, or in common with our families at home, or others abroad: both before the publick exercises in the Church, the better to performe them, and after, the more to profit by them.

What be they in particular?

First, Private Prayer.

Secondly, Reading of the Word.

Thirdly, holy conference touching the Word of God, and familiar talk of things that belong to the Kingdome of Heaven. *Luk. 14.7, 19.*

Fourthly, examination of our selves and those that belong unto us, what we have profited by the hearing of the Word, and other exercises of Religion.

Fifthly, Catechizing of our families.

Sixthly, Meditation upon Gods Word, Properties, and Works, as well of Creation as of Providence; especially that which he exerciseth in the government of the Church. *Psa. 80. & 92.*

Seventhly, reconciling such as are at variance.

Eighthly, visiting the sick, relieving the poor, &c. *1 Cor. 16.2. Neh. 8.12.* For these also are workes of the Sabbath.

What

What proof have you of this continuall exercise and imployment of the whole day in holy services?

1. In the Law, every evening and every morning were Sacrifices, which on the Sabbath were multiplied. *Numb. 28.9.*

2. The 92. *Psalme* (entituled, *A Psalme for the Sabbath*) appointed to be sung that day, declareth, that it is a good thing to begin the praises of God early in the morning, and continue the same untill it be night.

That we may know then, how to spend a Sabbath well: declare more particularly, how we may bestow the whole time in exercises of holinesse, and first begin with the evening preparation.

Our cate must be overnight, that having laid aside all our earthly affaires, we begin to fit our selves for the Lords service: that so we may fall asleep, as it were in the Lords bosome, and awake with him in the morning.

Of the evening preparation.

What must be done in the morning when we awake?

We are to put away all earthly thoughts, and to take up such meditations as may most stirre up our hearts with reverence and cheerfulness to serve the Lord the whole day after. Wherein, first, we are to consider the great benefit of the Lords Sabbath, and so cheer up our hearts in the expectation to enjoy the same. Secondly, to covenant with the Lord, more religiously to sanctifie the whole day after.

The first duties of the morning.

In making of our selves ready what are we to do?

Rising as early for the Lords service, as we doe for our owne businesses and bestowing no more time nor care about our apparell, and such like, then needs must; we may then occupy our mind about such matters as be most fit for that time; which ordinarily may be these two.

1. To thinke upon Gods goodnesse in giving us such apparell, and other necessities, which many others want: so that we may judge all things we have rather too good for us, then be discontented with any thing we enjoy.

2. Considering how well our bodies be apparalled, and provided for, to seek more to have our soules better apparalled with Christ Jesus.

Being up and ready, what are we to set our selves to?

We must set our selves to morning Sacrifice, either alone or with others, if it may be, some short prayer for our preparation being used.

What meditations must we here enter into?

Two especially: the one for that which is past, the other for that which is come.

What for that which is past?

To cast our weeks account at least, how God hath dealt with us in benefits and chastisements; and how we have dealt with him in keeping or breaking of his Commandements: that by both we may finde matter to comfort and humble us, to move us to thankfulness for mercies received, and to earnest suite and labour for pardon of our trespasses and supply of all necessities.

What for that which followeth?

To prepare our selves for the publike Ministerie, and as it were to apparell our selves and make our selves fit to goe to the Court of the Lord of Hosts, with his children, and before his Angels.

What

What things are necessary hereunto?

1. A due regard whither we goe, before whom, what to doe, and what ends, wherewith to honour God, and to receive grace from him.
2. An earnest hunger so to use the meanes to Gods honour and our good.
3. True faith, that we shall enjoy our desire.
4. Joy and Thankfulness in the hope of such blessings.
5. Humility, in regard of our unworthinesse.
6. Unfained purpose of amendment of life.

What must be added unto these?

To the meditations, fervent Prayer must be joyned, and Reading, for our furtherance in Gods service: and such as conveniently can, are to joyn together in a Christian Family, to read, pray, and confer; and Governours to instruct their Families in such matters as are then besitting.

Having thus spent our time privately, what is to be done in publike?

Of the publick
duties of the
Sabbath.

We are to goe to Church in all comely sort, before the publike Ministry is begun; and then with all diligence to attend, and to give consent thereunto; and so take to heart whatsoever shall be brought unto us, that by all the holy exercises we may be edified in all needfull graces.

The publike Ministry ended, what are we to doe?

What is to be
done after the
publike Mini-
stery.

We are to occupy our minds on that we have heard, and when we come to place and time convenient, to set our selves more especially to make use of it to our selves and others pertaining to us; and to water it with our prayers, that it may grow and bring forth fruit.

What say you to our diet, and refreshing of our nature on this day?

Care would be had, that it be such as every way may make us fitter for holy duties. And to this end, we are to season it with meditation and speeches of holy things.

How is the afternoon to be spent?

1. The time before the Evening Sacrifice we are to bestow, either alone or with others, in such Exercises as may best quicken in us Gods Spirit.
2. For the Evening Sacrifice, in all respects to behave our selves as in the Morning, and continue to the end.
3. The publick ministry full ended, to keep our minds (in like sort as before) on that we have heard; and so being come home either alone or with others, to enter into examination of our selves for the whole day.

How are we to end the day?

1. With thanks for Gods blessings on our labours.
2. Humble suit for pardon of all our faults escaped.
3. Earnest desire of Grace, to profit by all; that we may persevere unto the end and be saved.

Doe you make any difference between the Sabbath nights and other nights?

Yes: we should lay our selves downe to rest in great quietnesse that night, upon the sense and feeling of the former exercises: so that our sleep should be the more quiet, by how much the former exercises of that day have been more holy: otherwise we should declare, that we have not kept the whole day so holy to the Lord as we ought.

What

What be the sins condemned in the second part of this Commandement?

Generally, the omission of any of the former duties: and in particular,

1. Idleness: which is a sin every day, but much more on the Lords Day.
2. Prophane absence from, or unfaithfull presence at, Gods Ordinances.
3. Neglect of calling our selves to a reckoning after holy exercises.
4. Being weary of the duties of the Sabbath, thinking long till they be ended. *Amos 8. 5. Mal. 1. 13.*

Sins to be condemned in respect of the second part of this Commandement.

What are the helps or hinderances to the keeping of this commandement?

1. We must adde to the forementioned duty of remembrance, an ardent endeavour to taste the sweetnesse of holy exercises: (*Psa. 24. 2, 3. & 84. 1, &c.*) that so we may come to make the Sabbath our delight.

Helpes & hinderances to the keeping of this Commandement.

2. We must avoid and abhorre all prophane opinions, either disanulling the necessity of the Sabbath, or equalling any other day to it; together with such meetings and companies, exercises and occasions, whereby we shall be in danger to be drawn to the unhallowing of the Sabbath day. *Ezekiel 22. 26.*

So much of the Commandement. What reasons are used to enforce the same?

Four.

Whence is the first taken?

From equity; by a secret reason of comparison of the lesse. That forasmuch as God hath allowed us six dayes in seven for our affairs, (to doe our owne businesse in; whether it be labour, or honest recreation) and reserved but one for himselfe; when as he might most justly have given us but one of seven, and have taken six to himselfe: we ought not to thinke it much, to spend the whole seventh day in his service.

Of the reasons enforcing obedience to this Commandement.

1. Reason.

What learn you from hence?

The unequall and wretched dealing of most men with God, who by the grant of this Commandement urge usually at their servants hands the worke of a whole day in every of the six dayes; yet upon the Lords day thinke it enough, both for themselves and those under them, to measure out unto the Lord three or four houres only for his service: using one measure to mete the service due unto themselves, and another to mete the service due unto God: which is a thing abominable before God, (*Pro. 11. 1.*) and so much the more as the things are greater and of more value, which they mete with lesser measure.

Whence is the second reason taken?

From Gods owne right; who made the Sabbath, and is Lord of it, For the seventh day is the Sabbath of the Lord thy God. This day is his, and not ours.

2. Reason.

Whence is the third?

From the example of God. That as God, having made all things in the six dayes, rested the seventh day from creating any more; so should we rest from all our works. God himselfe ceasing from his work of Creation on that day and sanctifying it; with what joy ought we to imitate our God herein? *Gen. 2. 2, 3. Exod. 31. 17.*

3. Reason.

Did God cease from all workes on the seventh day?

Z

No

No verily: he did then, and still continueth to doe a great worke, in preserving the things created. *John 5. 17.*

What learn you from this?

1. That we be not idle on the Lords day, seeing Gods example is to the contrary; but attend upon the Lords service.

2. That as the Lord preserved on the Sabbath day things created in the six dayes before, but created none other new: so by his example we may save things on that day, which otherwise would be lost; but wee may not get or gain more.

Whence is the fourth and last reason drawn?

Fourth reason

From hope of blessing. Because God ordained not the Sabbath for any good it can doe to him, but for the good of unthankfull man: and therefore he blessed and sanctified it, not onely as a day of service to himselfe, but also as a time and meanes to bestow encrease of grace upon such as do continually observe the same. *Exod. 31. 13. Esa. 56. 6, 7.*

What is meant by sanctifying it?

The setting it apart from worldly businesses to the service of God.

What by Blessing?

Not that this day in it selfe is more blessed then other dayes; but as the acceptable time of the Gospell is put for the persons that receive the Gospell in that time: so by blessing this day, he meaneth that those that keep it shall be blessed; and that in setting it apart and separating it by this Commandement from other dayes, to be kept holy by publike exercises of his holy worship and service, God hath made it an essentiall meanes of blessing to them that shall sanctifie it as they ought.

Wherein shall they be blessed that keep the Sabbath day;

1. In all holy exercises of the Sabbath: which shall serve for their further encrease, both of the knowledge and fear of God, and all other spirituall and heavenly graces accompanying salvation.

2. In matters of this life, we shall not only not be hindered by keeping the Sabbath, but more blessed then if we did worke that day: as on the other side, the gaine on the Lords day shall (by the curse of God) melt and vanish away, what shew of profit soever it have; and bring some curse or other upon our labours in the week dayes, which in themselves are lawfull and honest.

So much of the first Table, concerning our duties to God, the due performance whereof is called Piety: wherein God (as a King or as a Father of an household) doth teach his Subjects or Family their duties towards himselfe. What is taught in the second Table?

The second Table.

Our duties to our selves and our neighbours: the performance whereof is commonly called Justice, or Righteousnesse; wherein God teacheth his Subjects and Family their duties one towards another.

What is the sum of the Commandements of the second Table?

Thou shalt love thy Neighbour as thy selfe. Levit. 19. 18. Mat. 22. 39. Or. As you would that men should doe unto you, doe you unto them likewise. Mat. 7. 12. Luke 6. 31.

The generals to be observed in this Table.

What generall things doe you observe belonging to this Table?

1. That it is like unto the first, *Mat. 12. 39.* and therefore that according

cording to the measure of our profiting in the first Table, we profit also in this. In which respect the Prophets and Apostles do commonly try the sincerity and uprightness of profiting under the first Table, by the forwardness in the second.

2. That the workes thereof are in higher or lower degree of good or evil, as they are kept or broken towards one of the household of Faith rather then towards a Neighbour simply, 1 Cor. 6.8.& 10.32. Gal. 6.10. *Dent.* 22. 2, 3.

3. That out of our bond to our neighbour we draw all our duties to all men: (1 *Thef.* 3. 12.& 5. 15.) reaching them even to the wicked, so far forth as we hinder not Gods glory, nor some great duty to others, especially the household of Faith. For sometime it may so fall out, that that which men require (and that otherwise of right) may not be given. As *Rahab*, though subject to the King of *Jericho*, might not reveale the spies, but should have failed in her duty, if she had betrayed them at the Kings commandment: and therefore in this case shee did well, in preferring the obedience she owed to God, before the duty she owed to man. *Josh.* 2. 3. In like case also *Jonathan*, revealing his Fathers counsell unto *David*, and preferring the greater duty before the lesser, did well. 1 *Sam.* 19. 3. So we owing a greater duty to our Country, than to our naturall kindred, must rather refuse to relieve them, if they be Traitors, then suffer any hurt to come unto our Country.

But what if two have need of that which I can give but to one only?

I must then preferre those that be of the household of Faith before others: (*Galatians* 6. 10.) and my Kinsmen, and those that I am tyed unto by a speciall bond, before strangers, *John* 1. 41. *Acts* 10. 24.

What are we specially forbidden to doe by the Commandements of the second Table?

To doe any thing that may hinder our neighbours *Dignity*, in the first; *Life*, in the sixth; *Chastity*, in the seventh; *wealth*, in the eighth; or *good Name*, in the ninth; though it bee but in the secret motions and thoughts of the heart, unto which wee give no liking nor consent: for unto that also the last Commandement doth reach.

How are these six Commandements of the second Table divided?

In such as forbid all practise or advised consent any hurt of our Neighbours; and such as forbid all thoughts and motions of evill towards our Neighbour, though they never come to advised consent of the will. The first five Commandements doe concerne such things as come unto consent, and further; the last, such as come not unto consent at all.

Division of the second Table.

How are those five Commandements of the first sort divided?

Into those that concerne speciall duties to speciall persons: and those that concerne generall duties to all. Those duties which concerne speciall persons, are commanded in the first: those that generally concern all men, either in their life, *chastity*, *goods* or *good name*, are enjoyned in the foure Commandements following.

What gather you hence ?

That we are to distinguish between duties and duties, and sin and sin, done towards men; and that to offend principall persons, and such unto whom we are in especiall manner obliged, is a greater sinne: because God hath singled out this one Commandement for these persons.

What are the words of this Commandement, which is the fifth in Order ?

The fifth Com-
mandement.

Honour thy Father and thy Mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.

Excd. 20. 12

What is to be considered in these words ?

1. The Commandement.

2. The Reason.

What is the meaning and scope of the Commandement ?

The meaning
and scope of
the fifth Com-
mandement.

That the quality of mens persons and places, in whatsoever estate, Naturall, Civill, or Ecclesiasticall, and with whatsoever relation to us, be duely acknowledged and respected. For it requireth the performance of all such duties as one man oweth unto another, by some particular bond: in regard of speciall callings and differences, which God hath made between speciall persons.

What be these speciall persons ?

Either *Inequals*, as *Superiours* and *Inferiours*; or *Equals*. For this Commandement enjoineth all due carriage of *Inferiours* to their *Superiours*: and by consequent also of *Superiours* to their *Inferiours*; and likewise by analogy of *Equals* among themselves: under the sweet relation betwixt Parents and Children, or betwixt brethren of the same Family, and the generall duty of Honour.

Who are Equals ?

They that be equall in gifts, either of Nature, or industry: as Brethren in a Family, Citizens in a Common-wealth, Pastours in a Church, &c.

What is required of Equals ?

The duty of
Equals.

That they live equally amongst themselves; loving one another, and affording due respect to each other. *Rom. 12. 10.* That they live together sociably and comfortably; preferring each other before themselves, and striving to goe one before another in giving honour. *1 Pet. 2. 17, &c. 5. 5. Ephes. 5. 21. Phil. 2. 3.* That they be faithfull one to another: and friends be secret.

What is here forbidden ?

Want of Love; incivility, strife, and vaine-glory, whereby they seeke to advance themselves one above another, and to exalt themselves above their fellowes. *Phil. 2. 3. Mat. 23. 6.*

Who are Superiours ?

Who are Su-
periours.

They be such as by Gods ordinance have any preeminence, preferment or excellency above others: and are here termed by the name of Parents, (*2 Kin. 2. 12. & 5. 13. & 6. 21. & 13. 14. 1 Cor. 4. 15. Col. 3. 22.*)

to whom the first and principall duties required in this Commandment do appertaine. *Ephes. 6. 1, 2.*

Why are all Superiours called here by the name of Parents?

1. For that the name of Parents being a most sweet and loving name, men might thereby be allured the rather to the duties they owe; whether they be duties that are to be performed to them, or which they should performe to their Inferiours.

2. For that at the first, and in the beginning of the world, Parents were also Magistrates, Pastours, School-Masters, &c.

How doth this agree with the Commandment of Christ; (Mat. 23. 7, 8, 9.) that we should call no man Father or Master upon earth?

Very well. For there our Saviour meaneth only, to restraints the ambitious Titles of the Pharisees in those dayes; who desired not onely so to be called, but that men should rest in their authority alone, for matters concerning the soule.

Who are inferiours; comprehended here under the name of children?

Such as (by the ordinance of God) are any way under Superiours; *Who are inferiours?* and who are principally and in the first place, to performe the duties required in this Commandment.

Why is the Commandment conceived in the name of Inferiours?

Because their duties are hardest obeyed in all estates.

What is here contained under the name of Honour?

Not only Cap and Knees; but every particular duty, according to their particular estates. *Mal. 1. 6.*

Why are these duties comprehended under the word Honour?

Because it adds an ornament and dignity unto them.

What it is to Honour.

What is the honour that all Inferiours owe to all Superiours in generall?

1. Reverence in heart, word, and behaviour. *Levit. 9. 3. Ephe. 6. 1, 2.* For the reverence of the mind is to be declared by some civill behaviour, or outward submission; as of rising before them, and of giving them the honour of speaking first, &c. *Levit. 19. 32. Job 29. 8, & 32. 6, 7.*

2. Obedience to their counsels.

3. Prayer to God for them, with giving of thanks. *1 Tim. 2. 1, 2.*

4. Imitation of their Vertues and Graces. *2 Tim. 1. 5. Phil. 4. 9.*

What contrary sins are here forbidden?

1. Want of reverence, inward or outward.

2. Despising of Superiours. *Jude v. 8, 9, 10. Prov. 30. 11.*

3. Neglect of Prayer, and other duties.

What is the duty of all Superiours towards their Inferiours?

That they answerably afford unto them love, blessing according to the power they received from God. (*Heb. 7. 7. & 11. 20. Gen. 9. 25, 26, 27.*) good example for their imitation: (*Tit. 2. 7.*) and that they so carry themselves, as that they may be worthy the honour that is given them. *Eph. 6. 4, 9, &c.*

Duties of Superiours.

What are the contrary vices?

Want of Love, failing in prayer, and in giving good example; dishonouring their places, by unseemly and indiscreet carriage. *Tit. 2. 15.*

1 Sam. 2. 23.

The divers
sorts of Superiours.

How many sorts of Superiours are there?

Two: Without Authority, and with Authority.

Who are Superiours without Authority?

Such as God hath by age ouely, or by some supereminent gifts, lifted above others: whether they be of the body, as strength and beauty; or of the mind, as wit and learning, (which are most to be honoured:) or of outward state, as wealth, (1 Sam. 25. 8.) and nobility. In which respect, although brethren be equall, yet by age the elder is superiour to the younger: and the man in regard of sex is above the woman: and he that is skilfull, before him that hath no skill.

Who are Inferiours to such?

They who are younger and of meaner gifts, whether of nature or of grace, or of such as are gotten by exercise.

What is our dutie towards such Superiours?

To acknowledge the things wherein God hath preferred them before us, and to respect and regard them according to their graces and gifts.

What is the duty of them who are Superiours in yeares?

The duties of
aged persons.

They are by grave, wise, and godly carriage of themselves, to procure reverence unto themselves: on the one side avoiding lightnesse and variablenesse, on the other, too much severenesse and austerity.

What are the duties to be performed towards Aged persons?

Duties of the
younger unto
them.

To rise up before the hoar head, and honour the Person of the Aged; (Levi. 19. 32.) to give them the way, &c. in regard their age is honourable. Yet men that have a place of preeminency given them of the Lord, may keep their places.

What is the contrary sin forbidden?

Despising or disregarding of the Aged.

What is the duty of such as are Superiours in knowledge and other graces?

Superiours in
knowledge.

To use their skill and other graces so, as others may be benefited by them. 1 Pet. 4. 10.

What is our duty towards them?

To give them the due approbation; to wait for their words, and give care unto their speeches, (Job. 32. 11, 16.) as being wiser then ourselves: to profit by their gifts, and to make our benefit of their good graces, so far as our calling will suffer.

What is the contrary sin?

Not acknowledging, nor reverencing, nor imitating the graces of their Superiours.

Who are the Superiours with authority?

Superiours in
Authority.

Such as by speciall Office and Calling have charge over others.

What are the Inferiours?

Such as be committed unto their charge.

What generall duty is there between the Superiours and Inferiours of this sort?

To pray more especially one for another. 1 Tim. 2. 1. Psal. 20. & 21. Gen 24. 12. Psal. 3. 8. & 25. 22. & 28. 9.

Duties of In-
feriours to
those that are
in Authority.

What is required of the Inferiours?

Besides thankfulnesse and fidelity; (Tit. 2. 10.) there is specially required
Subjection

Subjection and Obedience. Rom. 13.1.

What is Subjection?

An humble and ready mind to submit themselves to their government who are set over them; in acknowledging the necessity of their power in governing them. Rom. 13. 1 *Tir.* 3.1. 1 *Tim.* 6.1.

What is Obedience?

A voluntary and hearty doing of that which the Superiours command; (Eph. 6.1,5,6,7. Col. 3. 20. Heb. 13.7.) or patient suffering of that they shall inflict upon them; albeit it should be either without just cause, or somewhat more excessively then the cause requireth. Heb. 12.9, 10. 1 *Pet.* 2.19,20.

Is there no restraint of this obedience?

None, saving that which we owe unto God; in regard whereof, our obedience to them must be in the Lord, that is, only in lawfull things; otherwise we are with reverence to refuse and alledge our duty unto God for our warrant. Eph. 5.24. & 6.1. 1 *Sam.* 22.17.

What contrary sins are here condemned?

Disobedience; and neglect of humble submission to our Superiours commandments, and corrections. Rom. 1.30. *Judg.* 8.6,8,9.

What is the duty of Superiours in Authority towards their Inferiours?

To protect and support such as are committed unto them: (Eph. 5.23. Rom. 13.4.) to provide good things for the body and the soule; (Mat. 7.9,10.) to command things that are good and profitable for the Inferiours; governing them prudently, and after an holy manner. Not as Tyrants, but as those which have a Governour above them, to whom they shall give an account: (Eph. 6.9.) and as those who rule over such as have a title unto, and shall be partakers of the same Glory, which themselves looke for. 1 *Pet.* 3.7.

In what things doth this government consist?

In two: Direction, and Recompence or Reward.

Wherein consisteth direction?

In Word, and in Deed.

What must be done by Word?

They must instruct and command them in the things which pertain to God, and to their speciall callings. Ephe. 6.4. Gen. 18.19.

Must every Superiour in Authority, be carefull for the instruction of those that be under him, in the things of God?

Yes verily: and herein God hath declared his singular care of the everlasting good of men; who have therefore commended the care of Religion to so many, to the end they might be so much the more assuredly kept in the fear of God.

What is the direction by Deed?

Good example; whereby in their life, conversation and experience, they are to goe before their Inferiours, that thereby they may be provoked to follow them.

What is Recompence?

It is either a cheerfull reward for well-doing, or a just chastisement for evil, both which should be answerable in proportion to the deed done.

What is the sin contrary hereunto?

Abuse

Abuse of this Authority, through too much lenity, (1 Sam. 2. 23. &c.) or severity. (Ephes. 6. 4. & 7.)

Kinds of Superiours in Authority.

How many kindes of Superiours are there with Authority?

Two: private and publick; and consequently, so many Inferiours.

Who are private Superiours, and Inferiours?

They are either in the Family, or in the Schools.

Superiours in the Family, & their duties,

What is the duty of Superiours in the Family?

1. To provide for the household the things belonging to their soule, by a familiar catechising, and examination; and to goe before them in prayer accordingly; the Housholder being therein to be the mouth of his Family.

2. To provide the necessaries belonging to this present life; as food and rayment, both sufficient and agreeable to every ones place and estate: (Gen. 18. 6, 7, 8. Prov. 27. 23, 24, 25. & 31. 15. 1 Tim. 5. 8.) with convenient government.

Inferiours in the Family, & their duties,

What is the duty of Inferiours in a Family?

To submit themselves to the order of the House: and according to their places and gifts, to perform that which is commanded by the Governours thereof, for the good of the Household. Gen. 39. 2, 3, 4.

What are the differences of Superiours and Inferiours in a Family?

They are either naturall, as Husband and Wife, Parents and Children: or otherwise, as Masters and Servants. Eph. 5. & 6. Col. 3. & 4.

Duties of husbands & wives,

What are the common duties of the Husband and Wife each to other?

Mutual and conjugall love one towards another: yet so, as the Word presseth love at the Husbands hands more then at the Wives, because men are commonly more short of that duty. Ephes. 5. 25.

Wherein must this Conjugall Love be declared?

1. By mutuall helpe. Gen. 2. 18.

2. By due benevolence; (1 Cor. 7. 3.) except by consent for a time, that they may give themselves to fasting and prayer. 1 Cor. 7. 5. 2 Sam. 11. 11.

What are the sins common to the Husband and Wife?

1. Want of Love.

2. Bewraying one anothers infirmities.

3. Discovering each others secrets.

4. Jealousie.

5. Contention.

What is the duty of the Husband towards his Wife?

Duties of the Husband.

1. An entire love unto her, to cherish her, as he would cherish his own flesh, and as Christ doth his Church. Ephes. 5.

2. To provide for her that which is meet and comely during his life: and then also that she may be provided for after his death, if it so fall out.

3. To protect her, and defend her from all evill.

4. To dwell with her as one of knowledge. 1 Pet. 3. 7.

5. To give honour to her, as the weaker vessell; (ibid.) that is, to beare with her infirmities.

6. To govern and direct her.

What be the speciall sins of the Husband?

1. Not dwelling with his Wife.

2. Neg

2. Neglect of edifying her by instruction and example.
3. Denying her comfortable maintenance, and imployment.

What is the duty of the wife to the Husband?

1. Subjection, in a gentle and moderate kind and manner. *Eph. 5.22.* Duties of the Wife.
For albeit it be made heavier then it was from the beginning, through the transgressions: yet that yoke is easier than any other domestick subjection.

2. Obedience: wherein Wives are oft short, as Husbands in love. *Ephes. 5.33. 1 Pet. 3.1-6.*

3. She must represent (in all godly and commendable matters) his Image in her behaviour: that in her a man may see the wisdom and uprightness of her Husband. *1 Cor. 11.7.*

4. She must be an helper unto him. *(Gen. 2.18.)* as otherwise, so by saving that which he bringeth in. *Pro. 31.11, 12. 1 Tim. 3.11.*

Finally, she must recompence her Husbands care over her in providing things necessary for her household; and do good for her husband all the dayes of her life: *(Pro. 31.12.)* that so he may be unto her as it were a vail and covering before her eyes. *Gen. 24.16.*

What be the sins of the wife in respect of her Husband?

1. Failing in reverence: which appeareth in froward looks, speeches or behaviour.
2. Disobedience in the smallest matters.
3. Disregard of her Husbands profit.

What duties come in the next place to be considered?

Those of naturall Parents, who are specially mentioned in this Commandement: whereunto also are to be reduced all in the right line ascending, and their Collaterals; as also Fathers in law, and Mothers in law. Duties of Parents.

What are the duties of naturall Parents towards their children?

They are either common to both Parents, or in particular to either of them.

What are the common duties of both Parents?

They doe either respect the things of this life, or of that which is to come.

What care are they to have of the Soules of their children, to fit them for the life to come?

1. To make them members of the visible Church by Baptism.
2. They are to catechise and instruct them in Religion, as they are able to receive it: and to bring them up in nurture, and the feare of God. *Ephes. 6.4.*
3. They are to pray to God to blesse them, and guide them in his feare.

What is required of them for the things of this life?

1. To make the wits and inclinations of their children; and as far as their own ability will reach, to apply them accordingly, in due time, to some good, honest, and godly calling: that so being trained up in such a trade as they are fittest for, they may not afterwards live idly without any calling. *Gen. 4.2. Pro. 20.11. & 22.6.*
2. To provide for them a godly marriage (if it please God) in time convenient. *1 Cor. 7.36.*

3. Not

3. Not only to maintaine them, during their abiding in the house ; but also to lay up and provide somewhat for them, that they may live honestly afterward. And therefore are they to distribute their goods among their children : and what they have received from their Ancestors to leave the same (where it may be done lawfully) to their posteritie. 2 Cor. 12. 14, 2 Chron. 31. 3. Prov. 19. 14.

What speciall regard is here to be had by Parents to the eldest Son ?

That since God hath honoured him with that dignity, as to be their strength ; (Gen. 49. 3, 4.) he should also be honoured by them (at the least) with a double portion ; (Deu. 21. 17.) as by the rest of the brethren, with honour : yet so, as he fall not from his honour by some horrible sin. Gen. 49. 4.

What be the common sins of Parents ?

1. Negligence in not instructing their children betime.
2. Not correcting them till it be too late: or doing it with bitterness; without compassion, instruction and prayer.
3. Giving them ill example.
4. Neglect of bringing them up in some lawfull calling.
5. Not bestowing them timely and religiously, in marriage.
6. Light behaviour before them, and too much familiarity with them ; whereby they become vile in our eyes.
7. Loving beauty, or any outward parts, more then Gods Image in them.

What is required of the Father in particular ?

To give the name unto the child. Gen. 35. 18. Luk. 1. 62, 63. For notwithstanding the mothers have sometimes given the name, yet that hath been by the Fathers permission.

What speciall duty is laid upon the mother ?

To nurse the childe if shee be able. Gen. 21. 7. 1 Sam. 1. 23. Lam. 4. 3, 4. 1 Thes. 2. 7, 8. 1 Tim. 2. 15. & 5. 10.

So much of the duty of Parents to their children. What is the duty of Children to their Parents ?

It is either generall or speciall, viz. in the case of marriage.

What are the generall duties ?

1. To reverence them : and to perform carefull obedience to them in all things that they command : by the example of our Saviour who was subject to his Parents. Luk. 2. 51.
2. To pray for them.
3. So to carry themselves, while they are under their Parents tuition, and after they are departed from them, as they may cause their Parents (in their good bringing up) to be commended. Prov. 10. 1. & 17. 25. & 31. 28.
4. To be an aide unto them, as well as they be able, and to helpe them with their bodies, when they are in distresse. Ruth 1. 16. & 2. 17, 18.
5. To repay their Parents care over them, by being ready to relieve them, if they stand in need of reliefe, and want any thing wherewith God hath blessed them. 1 Tim. 5. 4. Gen. 45. 11. & 47. 12.

What be the contrary sins of Children, in respect of Parents ?

1. Dis-

Duties of children towards their Parents,

1. Disobedience.
2. Murmuring at their Parents chastisements.
3. Contemning them for any default of body or mind.
4. Unthankfulnesse, innot relieving them, not standing for their deserved credit, &c.

What is the speciall duty of Children to their Parents, in case of marriage?

That they ought not so much as to attempt to bestow themselves in marriage, without their Parents direction and consent; especially daughters. *Genesis 24. & 21. 21. & 27. 46. & 28. 9. Judg. 14. 2. 1 Cor. 7. 36, 37, 38.*

What reason have you to perswade Children to this duty

That seeing their Parents have taken such great paines and travell in bringing them up, they should reape some fruits of their labours in bestowing of them. Besides, they should give them this honour, to esteem them better able, and more wise to provide for their comfortable marriage, then themselves are.

Is this duty required only of Children to their naturall Parents that beget them?

No. It is also in some degree required of children to their Uncles and Aunts; or to any other under whom they are, and that be in stead of Parents unto them, when their Parents are dead. *Esther 2. 10, 20. Ruth 2. 18, 23.*

What is the duty of Masters towards their servants?

1. To deale honestly and justly with them, leaving off threatenning; remembering they have a Master in Heaven. *Col. 4. 1. Eph. 6. 9.*
2. To have a care to instruct and catechise them, and to teach them the fear of the Lord.
3. To teach them their trades and occupations; that they may be bettered for being in their family.
4. To allow them that fit wages, which they have covenanted with them for; that they may live honestly. For the labourer must have his hire.
5. To reward them plentifully, and to recompence their service when they part from them, according as the Lord hath blessed them by their labour. *Deut. 15. 13, 14. & 24. 14, 15.*

What are the sins of Masters?

1. Unadvised entertainment of sinfull servants.
2. Negligence in not instructing them, (in the fear of God, and in some lawfull calling;) and not using religious exercises with them.
3. Not admonishing nor correcting them, or doing it in an ill manner: grieving more when they faile in their businesse, then when they are slack in Gods service.
4. Giving them ill example, and using light behaviour before them.
5. Detaining their wages from them; and not recompencing their labours, by giving them a due reward, when they are with them, and when they part from them.
6. Neglect of them in sicknesse: unjust stopping of their wages for that time.

7. Not

7. Not relieving them (if they be able) in their age, who have spent their youth in their service.

What is the duty of servants to their masters?

Duties of servants towards their Masters.

1. To reverence and obey them in all things agreeable to the Word.
2. To pray for them that God would guide their hearts.
3. To learn all good things from them.
4. To be faithfull, and not prodigall in spending their goods.
5. With care and faithfulness (as in the presence of God) to bestow themselves wholly (at the times appointed) in their Masters business: doing their work not only faithfully and with a single eye, but also diligently. *Gen. 24. 10, 11, &c. Ephes. 6. 5, 6, 7.*

What are the sins of servants, in respect of their Governours?

1. Contempt and Disobedience.
2. Murmuring at their corrections, though unjust.
3. Idleness in their calling.
4. Unthriftiness and unfaithfulness in dealing with their Masters goods and affaires.
5. Stealing, and privy defrauding of them.
6. Eye-service. *Ephes. 6. 6.*

Who are Superiours and Inferiours in the schools?

Tutors and School-Masters are the Superiours, Pupils and Scholars the Inferiours. Whose duties are to be gathered by proportion out of those of Fathers and Children, Masters and Servants, in the Family.

Hitherto of Superiours and Inferiours, which are more private. Who are the publike?

Such as Govern and are governed in Church and Commonwealth.

What is the duty of Superiours?

Publike Superiours, and their duties.

To procure the common good of those of whom they have received the charge; forgetting (to that end) themselves, and their owne private good, so oft as need shall require. *Exo. 18. 13. 2 Sam. 24. 17. Mat. 11. 2. 1 Thes. 2. 7, 8, 11.*

What is the duty of Inferiours to their publike Superiours?

To minister charges, and other things necessary for the execution of their offices; and to their power to defend them in the same. *Rom. 13. 6, 7. Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5, 6, 7, 8, 9, 10, 13.*

How many sorts be there of publike Superiours?

The sorts of publike Superiours.

Two: Ecclesiasticall, and Civill. The former whereof are (as it were) Divine, the other are called Humane Creatures. *2 Kings 2. 3. 1 Tim. 2. 2. 1 Pet. 2. 13, 14.*

Why doe you call the Ministers of the Church Divine Creatures?

Because they are precisely in their kinds, number, and order, set downe in the word of God.

Why call you the other Humane Creatures?

Because, notwithstanding they are appointed of God, and such as without them neither Church nor Commonwealth can stand; yet are not their kinds, and number, and order so appointed of God, but that men may make more or fewer, of greater authority or lesse; according as the

the occasion of places, times, or the dispositions of people doe require.

who are the Superiours in the Church?

All Ecclesiasticall Governours, and Ministers of the Word especially. 1 Tim. 5. 17.

Superiours in the Church & their duties.

who are under their Government?

All Christians and professors of Religion.

what is the Ministers duty to the people?

1. To be faithfull and painfull in dispensing to them the will of God, (and not their own fancies, or the inventions of men:) instructing them sincerely in the way of Salvation, and breaking unto them the daily bread of life. 2 Tim. 4. 1, 2. Act. 20. 26.

2. To comfort and strengthen the weake.

3. To be an example unto all in life and conversation. 1 Tim. 4. 12.

what be the finnes of Ministers?

1. Slacknesse in preaching.

2. Unprofitable or hurtfull teaching.

3. Giving ill example.

what is the duty of the people to their Ministers?

1. To heare them willingly. Mar. 10. 14.

2. To Submit themselves to all that they shall plainly and directly teach them out of the Word of God. Heb. 13. 7, 17.

The peoples duty to their Ministers.

3. Frankly and freely to make provision for them, that there be no want. Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5, &c.

what be the sins of the people in regard of their Ministers?

1. Disobeying and opposing against their Doctrine.

2. Denying them competent maintenance.

3. Not standing for them when they are wronged.

who are superiours in a Common-wealth?

All Civill Magistrates: whether they be Supream, as Emperors and Kings, or Inferiour Governours under them. 1 Pet. 2. 13, 14. Whereunto are to be referred, the Generall in the Field, and Capitaines in War: as also in Courts, Advocates are Fathers to their Clients.

Superiours in the Common-wealth.

who are under the Government of the Civill Magistrates?

All persons and subjects in the Realme, City or State, where they are Governours, Rom. 13. 1.

what are the duties of Kings and inferiour Magistrates in the Common-wealth?

They are two-fold. First, in respect of Gods matters. Secondly in regard of Civill affaires. 1 Tim. 2. 1, 2. The former whereof regardeth the good of the Soules, the latter of the bodies of their Subjects.

what is the Civill Magistrate to doe in Gods matters, and for the soules of the Subjects?

1. He should pray for them, that God would make their hearts obedient unto him.

2. He should see that God be honoured in his dominions: that abuses in Religion be reformed, and the truth promoted and maintained: after the example of David, Solomon, Hezekias, Josias, and other good Kings. 2 Cor. 14. 3, 4. & 15. 12, — 15. & 17. 6, — 9.

3. He should plant the sincere preaching of the word among his subjects

jects; that so they may be more obedient unto him: and take care that the good things already taught and established may be done as God hath appointed. He is not to make new Lawes of his own for Religion; but to see those ordinances of Religion which are grounded upon the word of God, duly established and practised: that so God may be truly served and glorified, and the Churches within his Realmes, and under his government, may under him leade a quiet and peaceable life, in all godlinesse and honesty. 1 Tim. 2. 2. For he who neglecteth this duty to God, shall never performe his duty to men; how politick soever he seeme to be.

The Magistrate's duty in civill affaires.

What is the Magistrate specially to performe, in respect of civill affaires?

1. He must look to the peace of the Common-wealth, over which he is set: (1 Tim. 2. 2.) defending his subjects from their enemies, and preserving their lives in war and peace; by suppressing murderers, robbers, and all outrageous persons.

2. He must not onely maintaine peace, but also honesty: that by him we may not onely lead a peaceable life, but also an honest. 1 Tim. 2. 2. Where specially he is to provide; that all uncleannesse be removed.

3. He must see that justice be dayly executed: (Psa. 72. 2, 4.) and that the ministers thereof give judgement speedily in matters belonging to their judgement.

4. He must take order that every man may enjoy his owne. Psa. 72. 4.

5. He must cherish the good and discountenance the bad: and take order that malefactors may be punished, and wel-doers may be encouraged. Psa. 72. 4, 7. Rom. 13. 3, 4.

What is the sin of Magistrates?

Carelesnesse in performing those former duties.

The duties of Subjects towards their Magistrates.

What is the duty of Subjects to their Magistrates?

1. To pray for them, that God would rule their hearts by his holy Spirit, that under them we may leade a quiet and peaceable life in all godlinesse and honesty. 1 Tim. 2. 1, 2.

2. To helpe them with our goods: paying willingly all customes, taxes, and tribute due to them. Mat. 22. 17, 21. Rom. 13. 6, 7. which condemneth the Popish Clergy, that detract his Tribute.

3. To adventure our lives for them, in war and peace. 2 Sam. 21. 16, 17. & 23. 15, 16.

4. When they doe us wrong, not to rebell, but endure it patiently. For it is better to suffer for wel-doing, then for evill.

5. To be obedient and dutifull unto them, and to obey their Lawes in the Lord.

Do their Lawes binde the Conscience?

As far as they are agreeable to the Lawes of God, they doe: but otherwise they doe not. For there is but one Law giver, who is able to save and to destroy. Jam. 4. 12.

What learne you out of the former?

That Drunkards, Theeves, Murderers, &c. breake both this Commandement, and that other under which those sins are principally contained.

What out of the latter?

That the Papists are to be condemned, who hold that the Popes Lawes doe binde the Conscience.

What

What be the sins of Subjects?

1. Disobedience, and Rebellion.
2. Refusing and repining to pay dues.

Hitherto of the duties of Superiours, Inferiours, and Equals. Shew now what are the helpees of the obedience of this Commandement?

They are either common to all; or proper to Inferiours and Superiours.

What is common to all?

There must be endeavour to nourish and increase *naturall affection*, (*Rom. 12. 10.*) *Humility*, (*Rom. 12. 16.*) and *wisdome* to discern what is fitting for our owne and others places. *Rom. 13. 7.*

What is proper to the Inferiour?

He must see God in the *place and authority* of his superiours: (*Rom. 13. 1, 2.*) setting before his eyes the dreadfull threatnings, and examples of Gods vengeance on the seditious and disobedient. *Ecc. 10. 8, 20. Prov. 24. 21, 22.*

What is proper to the Superiour?

He must be the same to his Inferiour, that he would have Christ to be unto himselfe: (*Eph. 6. 9.*) remembering the Tragickall ends of Tyrants and Usurpers.

What hinderances of these duties are to be avoided?

1. Selfe-love: which maketh men unfit, either to rule or to obey. *2 Tim. 3. 2, 3, 4.*
2. Partiall inquiry into the duties of others towards us; joyned for the most part, with the neglect of our own. *Ecc. 7. 23, 24.*
3. The fury of the Anabaptists.
4. The company of seditious persons, and despisers of Government. *Prov. 24. 21, 22.*

What is the reason annexed to this Commandement?

That thy dayes may be prolonged, and that it may goe well with thee in the Land which the Lord thy God giveth thee. *Dent. 5. 16.*

What is taught in this reason?

That God moveth the hearts of Superiours to promote the good estate of Inferiours: (for so also do the words sound, *Exod. 20. 12.* that they may prolong thy dayes:) besides the providence of God to the obedient, which is far above all experience of mens provision.

What is the sum of this promise?

The blessing of long life and prosperity, to such as, by keeping this Commandement, shall shew that they regard the Image and Ordinance of God. (*Ephes. 6. 1, 2, 3. Rom. 13. 1, 2.*)

Have not the other Commandements this promise?

No, not expressely: which sheweth, that a more plentifull blessing in this kind followeth from the obedience of this Commandement, then of the other that follow. Hence it is called by the Apostle, the first Commandement with promise: *Ephes. 6. 2.* it being the first in order of the second

Of the helpees and means inabling us to keep this fit Commandement.

Hinderances to these duties here commanded.

Of the reason annexed to the fit Commandement.

cond Table, and the onely commandement of that Table that hath an expresse Promise; and the onely commandement of the Ten, that hath a particular promise.

But how is this promise truly performed; seeing some wicked men live long, and the godly are taken away in the midst of their time?

Of the promise of long life, and how performed,

1. The Lord performeth all temporall promises, so far forth as it is good for us: and therefore, the godly are sure to live so long as it shall serve for Gods glory, and for their own good; but the wicked live to their further condemnation. *Isa. 65. 20.*

2. It is enough that the promises of this life be performed for the most part.

3. What loseth the obedient child, and what injury is done unto him who being taken out of this life, is recompenced with a better? or what breach of promise is in him, that promiseth silver, and payeth with gold, and that in greater weight and quantity? As for the wicked, they gaine nothing by their long life, receiving (by meanes thereof) greater judgement in hell.

Doth not the Lord oftentimes revenge the breach of this Commandement, even in this life?

Yes: 1. Upon the Parents, who having been ungratious themselves, in giving unto them ungratious and disobedient children,

2. Upon the children themselves; who are sometimes immediately stricken from Heaven, and sometimes punished by the hand of the Magistrate.

So much of the fifth Commandement concerning all speciall duties, to speciall persons. What are the generall duties in the Commandements following, which come at least to consent?

They are either such as concerne the person it selfe of our Neighbour in the sixth: or such as concerne the things that belong to his person; as his *chastity* in the seventh, his *goods* in the eight, and his *good name* in the ninth Commandement.

The sixth Commandement,

What are the words of the sixth Commandement?

Thou shalt not murder. *Exod. 20. 13.*

What is the summe and meaning of this Commandement?

The sum and meaning of the sixth Commandement.

That the life and person of man (as bearing the Image of God) be by man not impeached, but preserved: (*Gen. 9. 5.*) and therefore that we are not to hurt our own persons, or the person of our neighbour, but to procure the safety thereof; and to doe those things that lye in us, for the preservation of his and our life and health. *1 Tim. 5. 23.*

The negative part.

What is forbidden in this Commandement?

All kinde of evill tending to the impeachment of the safety and health of mans person: with every hurt done, threatned, or intended, to the soul or body, either of our selves, or of our neighbours.

The affirmative part.

What is required in this Commandement?

All kind of good tending to the preservation of the welfare of mans person: that we love and cherish both the soule and body of our neighbour, as we could and ought to doe our own. *Heb. 3. 13. Jam. 1. 27. Phil. 2. 12. Eph. 5. 29.* For some of the duties here enjoyed concern our own person,

persons, some the person of our neighbour.

What be these duties that doe concerne our own persons?

They are either such as ought to be performed by us in our own life-time, or when we are ready to depart out of this world.

The duties respecting our own persons.

What are the duties we are to performe towards our own persons in our life-time?

They respect either the welfare of our Soules; or of our Bodies.

What are the duties that respect the welfare of our Soules?

1. To use the means of grace. 1 Pet. 2. 2.
2. With diligence to finish our Salvation (Phil. 2. 12.) and to make our election sure; by the fruits of faith: 2 Pet. 1. 20.
3. To reject evil counsell, and approve that which is good. Psal. 1. 1. Prov. 1. 10-15.

Duties respecting our souls

4. To imitate the example of good men; and not to take scandals given by others.

5. To follow our vocation diligently.

What be the contrary vices forbidden?

Cruelty to our own soules: by

1. Rejecting the food of spirituall lifes; by not hearing; (Prov. 28. 9.) or not obeying the word. Jam. 1. 22.

The contrary vices forbidden.

2. Corrupting or perverting it, by itching eares. 2 Tim. 4. 3. or unstable mindes. 2 Pet. 3. 16.

3. Want of knowledge: (Prov. 4. 13. & 8. 35, 36. Hos. 4. 6.) especially when people have had the ordinary means appointed of God for obtaining the same, either of their own, or of others, which they might have been partakers of.

4. Sin, especially grosse sins. (Prov. 6. 32, & 8. 36.) and obstinacy in sinning. Rom. 2. 5. Tit. 3. 11.

5. Following of evil counsell, and evil examples, and taking of scandals.

6. Neglecting of our Vocation.

What be the things that respect the welfare of our Bodies?

1. Sober and wholesome diet. 1 Tim. 5. 23.

2. Helpe of Physicks when need is: so that it be after we have first sought unto God. 2 Chron. 16. 12.

Duties respecting our bodies.

3. Using honest recreation, whereby health may be maintained. Judg. 14. 12.

4. Preventing unnecessary dangers.

5. Giving place to the fury of another: as Jacob did to Esau, by his mothers counsell. Gen. 27. 43, 44.

What be the contrary sins forbidden?

1. Immoderate worldly sorrow: which (as the Apostle saith) worketh death. 2 Cor. 7. 10.

The contrary vices forbidden.

2. Malice and envy, which maketh a man a murderer of himselfe, as well as of his neighbours. For (as the wise man noteth) Envy is the rottenness of the bones. Prov. 14. 30.

3. Neglect either of whollome dyet, or of exercise or honest recreation; or of Physick to preserve or recover health. For we must not thinke, that there are no more waies to kill a mans selfe, but with a knife, &c.

4. Drunkenesse and surfeiting, eating and drinking out of time: (*Pro.* 25.16. *Ecc.* 10.16,17.) or spending ones selfe by unchaste behaviour. (*Prov.* 5.11. and 6.26. and 7.22,23.) All which are enemies to the health and life of man.

5. Lancing or whipping our owne flesh; (*1 Kings* 18.28. *Col.* 2.23. *Eph.* 5.29.) as Idolaters use to doe: or otherwife wounding our selves.

6. Capitall crimes. *1 Kings* 2.23.

7. Unnecessary dangers.

8. Not giving place to the fury of another.

9. Refusing the meanes of life.

10. Self-murther. *1 Sam.* 31.4. *2 Sam.* 17.23. *Mat.* 27.5. *Acts* 16.27,28.

What are we to doe at the time of our departure out of this life?

Duties respecting the time of our departure.

1. VVith willingnesse we must receive the sentence of death, when God shall utter it. *2 Cor.* 1.9.

2. VVe must then resigne our charge in Church, Common-wealth, or Family, into the hands of faithfull men. *Num.* 27.16. *2 Chro.* 28.1. &c.

3. VVe must resigne our soule to God in Christ: (*Psal.* 31.5.) with confidence of his love, though he kill us (*Iob* 13.15. of the remission of our sins, and our resurrection unto immortality. *Iob* 19.25. &c.

4. VVe must leave our body to the earth as a pledge, in time to be resumed: giving order for the comely and Christian buriall thereof. *Gen.* 49.29. *1 Kings* 13.31.

Hitherto of the duties that concern our own persons. What are they that doe respect our neighbour?

They likewise are to be performed unto him, either while he is alive, or after his death.

Duties respecting our neighbour while he liveth.

What are the duties belonging to our neighbour while he liveth?

They are partly inward, partly outward.

What are the inward?

Inward duties respecting our affections.

To love our neighbour as our selves, to thinke well of him, to be charitably affected towards him, and to study to doe him good: in respect that we are all the creatures of one God, and the naturall children of Adam. For which end we are to cherish all good affections in our hearts.

What be those good affections here required?

1. Humility and kindnesse, proceeding from a loving heart to man, as he is man. *Rom.* 12.10. *Eph.* 4.32.

2. A contentment to see our brother passe and exceed us in any outward or inward gifts or graces: with giving of thanks to God for endowing him with such gifts.

3. Compassion and fellow-feeling of his good and evill. *Rom.* 12.15,16. *Heb.* 13.3. *2 Cor.* 11.29.

4. Humility.

5. Meeknesse.

6. Patience, long-suffering and slownesse to anger. *Ephesians* 4.26. *1 Thes.* 5.14.

7. Easinesse to be reconciled, and to forgive the wrong done unto us. *Eph.* 4.32.

8. A peaceable mind; carefull to preserve and make peace. *Rom.* 12.18. *1 Thes.* 5.13. *Mat.* 5.9.

What

What is required for preservation of Peace?

1. Care of avoiding offenses.
2. Construing things in the best sence. 1. Cor. 13. 7.
3. Parting sometime with our own right. Gen. 13. 8, 9.
4. Passing by offenses: and patiently suffering of injuries, lest they break out into greater mischiefs.

Duties respecting the preservation of peace.

What are the inward vices here condemned?

The consenting in heart to doe our neighbour harme; with all passions of the mind which are contrary to the love we owe him.

What be those evil passions?

1. Anger, either rash or without cause; or passing measure when the cause is just. Mat. 5. 21, 22. Eph. 4. 26, 31.
2. Hatred, and Malice: which is a murder in the mind. 1 Job. 3. 15.
3. Envy: whereby one hateth his brother (as Cain the murthrer did) for some good that was in him. Jam. 3. 14. Pro. 14. 30. 1 Job. 3. 12.
4. Grudging and repining against our brother: which is a branch of envy. 1 Tim. 2. 8.
5. Unmercifullnesse, and want of compassion. Rom. 1. 31. Amos 6. 6.
6. Desire of revenge. Rom. 12. 19.
7. Cruelty. Psal. 5. 6. Gen. 49. 5, 7.
8. Pride, which is the mother of all contention. Pro. 13. 10.
9. Uncharitable suspitions. (1 Cor. 13. 5, 7. 1 Sam. 1. 13, 14.) yet godly jealousie over another is good, if it be for a good cause.
10. Frowardnesse, and uneasinesse to be intreated. Rom. 1. 31.

Evill passions opposite to these duties.

What use are we to make of this?

That we should kill such affections at the first rising; and pray to God against them.

So much of the inward. What are the outward?

They respect either the Soul principally, or the whole man, and the Body more specially.

Outward duties respecting the soules of our Neighbours.

What duties are required of us for preservation of the Soules of our Neighbours?

1. The ministring of the food of spirituall life. Psal. 62. 1. 1 Pet. 5. 2. 48. 20, 28.
2. Giving good counsell, and encouraging unto well doing. Heb. 10. 24, 25.
3. Walking without offence: which the Magistrate ought to be carefull of in the Common-wealth, the Minister in the Church, and every one in his calling. For the rule of the Apostle reacheth to all; Give none offences, neither to the Jews, nor to the Gentiles, nor to the Church of God. 1 Cor. 10. 32.
4. Giving good example, and thereby provoking one another to love good works. Mat. 5. 16. 2 Cor. 9. 2. Heb. 10. 24.
5. Reproving our brothers sins, by seasonable admonition. Levit. 19.
6. Comforting the feeble minded, and supporting the weak. 1 Thes. 5. 14. Psal. 141. 5.
7. Comforting the feeble minded, and supporting the weak. 1 Thes. 5. 14. & 5. 14.

What are the contrary vices here condemned?

1. When the food of spirituall life is with-holden. (Pro. 29. 18. Amos former duties,

The contrary vices to the former duties.

7. 13.) which charge specially lyeth upon such Ministers, as are either *Idol* shepherds, and cannot; or *Idle*, and will not feed the flock committed to their charge, or for the most part neglect their own, and busie themselves elsewhere, without any necessary and lawfull calling. *Ezek. 34. 18. & 13. 19. Jer. 48. 10. Esa. 56. 10. Acts 20. 28, 27, 28.*

2. When the Word is corrupted by erroneous, or vaine and churish expositions. *1 Tim. 1. 4.*

3. When Magistrates procure not, so much as in them lyeth, that the people under their government doe frequent the hearing of the Word read and preached, and receiving of the Sacraments, in the appointed times.

4. When men command, or tempt others to things unlawfull. *1 Kings 12. 28.*

5. When men give offence, either by evil example of life (*Prov. 29. 12.*) or by unseasonable use of Christian liberty. *1 Cor. 8. 10.*

6. When we rebuke not our neighbour, being in fault, but suffer him to sin. *Lev. 19. 17.*

7. When the blind lead the blind, (*Mat. 15. 14.*) and those that be seduced, seduce others. *Mat. 23. 15. 2 Tim. 3. 13.*

So much of that which concerneth the Soule of our Neighbour principally. wherein consisteth that, which respecteth his whole Person, and his body more specially?

Duties respecting the whole person of our neighbours.

In Gestures, Words, and Deeds.

What is required in our Gestures?

Gestures.

A friendly countenance, (that we looke cheerfully upon our Neighbours) and an amiable behaviour. *Phil. 4. 8. Jam. 3. 13.*

What is here forbidden?

All such Gestures as declare the scornfulnesse, anger or hatred of the heart: with all froward and churlish behaviour. *1 Sam. 25. 17.* So that here is condemned. 1. A scornfull look; and any disdainfull signe, expressed by the gestures of the head, nose, tongue, finger, or any other member of our body: as nodding the head, putting out the tongue, pointing with the finger, and all manner of deriding of our neighbour. (*Mat. 27. 39. Gen. 21. 9.* compared with *Gal. 4. 29.*) 2. A frowning countenance. (such as was in Cain, *Gen. 4. 5, 6.*) snuffing, (*Psa. 10. 5.*) frowning &c. which, as sparks come from the fire of wrath and hatred.

What doth this teach us?

That we are to look to our very countenance, that it bewray not the filthines of our hearts. For God hath so adorned the countenance & face of man, that in it may be seen the very affections of the heart. *1 Cor. 13. 7.*

What is required in our words?

Duties required in words.

That we salute our neighbour gently, speak kindly, and use courteous and amiable speeches unto him which (according to the Hebrew phrase) is called a speaking to the heart one of another. *Eph. 4. 32. Ruth 2. 13.*

What are the contrary vices here forbidden?

The opposite vices.

1. Evil speaking of a brother; although the matter be not false in it selfe; when it is not done either to a right end, or in due time, or in a right manner.

2. Disdainfull speaking; when words are contemptuously uttered, whether

whether they carry with them any further signification or no. As to say Truth; or to call our brother Raca, (*Mat. 5. 22.*) and such like.

3. Bitter and angry words, or speeches wrathfully uttered, by any evil or vile tearms, as *Fool*, and such like. *Mat. 5. 22.*

4. Mockings, for some want of the body (*Lev. 19. 14.*) especially for piety. (*Gen. 21. 9. 2 Sam. 6. 20.*) instead that they ought to be an eye to the blind, and a foot to the lame. (*Job 29. 15.*) yet Gods children may sometimes use mocking in a godly manner: as *Elias* did to the Priests of *Baal*. *1 Kin. 18. 27.*

5. Grudges, and complaints one of another. *Jam. 5. 9.*

6. Brawling, threatening, and provoking of others. *Tit. 3. 2.*

7. Crying: which is an unseemly lifting up of the voice. *Ephe. 4. 31.*

8. Despightfull words, reviling and cursed speaking. *Prov. 12. 18.* Yet men in authority may use such tearms, as the sinne of those with whom they deale doth deserve.

What use are you to make of all this?

That according to the counsell of Saint *Paul*, we see that *no corrupt communication* proceed out of our mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. *Ephe. 4. 29.* that our speech be alwaies gracious, seasoned with salt, that we may know how we ought to answer every man. *Col. 4. 6.* For as flesh in the Summer, if it be not poudred with salt, will smell: so it will be with them that have not their hearts seasoned with the word of truth. And thence for want of care, proceed angry, wrathfull, and loathsome speeches against our brother: which are in the Scripture compared to Juniper coals, which burn most fiercely; (*Psa. 120. 4.*) or to the pricking of a sword, or a razor, which cutteth most sharply. (*Pro. 12. 18. Psal. 52. 2.*) Whereupon the tongue is by Saint *James* said to be an unruly evil, set on fire of Hell. *Jam. 3. 6. 8.* We ought therefore to govern our tongues by the word of God, and take heed of vile speeches.

The use.

So much of our Gestures and words. What is required in our Deeds? Duties required in our deeds.

1. That we doe good unto our Neighbour, so far as our power and calling will suffer.

2. That we visit and comfort him in sicknesse and affliction. *Mat. 25. 36. Jam. 1. 27.*

3. That we give meat, drinke, and cloth, to the poore and needy.

4. That we give reliefe to the distressed, and succour to the oppressed. *Job 29. 15, &c.*

5. That we foresee and prevent mischiefs before they come:

6. That we rescue our Neighbour from danger, and defend him with our hands, if we can, if we may.

What be the contrary sins forbidden?

1. Oppression and cruelty, in withdrawing the means of life: (*Jam. 5. 4.* The contrary vices to the former duties, as by usury, and by letting out of land so that men cannot live by it, &c.

2. Not looking unto the sick, and those that be in distresse.

3. Neglect of Hospitality; especially to the poor, which by the commandement of God must be provided for.

4. Not preventing mischiefs, and turning away strokes from our Neighbour, so much as in us lieth.

5. Ex-

5. Extremitie and Cruelty in punishing: when the correction is excessive; (*Deut. 25. 3. 2 Cor. 11. 24.*) or is it not inflicted in love of justice. *Deut. 16. 19, 20.*

6. All angry and despitefull striking, how little soever it be.

7. Fighting, smiting, wounding, or maiming of the body of our brother or neighbour. *Jam. 4. 1. Lev. 24. 19, 20.*

8. The endangering or taking away of his life.

How is this done?

Either directly, or indirectly.

How we doe
indirectly en-
danger our
Neighbours
life.

How indirectly?

1. VVhen one defendeth himselfe with injury, or purpose of revenge, or to hurt his Adversary, and not onely to save himselfe. *Rom. 12. 21. Exod. 22. 2, 3.*

2. VVhen women with childe, either by mis-diet, or streine by reaching, violent exercise, riding by Coach, or otherwise, and much more by dancing; either hurt the fruit of their wombe, or altogether mis-carry.

3. VVhen children begotten in fornication or adultery, are committed to them to keep which have no care of them.

4. VVhen those, to whom it appertaineth, do not punish the break of this Commandement. *Numb. 35. 31, 32. Prov. 17. 15.*

5. Keeping of harmful beasts. *Exod. 21. 29.*

6. All dangerous pastimes, &c.

7. VVhen things are so made, that men may take harme by them; or such care is not had of them as ought to be. As when the high-waies and bridges are not mended: or when staires are so made, that they are like to hurt either children, servants, or others: or when wells or ditches (or any such like dangerous places) are not covered, or fenced. *Exo. 21. 33.* whereunto belongeth that the Lord commanded the Israelites to have battlements upon their houses. *Deut. 22. 8.*

How directly?

How we doe
directly take
away our
Neighbours
life.

VVhen a man (without a calling) doth actually take away the life of his brother; (*Gen. 9. 6.*) otherwise then in case of publick justice, (*Jos. 7. 19.*) just war, (*Deut. 20. 12, 13.*) or necessary defence. *Exo. 22. 2.*

How many sorts of this direct killing are there?

Three.

First, Chance-medly.

Secondly, Man-slaughter.

Thirdly, VVillfull-murder.

What is that which we call Chance-medly?

Chance-medly
and how pro-
ved to be a sin.

VVhen it is simply against our will, and we think nothing of it: as he which felleth a tree, and his Axe head falleth, and hurteth, and killeth a man. *Deut. 19. 4, 5.* VVhich is the least sin of the three, and by mans law deserveth not death: and therefore by the Law of Moses, in this case the benefit of sanctuary was granted. *Exod. 21. 13.*

But how appeareth it to be a sin at all?

1. Because by the law of Moses the party that committed this fact, was to lose his liberty, untill the death of the high Priest, to signifie, that he could not be freed from the guilt thereof, but by the death of Jesus Christ the great high Priest.

2. Be

2. Because it is a fruit of the sin of our first Parents: who if they had stood in that integrity wherein God created them, such an act as this should never have happened.

3. Because there is some imprudency in him that doth it, and want of consideration.

What should this teach us?

To take heed of all occasions, that make us guilty of this sin.

What doe you account Man-slaughter?

When one killeth another in his own defence. Whereunto also may be referred: if one should kill a man at unawares, in hurling stones to no use; or if a drunkard in reeling should fell another, whereof he should dye. For this is different from that which commeth by Chance-medley, when a man is imployed in a good and lawfull worke.

What think you of killing one another in quarrelling, and challenges to the field?

It deserveth death by the Law of God and man.

Of Duels.

What is wilfull Murther?

When a man advisedly, wittingly, & maliciously, doth slay or poyson his Neighbour. Which is a sin of a high nature, and at no hand by the Magistrate to be pardoned: because thereby the Land is defiled. *Gen. 9. 5, 6. Hos. 4. 2, 3. Numb. 35. 31, 33, 34. Deut. 21. 2, 7, 8, 9.*

What reasons are there to set out the detestation of this sin?

1. If a man deface the Image of a Prince, he is severely punished: how much more if he deface the Image of God? *Gen. 9. 6.*

2. By the Law of Moses, if a beast (an unreasonable creature) had killed a man, it should be slaine, and the flesh of it (although otherwise cleane) was not to be eaten. *Exod. 21. 28.*

3. By the same law, if this sin go unpunished, God will require it at the place where it was committed, & at the Magistrates hands. *Num. 35. 33.*

Hitherto of the duties of this Commandement belonging to the person of our Neighbour while he is alive. What are they after his death?

They either concerne himselfe, or those that pertaine to him.

What are the duties that concerne himselfe?

1. Friends and Neighbours should see that his body be honestly buried, and Funerals decently performed. *Gen. 23. 4, 19. & 25. 9. 1 Sam. 25. 1. Psa. 79. 3. Rom. 11. 9.*

Duties to be performed to our neighbour after his death.

2. Moderate mourning is to be used for him. *Eccle. 12. 7. 1 The. 4. 13.*

3. We are to report well of him, as he hath deserved.

4. We are to judge the best of him.

What is that which concerneth those that belong unto him?

To provide for his wife, children and posterity; that he may live in them. *Ruth 2. 20. 2 Sam. 9. 7.*

So much of the respect which we doe owe unto our Neighbours. Is it not required also, that we should shew mercifulnes unto our beasts?

Yes. A righteous man is to regard the life of his beast. *Pro. 12. 10.* And all hard usage of the creatures of God is forbidden, (*Deut. 22. 6, 7.* and *25. 4.*) yet not so much in regard of them, (*1 Cor. 9. 9, 10.*) as that thereby the Lord would train us forward to shew mercy to our Neighbour. For it being unlawfull to use the dumbe creatures cruelly, it is much more unlawfull to use men so.

Duties respecting beasts.

What

What are the breakers of this Commandment to expect?

The Apostle James teacheth that, when he saith: *Judgement without mercy shall be upon those that are mercilesse.* James 2. 13.

Of punish-
ments due to
the breakers
of this Com-
mandement.

Of how many sorts are those judgments?

They either concern this life, or that which is to come.

What be those that concern this life?

1. Severe punishments (by the Law) are to be inflicted upon the body; as limbe for limbe, eye for eye, hand for hand, tooth for tooth, wound for wound, blood for blood, life for life, (*Exod. 21. 23. Jud. 1. 5, 6, 7.*) although it were a beast, if it were known to be a striker. *Exodus 21. 28.*

2. Short life. *Psal. 55. 23. Bloud-thirsty men live not out halfe their dayes.*

3. Magistrates, that should punish murderers, if they spare them, their lives are in danger to goe for the offenders: as *Achabs* did for *Benhadads*. *1 Kin. 20. 42.* *David* was exceedingly punished for sparing bloud-thirsty men, (such as was his Son *Absalom*) and not punishing them. *2 Sam. 13. 28, 29. & 14. 33. & 16. 11.*

4. God threatneth; that he will not onely revenge the bloud of the slain upon the murderer himselfe, but also upon his issue and posterity, in unrecoverable diseases. *2 Sam. 3. 29.*

What is the punishment that concerneth the life to come?

1. That their prayers are not heard. *Esa. 1. 15. 1 Tim. 2. 8.*

2. Everlasting death both of body and soul, in the bottomlesse pit of Hell. And as the degrees of sinne are, so shall the punishment be.

Means further-
ring us in the
obedience of
this Command-
ment.

What helps are we to use for the furthering us to the obedience of this Commandment?

It behoveth us to consider, that first, all men are made in the Image of God (*Gen. 9. 6.*) and of one bloud with us; (*Acts 17. 26.*) and all Christians in the Image of Christ also, in whom we are all one body *1 Cor. 12. 27.*

Secondly that God hath appointed the Magistrate to punish proportionably every offender in his kinde: (*Gen. 9. 6. Levit. 24. 20, 21.*) yea himselfe also extraordinarily bringing murders to light and punishment. *Gen. 4. 9. Prov. 28. 17. Acts 28. 4.*

Hindrances of
our obedience
to this Com-
mandment.

What must we avoid as hinderances to the obedience to this Commandment?

1. The false opinion of the world, placing man-hood in revenge and bloud-shed. *Gen. 4. 23, 24.*

2. The company of furious and unmercifull men. *Proverbs 22. 24, 25.*

3. Greedy desire of gaine. *Proverbs. 1. 19. Mic. 3. 3.*

4. Pride *Proverbs. 13. 10.*

5. Riot and drunkenesse. *Proverbs 23. 29.*

Hitherto of the generall duties that belong to the person of Man, contained in the sixth Commandment. What followeth?

The duties which we owe to man, in regard of the things which belong unto him: the first whereof concerneth those that be most deare unto him; namely his family, and his wife especially, who is nearest unto him

him, and as himselfe; being one flesh with him. In respect whereof, Temperance and chastity is required in the next Commandement.

What are the words of the seventh Commandement?

Thou shalt not commit Adultery. Exod. 20. 14.

The seventh Commandement.

What is comprehended under this name of Adultery?

All sins of that sort, committed either in the body or in the mind of persons, whether married or unmarried, are signified by this name; to shew the vilenesse of the breach of this Commandement.

What then is the meaning and scope of the Commandement?

That all uncleannesse and impurity be avoided, and chastity by all meanes preserved. 2 Cor. 7. 1. 1 Thes. 4. 3, 4, 5.

The meaning and scope of the seventh Commandement.

What is here forbidden?

All impurity and uncleannesse, together with all meanes and provocations to lust.

What is required?

All purity, honest behaviour, continence and chaste usage, towards our selves and towards our neighbour. 1 Thes. 2. 3. & 5. 23. 1 Cor. 7. 34.

What are the speciall breaches of this Commandement?

They are either inward, or Outward.

What is the inward?

The unchastity and dishonesty of the minde: with all filthy imaginations, and inordinate lusts, Mat. 5. 28. Col. 3. 5.

Of inward impurity, and the branches of it.

What are the speciall branches of this inward impurity?

1. The desire of strange flesh, with resolution to have it, if he could. Col. 3. 5. 1 Thes. 4. 5. For a lust after a strange woman, with consent of heart, is forbidden in this; (Mat. 5. 28.) as lust without consent is in the last Commandement. Nor that the bare affection is of it selfe a sin, being rightly directed to a true and good object: but the abuse of the affection, the right subject, manner and measure being not observed.

2. Inward boiling and burning in affection, whereby godly motions, as with a fire, are burnt up, & a mans mind is so carried away, that he is hindered in all other things belonging to his calling. This is an high degree of corruption, which if it be not restrained, will breake forth into further mischief: (Jam. 1. 15.) & therefore we are earnestly to pray to God against it, and if we can no otherwise prevaile, we must use the remedy of Marriage prescribed by God himselfe: for it is better to marry, then to burn. 1 Cor. 7. 9.

3. Evil thoughts and cogitations in the mind, arising from foolish and vaine talke, but first and principally from our own concupiscence, when a man suffers, as it were, his soule to be trampled under foot with impure imaginations. James 1. 14, 15.

4. Jealousie in the mind, betwixt two persons, upon no just occasion or good ground: which is contrary to that entire love and affection, which a man should have towards his wife. Numb. 5.

What is the inward vertue here commanded?

The virginity and continency of the mind; and the chastity and purity of the heart. 1 Cor. 7. 34. 1 Thes. 4. 3, 4. & 5. 23.

What is the outward breach of this Commandement?

Such uncleannesse, as being once seated in the mind, after sheweth it selfe outwardly.

wherein doth it shew it selfe?

Either in things that belong to the body, or else in the body it selfe.

How in those things that belong to the body?

In the abuse either of Apparell, or of Meat and Drinke.

How is this Commandement broken in the abuse of apparell; and the ornaments of the body?

Abuse of Apparell.

1. By excessse: when it is above our estate, or ability. *Mat. 11. 8. Isa. 3. 16;*
2. By lightnesse: when it is wanton and lascivious. Whence some apparell is called by the Holy Ghost *whorish. (Pro. 7. 10.)* which is a great occasion of lust and uncleannesse.

3. By immodesty, and wearing of such attire as doth disfigure the body.

4. By new-fanglednesse: when it is not according to the custome of the Country, City, or Towne where we dwell. *2 Sam. 13. 4. 18.*

5. When it is otherwise then belongeth to the sex: as if a man put on womans apparell, or a woman a mans. Which is abominable to God. *Deut. 22. 5.*

What are the reasons hereof?

1. God would have every sex hereby maintained; that the man should not become effeminate, nor the woman mannish.

2. To avoid a most notorious occasion of a shamelesse and namelesse sin. For if a man may be inflamed with a wanton Picture painted: much more with a lively Image, and portraiture of the sex.

3. It is a dishonour for a man to belye his sex, and to spoile himselfe of the dignity God hath gave him; and presumption for a woman to desire the reputation of a better sex then God hath set her in.

May not women in their apparell submit themselves to please their Husbands?

They must seek to please them by lawfull meanes, and therefore by clothing themselves in decent apparell with sobriety; and for their successe, to put their trust in God, who is able by modesty in apparell, without any such indirect meanes, to maintaine their Husbands love towards them. *1 Pet. 3. 5.*

What apparell are we then to use?

Such as commeth under the rule of the Apostle; namely, such as may witnesse our godlines and modesty. *1 Tim. 2. 9. Tit. 2. 3.* And therefore although some (exceeding this measure) say they doe it not to exceed any: yet if others be allured by it, it is a sin in them; although not so grievous and great as in the other, who propound to themselves (by their wanton apparell to allure.

How is this Commandement broken in the abuse of meat and drinke?

Either in regard of the quality or of the quantity thereof.

How in regard of the quality?

1. When we seek after too much dainties. *Deut. 14. 21. Luke. 16. 19.*
2. When we seek such kinds of meat & drinke, which provoke this sin.

How in regard of the quantity?

By excesss, and intemperance in diet: when we feed to fullnesse, and give ourselves to surfeiting and drunkennesse. *Ezek. 16. 49.*

What be the contrary duties here commanded?

1. Tem-

Of the abuse of meat and drinke.

1. Temperance, in using a sober and moderate diet; (*Ecc. 10. 16.*) according to our ability, and the use of the Country where we be.

2. Convenient abstinence. *1 Cor. 9. 27.*

So much of the breach of this Commandment in the abuse of those things, which belong to the body. VVherin consisteth the abuse of the body is self?

Partly in the gestures and carriage of the body; partly in speech and words; partly in act and deed.

How is the wantonness of the heart manifested by the countenance, gestures, and carriage of the body?

1. By impudency or lightnesse in countenance, gesture, or behaviour. *Wanton Gestures.*

2. By wanton looks: when the eye (which is the seat of Adultery, or of chastity) is suffered to wander without regard; and either giveth occasion to others to commit adultery, or is so fixed to behold the beauty of another, or else lascivious and wicked pictures (wherein many set their delight) and the like things, that the heart is inflamed to lust, and allured to filthines thereby. *2 Pet. 2. 14. Mat. 5. 28. Gen. 39. 7. Job 31. 1. Ezek. 23. 14.*

3. By uncovering of the nakednes of the breasts, and other parts of the body, for the allurements of others. Whereunto may be referred the Apostles Commandment for women to be covered: (*1 Cor. 11. 6.*) and the example of *Rebekah*, who for modesty put a vail upon her face (*Gen. 24. 65.*) not as many doe now adades, for other respects.

4. By painting the face, and counterfeiting the complexion: as wicked *Jehabel* did, who was afterwards (by the just judgement of God) eaten up of dogs.

5. By mincing and tinkling with the feet; by wanton dancing of men and women together, (which is a great inticement to this lust) and all other lascivious motions. *Esa. 3. 16. Mar. 6. 22.*

6. By dalliance; and abuse of any parts of the body to the provocation of others unto lust, or suffering them to wander in wantonnesse.

What be the contrary vertues here commanded?

Chastity in the eyes, countenance, and all the parts of the body; modesty, & gravity in behaviour: (*Tit. 2. 3.*) that we make a covenant with our eyes; (*Job. 31. 1.*) & pray that the Lord would turn thee away from seeing vanity: (*Psa. 119. 37.*) finally, that we so carry and direct all the members of the body, as that they be not weapons of uncleannes. *Rom. 6. 13. 19.*

Chastity in the eyes, &c.

How is this Commandment broken by evil Words?

1. By vaine and wanton speeches, corrupt and rotten communication: whereby not onely the speakers heart, but also the hearts of the hearers are inflamed. *Eph. 4. 29. & 5. 3, 4. 1 Cor. 15. 33.* *Wanton speeches.*

2. By giving care to filthy words, & taking delight in hearing of dishonest things; although (for our credit) we will not speak them. *1 Cor. 15. 33.*

3. By making of love Epistles, amorous Books, lewd Songs and Ballads, and such like.

4. By reading or hearing of wanton Poems, naughty Songs, and bad Books; and much more by learning of them: whereby the memory is cloyed, and so better things kept forth.

What is contrary to this?

Chastity in tongue and eares; speech favouring of sobriety and grace,

Chastity in the tongue and eares.

(1 Thes. 5. 23.) modest and chaste talke. Where we are to follow the example of the Holy Ghost, who speaking (by necessity) of matters unseemly to be spoken plainly of, useth chaste speech: as, *he knew her, hee covered his feet, &c.* Judg. 3. 24. 1 Sam. 1. 19.

What say you here to Interludes and Stage-plays?

Stage-plays.

They offend against many branches of this Commandement together, both in the abuse of apparell, tongue, eyes, countenance, gestures, and all parts almost of the body. For besides the wantonnesse therein used, both in attire, speech, and action; the man putteth on the apparell of the woman, (which is forbidden, as a thing abominable: Deut. 22. 5.) much filthines is presented to the beholders, and foolish talkings, and jesting, which are not convenient: lastly, fornication and all uncleannesse (which ought not to be once named amongst Christians) is made a spectacle of joy and laughter. (Ephes. 5. 3, 4.) Therefore they that goe to see such sights, and heare such words; shew their neglect of Christian duty, and carelesnesse in sinning, when as they willingly commit themselves to the snare of the Devill. 1 Cor. 15. 33.

There remaineth now the breach of this Commandement in Act and Deed. What is that?

Breach of the seventh Commandement, in respect of action.

Fleishly pollution, and impurity in action: of which the unlawfull vowes of continency are nurses. Heb. 13. 4. 1 Tim. 4. 1, 3.

What is the contrary vertue?

The possessing of our vessels in holinesse and honour: (1 Thes. 4. 4.) for the preservation of which purity, holy wedlock is commanded to such as have not got the gift of continency. 1 Cor. 7. 9.

How doth a man exercise uncleannesse in act?

Either by himselfe or with others.

How by himselfe?

By the horrible sin of Onan; (Gen. 38. 9.) lustfull dreames, and nocturnall pollutions; (Deut. 23. 19.) rising from excessive eating, and unclean cogitations, or other sinfull meanes. Jude v. 8. 2 Pet. 2. 10. Gal. 5. 19. Col. 3. 5.

How is it with others?

Either in lawfull conjunction, or unlawfull separation.

What be the kinds of unlawfull conjunction?

It is either with those that are of a diverse, or of the same kind.

What is the filthines which consisteth in the conjunction of divers kinds?

It is either Bestiall, or Diabolicall.

What is the Bestiall?

When a man or woman committeth filthinesse with a beast. Which is a most abominable confusion. Leviticus 18. 23. & 20. 15, 16.

What is the Diabolicall?

When a man or woman hath company with an unclean spirit, under the shape of a man or woman. Thus witches sometimes prostrate their bodies to the Devill, who to fulfill their lusts, doth present himselfe unto them in a humane form.

How is sin committed betwixt those of the same kind?

When men doe carnally company with others out of marriage, or otherwise then the lawes of holy marriage doe require.

What is common to those unlawfull mixtures?

That

That they all be either voluntary in both, or by force in the one. To the former may be referred the maintenance of Stewes, which are permitted and defended in Popery: to the latter, the case of Rape.

Of Stewes, & the unlawfulness of them.

How doe you prove the unlawfulness of Stewes?

1. They are so far from being the remedies of uncleanness, that they be the speciall nourishers thereof. For the acting of sin doth not extinguish, but increase the flame of concupiscence.

2. They are expressly forbidden in the Law of God. *Lev. 19. 29. Deut. 23. 17.*

3. The Kings are commended in Scripture, who tooke away such filthinesse out of their land. *1 King. 15. 12. 2 Kin. 23. 7.*

4. By them, not fornication onely, but Adulteries, Yea Incests also were committed, when as both married, and unmarried came thither; and oftentimes some of the same blood and affinity, committed villany with one whore. *Ezek. 22. 11.*

What doe you say to the case of Rape?

Of Rape;

Herein the party forced is to be holden guiltlesse: but the offence of the other is highly aggravated hereby. *Deut. 22. 25, 26. 2 Sam. 13. 14.*

Of how many sorts are these unlawfull mixtures?

They are either of one sex with the same sex; or both sexes, the one with the other.

What is that of one sex with the same sex?

Sodomy, or Buggery: when man with man, or woman with woman, committeth filthinesse. *Lev. 8. 22. 29. & 20. 13. Deut. 23. 17. Rom. 1. 26, 27.*

What be the unlawfull mixtures of both sexes, the male and the female together?

They are either more unnaturall, or lesse contrary to nature.

What are the more unnaturall?

1. When a man doth keep company with his owne wife, or any other woman, when it is with them according to the manner of women. *Lev. 18. 19. & 20. 18. Ezek. 18. 6. & 22. 10.*

2. When there is a mixture of those bodies that are within the degrees of kindred and alliance, forbidden by the Law of God. (*Lev. 18. 6. &c.*) whether it be in marriage, or otherwise. *2 Sam. 13. 14. Gen. 38. 16.* which sin is called Incest.

Of what sorts are incests?

They are either in the degrees of Consanguinity, or Affinity.

What is the incest of Consanguinity?

Confusion of blood, either in the right line upward, as father with daughter; Collaterall, as brother with sister; or overwart and obloquie, as son with Aunt, daughter with Uncle.

May Cousin-Germans (being in the second degree) marry by the Law of God?

Yea: but in divers respects it is unnecessary and inconvenient.

What are the Incests of Affinity?

There is the same prohibition of Affinity as of Consanguinity: as for man to have his sister in Law, &c.

What use make you of this?

It condemneth the Pope, who dispenseth with the degrees prohibited

by God, and prohibiteth many degrees, which God alloweth: making that to be sin which is no sin, and that which is no sin to be sin.

What be the unlawfull conjunctions of man and woman, that are lesse contrary to nature?

They are either betwixt strangers, or betwixt man and wife.

What be the kindes of the former.

Fornication.

Fornication and Adultery. Heb. 13. 4.

What is Fornication?

When two single persons come together out of the state of Matrimony. Deut. 22. 28. Eph. 5. 3.

What is Adultery?

Adultery.

When a man or a woman, whereof the one at least is contracted in marriage, commit filthinesse together.

How manifold is this Adultery?

Either Single or Double.

What call you single Adultery?

When the one part is single and the other married or espoused.

What is the double?

When two persons married or contracted, doe accompany together: which is a most high degree of offence, as being committed against four persons.

What is the unlawfull conjunction betwixt man and wife?

It is either betwixt one and many, or betwixt one and one.

What is the former?

Polygamy.

Poligamy, and the having of many wives at once: which was ever unlawfull in conscience, howsoever for a time it was borne with of God, (in regard of increasing of the World and Church,) and not punished by the positive Law. Gen. 4. 23. Lev. 18. 18. Malac. 2. 15, 16. 1 Cor. 6. 16. & 7. 2.

What is the latter?

When the holy laws of Matrimony, and the order which God hath appointed in his word, are not observed.

What be those Lawes and Orders?

They doe either concern the entrance into marriage, or the holy use thereof, after it is consummate.

What is required in the entrance?

What is required in the entrance into Marriage.

1. That the persons be joyned in wedlock, meditate of the ends of Matrimony: that it is ordained for procreation sake, and for their own mutuall comfort and preservation, not for fulfilling of lust only.

2. That they use prayer for a blessing upon them.

3. That they look to the degrees of Consanguinity and Affinity prescribed.

4. That they looke that either of them be free from any former Contract.

5. That they be of the same religion.

6. That they have consent of Parents, and those which have charge over them. For Parents have as great interest in their children, as in any of their goods.

7. That there be due consent likewise betwixt themselves. Where Parents

Parents must have a care to marry them, when they have understanding and discretion.

8. That due respect be had to the age of the parties.

9. That there be espousals before marriage; and that the parties espoused joyne not themselves together before the marriage be confirmed by the prayers of the congregation. According to the example of Joseph and Mary. *Mat. 1.*

What be the contrary abuses?

1. When Meditation and Prayer are neglected.
2. When necesse of blood and kindred is not respected.
3. When either of the parties is formerly married, or contracted to some other. *Malach. 2. 15.*
4. When they are of a diverse Religion. *Genesis 6. 2.*
5. When there wanteth consent of Parents. *Exo. 22. 16, 17.* Where stealing away of mens daughters commeth within the compasse of Adultery, and is condemned in this Commandement.
6. When there is not due consent between the parties themselves. *Gen. 29. 23.* Where untimely marriages come to be condemned; which are the causes of many discords, and so great dissention between Husbands and wives, when they are come to discretion and age.
7. When there is great disparity of age in the parties contracted.
8. When espousals are neglected, or the parties espoused come together before the consummation of the marriage. Both which are breaches of Gods ordinance.

The contrary abuses.

What is required in the holy use of marriage?

1. An holy and Christian conversation together, during the whole terme of their life.
2. The sober use of the marriage bed.

What is required in the holy use of marriage.

What is required in the former?

That there be mutuall delight, (*Pro. 5. 19.*) fidelity, *Rom. 7. 2.* and confidence each in other. *Prov. 31. 11.*

What in the latter?

That they render due benevolence one to the other (*1 Cor. 7. 3, 4, 5.*) and abuse not the marriage bed, either unseasonably or intemperately.

How unseasonably?

In not observing the time, either of naturall separation, (*Lev. 18. 19.*) or of solemn humiliation; wherein (with consent) they are to give themselves unto Fasting and Prayer. Which though it be not strictly commanded, is yet permitted: *1 Cor. 7. 5, 6, 7.*

How intemperately?

When the honourable and chaste estate of Matrimony is used to wantonnes, and not with moderation and seemliness: *1 Thes. 4. 4, 5.* For as a man may commit a fault in excesse of wine, although it be his owne: so may he sin in abusing his body with his owne wife.

Hitherto of the unlawfull conjunction. wherein doth unlawfull separation consist?

Unlawfull separation.

Either in the utter abjuration of marriage, or in the breach of conjugall society.

How is the former sin committed?

By

By the unlawfull vowes of continency: where we must abhorre the doctrine of devils, depraving and denying holy marriage. *1 Timothy* 4. 1, 3.

How is the latter committed?

Either when the party is present, or when he is absent.

How when the party is present?

When due benevolence is not yeilded, although there be aptnesse thereunto, nor any hinderance by consent, in respect of extraordinary prayer. *1 Cor.* 7. 3, 4.

How when the party is absent?

Either privately, or publickly.

How privately?

When the partie withdraweth it selfe, in dislike, or loathsomnes; or else by long and unnecessary journeis of travelling, of merchandise, wars, &c. or maketh a desertion for hatred of Religion. *1 Cor.* 7. 12, 13, 15.

How publickly?

When separation hath been made by the Magistrate, without lawfull cause.

Is there any lawfull cause of divorce?

Yes. Adultery is a lawfull cause of separation: but not contention, or discord, or any thing beside. *Mat.* 5. 32.

So much of the Commandment. What are the punishments of the breach of it?

The punishments of the breach of this Commandment.

1. When many other sins are hid, this is most commonly discovered.

Numbers 5. 13. *John* 4. 16. *Proverbs* 5. 14.

2. The sin is a judgement of it selfe. *Pro.* 12. 14. *Ecc.* 7. 27, 28. *Rom.* 1.

24.

3. God judgeth them oftentimes in this world, alwayes in the world to come. *Hebrews* 13. 4. *1 Corinthians* 6. 9, 10. *Numbers* 25. 8. *Genesis* 12. 17. *1 Corinthians* 10. 8. *Genesis* 34. 25. *Judges* 19. 29. *Proverbs* 7. 23, 26, 27. *Job* 31. 9, 10, 11, 12. *2 Samuel* 13. 14, 28.

4. More particularly; whipping for Fornication, and death for Adultery and other unlawfull mixtures. *Lev.* 20. 10.

5. It spendeth the goods. *Prov.* 5. 10. *Ec.* 6. 26.

6. It hurteth, wasteth, and consumeth the body. *Proverbs* 5. 11.

7. It bereaveth a man of his understanding and judgement. *Hosea* 4. 11.

8. It not only reacheth to the offenders themselves, but also to their children; who are the children of adultery. And by *Moses Law*, the Bastard (to the tenth generation) might not enter into the Sanctuary. *Deut.* 23. 2.

9. He turneth against his wife and lawfull children; whilst thereby he oftentimes maketh a Stewes of his house: as *David* did by the adultery he committed by the wife of *Uriah*. *2 Sam.* 16. 21.

10. Barrennesse in his wife. *Lev.* 20. 20.

11. Children begotten in horrible Incest were to be burnt or slain in their mothers wombe.

Helpes and means of keeping this Commandment.

What are the helps to the obedience of this Commandment?

Unto the fore-mentioned helps there must be added.

1 Cor.

- 1 Care to keep a good Conscience. *Ecc. 7. 28.*
2. Labour in our vocations.
3. Watchfulnesse over our own spirit. *Mal. 2. 16.*
4. A Covenant with our eyes. *Job 31. 1.*
5. Love of God and of his wisdom. *Prov. 2. 10, &c.*
6. Prayer. *Psal. 119. 37.*
7. Holy meditations.

What are the hinderances to be avoided?

Beside the unlawfull vowes of continency, and other provocations un- Hinderances
of obedience.
to this kinde of sin, before noted: we must beware of,

1. Idlenesse: in ceasing from doing any profitable thing. *Ezek. 16. 49.*
- 2 *Sam. 11. 12.* 1 *Tim. 5. 11, 13.* *Gen. 34. 1, &c.*
2. The breach of peace with God. *Prov. 22. 14.*
3. Running on in sin; (*Ecc. 7. 28.*) especially Superstition and Idolatry: in Idolatry
-and
-and
-and
(*Rom. 1. 25, 26.*) in which cases God giveth men over to vile lusts.
4. Lewd company. *Prov. 5. 20. & 7. 25.*
5. Idle and unwarrantable exercises. *Gen. 34. 1, &c.*

So much of the seventh Commandment, where Chastity is commanded.

There follow the generall duties which we doe owe to man in other things appertaining unto him. What be they?

They either regard the preservation of his goods, as the eight; or his good name, as the ninth Commandment.

What are the words of the eight Commandment?

Thou shalt not steal. Exodus 20. 15. The eight
Commandment.

What doth it containe?

A charge of our owne and our neighbours goods: that we shew love and faithfulness therein, and not only not impeach or hinder, but by all meanes preserve and further the same.

What speciall matter doe you learne from hence?

The grosse error of the Anabaptists, that hold community of goods: which by the whole drift and scope of this Commandment is manifestly overthrowne.

What is forbidden in this Commandment?

Whatsoever is prejudiciall to our owne or our Neighbours wealth: that we no way hinder, diminish, or abuse the same.

What is required?

Whatsoever may further and prosper our owne or our Neighbours wealth: that we give to every one that which is his, and doe our best (as far as our callings and meanes will suffer) to preserve his goods, and (as occasion serveth) helpe to increase them; by all lawfull courses, (*Eph. 4. 28.* and honest dealing. (*Tir. 2. 10.*)

What is the end of this Commandment?

It is divers. First, in respect of God: and the goods which hee hath bestowed on us should bee conserved and imployed to those uses for which hee hath intrusted them unto us: and principally to the setting forth of his glory who gave them. The end of the
eighth Com-
mandment.

Secondly,

Secondly, in respect of the Church. For whatsoever is given unto any member thereof, whether it be either spirituall or externall good, it is given for the common benefit of the whole body. And therefore he that taketh away the goods of any member, or refuseth to imploy for the common profit what he hath, he neglecteth this communion; and consequently sinneth against this Commandement.

Thirdly, in respect of the Common-wealth: for the preservation whereof justice is required, in giving unto every one that which is his owne; which being neglected, great Kingdomes are great Theeves.

Lastly, in respect of every singular person: that every man may freely and quietly enjoy those his goods which God hath given him.

What was the occasion of this Commandement?

The occasion
of this Com-
mandement.

It was that covetousnesse which naturally adhereth unto us; whereof it commeth to passe, that we are not contented with our estate and meanes, but lust and long after other mens, and use all our endeavours to compasse them, whether it be right or wrong. And from hence arise injuries, oppression, thefts, and robberies: by which meanes what is gotten, doth naturally more delight and please us, then that we get in our lawfull callings. *Pro. 9. 17. & 20. 17.*

What is here forbidden?

Theft in all the kindes thereof.

What is theft?

Theft.

It is the fraudulent imbezeling or taking away of those goods which belong to another man, without the knowledge or against the will of the owner: or the unjust detaining of it from him, when we know that in right it belongeth unto him.

What things are chiefly to be here considered?

Two. First, the Objects, about which it is chiefly exercised: and Secondly, the Vertues and Vices commanded and forbidden.

What are the Objects?

Our own and our neighbours goods; or as they commonly speake, *Meum & Tuum*, mine and thine. For whereas he forbiddeth theft, and commandeth beneficence, hee implyeth and requireth, that there should bee distinct proprieties and possessions: for otherwise there could bee no theft, nor exercise of bounty and beneficence. For a man cannot steale but that which is anothers, nor give but that which is his own.

What are the vertues commanded, and the vices forbidden in this Commandement?

The Apostle hath comprised all in a brieve summe, *Ephes. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Of which the Apostle propoundeth himselfe for an example; Acts 20. 33, 34, 35.*

What then are the parts of this Commandement?

The parts of
this eighth
Commande-
ment.

Two. First, the negative, forbidding all Theft. Secondly, the affirmative, injoyning the just getting, and the just and liberall use of our goods.

What

What understand you by stealing, or Theft?

All vices of the same nature and kind, whereby we any wayes hinder or hurt our selves, or our neighbours in our goods. And as Theft it selfe is here forbidden, so also the cause and root of it, which is covetousness; together with the meanes and signes of it, and the procuring of it in others; as also the contrary vertues hereunto are required.

How must we proceed in handling of them?

From the generalls to the more speciall.

What are the degrees of the generall duties?

They are three.

First, to abstaine from all injuries and injustice, whereby we hurt or hinder our selves or our neighbour, in our own or his goods. Generall duties commanded.

Secondly, that we use our best endeavour to preserve by all lawfull meanes, both our own and his.

Thirdly, that we cheerfully communicate our goods to the relieving of our neighbours necessities.

What are the vices opposite hereunto?

They are three.

First, injuriously to hurt or hinder our selves or neighbours in our goods. Opposite vices

Secondly, to be wanting in any meanes whereby they may justly be preserved.

Thirdly, to be wanting to our neighbours in relieving them when their necessities require our helpe. For we are not absolute owners of the things which we possesse: but Gods Stewards, who are enjoined to imploy his Talents to such uses as he requireth; and particularly to the benefit of our fellow-servants. *Luke 16. 2. Matthew 25. 14, 15, 19. Luke 19. 13.*

What is the second generall duty respecting our owne and our neighbours goods?

That we use our best endeavour to preserve them. First, our owne. For though we may not set our hearts upon them: (*Psalm 62. 10.*) yet seeing they are Gods gifts, and are to be imployed for his glory and our own and neighbours good, if we should wilfully or negligently suffer them to perish, we should be worse then the unprofitable servant, who kept the Talent committed unto him, though he did not increase it. *Mat. 25. 25.*

Secondly, we must doe our best to conserve our neighbours goods; seeing they have not by chance come unto them, but by the wise disposing of Gods providence: whose wise dispensation we resist, if by our best endeavour we doe not preserve them for their use. And to this end that Law concerning our neighbours Cattrell tendeth. *Deut. 22. 1, 2, 3. Exodus 23. 4, 5.*

What are the speciall duties here required?

They are of two sorts: the first, respect the just getting and possessing; the other, the right use and imploying of our goods.

What are the duties which are referred to the former?

They are either internall, or externall.

What are the internall?

They

They are chiefly four.

First, little or no love and desire of money.

Secondly, selfe-contentednesse.

Thirdly, a lawfull measure of our appetite; or moderate concupiscence and desires.

Fourthly, lawfull providence without taking care; or a laudable study and endeavour in getting goods.

What doe you mean by little or no love of money?

When we doe not set our hearts upon riches and worldly wealth: (Psal. 62. 10.) But first seek Gods Kingdome and righteousness. Matthew

6. 33.

What is opposite hereunto?

Love of money: that is, when we set our hearts upon riches and worldly things; which should be devoted unto, and fixed upon God.

By what arguments may we be dissuaded from this vice?

By divers; especially these that follow.

Arguments
dissuading
from the love
of money and
earthly things.

1. Because it is a foolish vice: seeing riches to those that immoderately love them, are not onely vaine, but also hurtfull and pernicious. Hab. 2. 6. 1 Tim. 6. 9.

Secondly, because it is unseemly. For wee are Pilgrims in this world, and Citizens of Heaven: and therefore we should not set our hearts and affections on earthly, but on heavenly things. Phil. 3. 20. Col.

3. 1, 2.

Thirdly, because it is impious. For 1. He that loveth the World loveth not God. (1 Job. 2. 15. Jam. 4. 4.) neither can we serve God and Mammon. (Mat. 6. 24.) 2. Because a lover of money is an Idolater. Ephe. 5. 5. For that is our God, on which we set our hearts.

Fourthly, because it is pernicious. For, he that soweth unto the flesh, shall of the flesh reap corruption. Gal. 6. 8. and their end is destruction who minde earthly things. Phil. 3. 19. 1 Tim. 6. 9.

Fifthly, because the love of money is the root of all evill, and exposeth men to all temptations. 1 Tim. 6. 9, 10.

What is the second speciall vertue here commanded?

Selfe-contentednesse.

Selfe-contentednesse: when a man is contented with that estate and condition which God in his wise providence hath allotted unto him; and doth not covet either that which is another mans, or that which is unnecessary and superfluous. Phil. 4. 11, 12. And this springeth partly from the neglect of money and contempt of worldly things; and partly from our affiance in God, resting it selfe upon his promises, providence, goodness, and all-sufficiency.

What motives may induce us to imbrace this vertue?

Motives perswading to selfe-contentednesse.

1. By the consideration of the vanity of worldly things, and the profit which ariseth from piety and the love of divine excellencies. 1 Tim. 6. 6, 7, 8. Godlinesse is great gaine with contentation. For this abundantly supplyeth all our wants. 1 Tim. 4. 8. Psal. 34. 10, 11, & 37. 16. Mat. 6. 33. Pro. 15. 16. Better is a little with the fear of the Lords, then great treasures and trouble therewith.

2. Of Gods providence; who is our provident and loving Father. And therefore seeing wee are his sonnes, we ought to be content with

with our portion which our gracious Father hath allotted unto us; and to say with David, *Psal. 16. 6. The lines are fallen unto me in pleasant places.* For he best knoweth what we stand in need of. (*Mat. 6. 32.*) Therefore let us submit our selves to his will and providence.

Thirdly, let us meditate on Gods promises. *Heb. 13. 5. 6. Be content with such things as you have; for he hath said, I will never leave nor forsake thee.* And therefore let us cast our care upon Gods, for he careth for us, *1 Pet. 5. 7. Psal. 55. 22. Cast thy burthen upon the Lord, and he shall sustaine thee, &c.*

What is the vice opposite to this vertue?

Not to be contented with our present state and condition, but immoderately to desire more and greater things; and to afflict our selves with distracting and carking cares, in getting and compassing them.

Who are most addicted to this vice?

Those who will not live according to the proportion of their meanes which God hath given them. For these wanting more than is needfull, their ordinary commings in and lawfull meanes do not suffice them, but they desire and seek things superfluous by unlawfull meanes; as food and rayment above their state and ability.

But is it then unlawfull in a meane and poore condition to use meanes to improve and better our estate?

Our affiance in God, and selfe-contentednesse do not hinder us from using all lawfull meanes to better our condition, nor make us slothfull in our callings; so that our desires be moderate, and the meanes we use be lawfull, we in the meane time resting upon Gods just and wise providence with contentation.

What is the third internall duty, respecting the lawfull getting and possessing of earthly things?

The lawfull measuring of our appetite, and the moderating of our concupiscence. For all appetite and desire is not unlawfull, but that only which is inordinate and immoderate. For that desire which tendeth to the necessary sustentation of our selves and others is commendable.

Lawfull measuring of our appetite.

What things are here considerable?

Two things. First, what is necessary. Secondly, when the appetite is lawfull. Concerning the former, things are said to be necessary, in respect of the necessity, either of our selves or others.

What things are to be reputed necessary in respect of our selves?

There may be a three-fold necessity: in respect of Nature, Person, or Estate.

What in respect of Nature?

Those things which are required to the sustaining of nature; as we are men; that is, food and rayment. *1 Tim. 6. 8.*

What is necessary in respect of Person?

When we have sufficient for our selves, and those that belong unto us. *1 Tim. 5. 8.*

What is necessary in respect of State?

When we have that which is sufficient to maintaine us according to our ranke, place, and calling; whether it be Magistrates, Ministers, or ordinary men.

What is necessary in respect of others?

It is either private, or publike.

What is that necessity which respecteth the private?

When we have wherewith to relieve the necessities of private men: after which ability all ought to labour. *Eph. 4. 18. Prov. 4. 15, 16. For it is a more blessed thing to give, than to receive. Acts 20. 35.*

What in respect of the publike?

It either concerneth the Church or Common wealth: unto both which we must be serviceable, as being born not only for our selves, but also for them. Therefore we may justly desire and labour after such abilities, as that we may not be wanting in either of them; when their necessities require our help.

When is the appetite lawfull?

When it is ordinate and moderate.

When is it ordinate?

When it is subordinate to our study and desire of Gods glory and our own salvation. *Math. 6. 33.* and contrariwise it is inordinate and preposterous, when earthly things are more affected and desired then heavenly.

Who do sin in this kind?

Those who seek worldly things by sinfull and unlawfull meanes, to the hazard of their soules, and their eternall salvation. Such are more foolish than *Esaú*, that sold his Birth-right for a mess of pottage. *Marke 8. 36. Heb. 12. 16.*

What is a moderate appetite or desire?

When we desire only things necessary; and these also so, as that we can be content, though we cannot get them. *Phil. 4. 11, 12.* An example whereof we have in *Paul*, *Phil. 4. 11, 12.* and in *Agur*, *Prov. 30. 8.* And *Christ* hath taught us to pray, *Give us this day our daily bread*; that is, food convenient and necessary.

What are the extreames opposed hereunto?

Affected poverty

They are two: The first is voluntary affection of poverty; as in the begging Friars among the Papists, commending that for a vertue and a degree of perfection; which the spirit of God hath taught us to pray against, *Prov. 30. 8.* and hath enjoined us not to beg, but to labour with our hands, that we may be helpfull unto others. *Eph. 4. 18.*

What is the other extreame?

The immoderate affectation of riches and honours; and that in a greater measure than is needfull for us. The former, we call Covetousnesse; the other, Ambition.

What is Covetousnesse?

Covetousness

An immoderate desire of Riches: in which these vices concur.

1. An excessive love of Riches, and the fixing of our hearts upon them.
2. A resolution to become rich, either by lawfull or unlawfull meanes. *1 Tim. 6. 9.*
3. Too much haste in gathering riches, joyned with impatience of any delay. *Prov. 28. 20, 22. & 20. 21.*
4. An unsatiable appetite which can never be satisfied: but when they

they have too much, they still desire more, and have never enough. *Ecll.* 4.8. like the Horse-leech. *Prov.* 30.15. The Dropie, and Hell it selfe, *Prov.* 27.20.

5. Miser-like tenacity; whereby they refuse to communicate their goods either for the use of others; or themselves.

6. Cruelty. *Prov.* 1.18,19. exercised both in their unmercifulnesse and oppression of the poore.

What do you thinke of this vice?

That it is a most hainous sin. For it is Idolatry, and the root of all evill, (*Col.* 3.5. *1 Tim.* 6.10.) a pernicious Thorne that stiflenth all grace, and choaketh the seed of the Word, (*Matth.* 13.22.) and pierceth men through with many sorrowes, *1 Tim.* 6.10. and drowneth them in destruction and perdition, *ver.* 9.

What is Ambition?

An immoderate love and desire of honours: which is a vice compounded of Covetousnesse and Pride; in which concur all those vices in covetousnesse before spoken of. As an immoderate love of honours, a resolution to aspire unto honours, either by lawfull or unlawfull meanes, too much haste in aspiring unto honours, not waiting upon God for preferment in the use of lawfull meanes, unsatiableness in aspiring higher and higher, and enlarging of the ambitious mans desire like unto Hell. *Hab.* 2.5. Unto which may be added Arrogancy, whereby he coveteth to be preferred before all others; and Envy, whereby he disdaineth that any should be preferred before him.

Ambition.

What is the fourth and last vice here forbidden?

Immoderate and carking care in the pursuing of these earthly things, riches and honours. As contrariwise, moderate appetite and desires of having, and moderate care of procuring them, is approved and required; that we may not be burthensome but rather helpfull unto others. *1 Cor.* 12.13. *Eph.* 4.18.

Carking care.

What are the extremes opposed to the former vertue?

They are two. The first is carelesnesse and neglect of our goods and state. For as he is commended, who gathereth in seasonable times: so he is condemned, who neglecteth those opportunities. (*Prov.* 10.5. & 6.6.) and is censured by the Apostle to be worse than an Infidell. *1 Tim.* 5.8.

Carelesnesse.

What is the other extreme?

Anxious and solicitous care, which distracteth the minde that it cannot be wholly intent to Gods service. And this doth partly arise from Covetousnesse, and partly from diffidence in Gods Promises and Providence.

Solicitous and distracting cares.

What are the reasons that may dissuade from this vice?

They are chiefly two. First, because it is impious. Secondly, because it is foolish.

Why is it impious?

Because it chargeth God either with ignorance, that he knoweth not our wants, (contrary to that, *Mat.* 6.32.) or of carelesnesse, that he neglecteth us; or of impotency, that he is not able to supply our wants. Whereas he is omniscient, and knoweth our necessities; omnipotent, and able to relieve us; (*Eph.* 3.20.) and our most gracious Father, and there-

For he knoweth
all our
needs

fore willing and ready to helpe us in time of need.

Secondly, because it divideth the heart betwixt God and Mammon; and we cannot at once serve these masters. *Matth. 6. 24. 1 John 2. 15.*

Jam. 4. 4.

Thirdly, because it is heathenish. *Mat. 6. 32.*

Why is it foolish?

Because it is both superfluous and vaine. Superfluous, because God hath undertaken to provide for us; and therefore in the use of lawfull meanes we must cast all our care upon him. *1 Peter 3. 7. Psalme 55. 22.*

How is it vaine?

Because it is Gods blessing only that maketh rich: (*Prov. 10. 22. Dent. 8. 18.*) and by our owne care we can no more add to that stink of state which he hath allotted unto us, then we can thereby add one cubit to our stature. *Mat. 6. 27.*

You have spoken generally of the internall duties: what duties are externally, and more specially required?

They respect either the just acquisition and getting of our goods; or the just retention and possessing of them. Unto which is opposed the unjust getting, and keeping of them; which are here forbidden under the name of theft.

What is required to just getting?

What required to just getting.

That we get them by just and lawfull meanes. For riches are thornes: which are not to be hastily caught, but to be handled warily and with much caution; that they doe not pierce the soule, and wound the conscience.

What may move us hereunto?

First, by considering, that a little justly gotten is better than abundance gotten unjustly. *Prov. 16. 8. Psal. 37. 16.*

Secondly, that what is justly gotten is the gift of God, and a pledge of his love; but that which is gotten unjustly, is given in his wrath, and is a snare of the Devill to our destruction.

Thirdly, that as goods justly gotten are Gods gifts, which he blesteth unto us; (*Prov. 10. 22.*) so that which is ill gotten, is lyable to his curse. *Prov. 13. 11. Hab. 2. 9. Ier. 27. 11.*

How many waies are goods lawfully gotten?

Two waies. First, without Contract. Secondly, by Contract. Out of Contract, either such as are gotten by our selves, or received from others.

How gotten by our selves?

Either ordinarily, or extraordinarily. Ordinary getting is by the sweat of our browes in our lawfull callings. So that here two things are required. First, a lawfull calling: and secondly, that we labour in it. *Eph. 4. 28.*

What is a lawfull calling?

Lawfull calling and labour.

It is the setting apart of singular men unto some lawfull labour and imployment, according to the variety of their gifts, and inclinations, whether they be publick or private.

What is in the second place required of every man?

That

That they diligently labour in their lawfull calling, (1 *Thef.* 3. 10.) and that variouſly, according to every mans condition, and the variety of their ſeverall callings. For if *Adam* was not to be idle in the ſtate of Innocency; (*Gen.* 2. 15.) much leſſe we after the fall. *Gen.* 3. 19.

What do you call extraordinary getting?

That which is acquired by the Law of Nature, or the law of Nations: Extraordinary getting. as that which is gotten by the law of Armes, or that which is caſually found, being loſt of another; unto which men have right, when as by diligent enquiry the owner cannot be known.

How are goods juſtly gotten as they are retained from others?

When as by a civill right we retain them from others, who are the true and lawfull owners: and that either by free gift, or by ſucceſſion and inheritance; whether it be given unto us by the Teſtators will, or by law and right do fall unto us.

What are the vices oppoſite to the former vertues?

All meanes and kindes of unjuſt getting, oppoſite to juſt acquiſition; whether ordinary or extraordinary.

What is oppoſite to ordinary juſt getting?

Inordinate walking; 2 *Thef.* 3. 6, 7, 11. which is oppoſed either to a lawfull calling, or to labour required in it.

What is oppoſed to a lawfull Calling.

Either no Calling at all, or ſuch a Calling as is unlawfull. They who have no Calling, are unprofitable burdens to the Common-wealth, and like pernicious humours in the body. What is oppoſed ſure to a lawfull Calling.

Who are theſe?

Fiſt, ſturdy beggers and rogues, who can work and will not; but live upon other mens labours: which kinde of people are not to be ſuffered in a Common-wealth. For though we ſhall have the poor alwayes; (*Deu.* 15. 11. *Mat.* 26. 11.) yet there ought to be no beggers, and inordinate walkers, who eat and labour not. 2 *Thef.* 3. 10, 12.

Secondly, idle and ſuperfluous Gentlemen; who having no Calling, ſpend all their time in pleaſure, hunting, hawking, revelling, gaming, &c.

Thirdly, ſuch as thruſt themſelves into ſuch Callings for which they are altogether unfit; and ſo ſteale the rewards and profits of it, to which they have no right.

What are unlawfull Callings?

Thoſe that have no warrant out of Gods Word, or the Lawes of the Land: as thoſe that live by unlawfull Arts; as Whores, Bawds, *Deu.* 23. 17, 18. Witches, Wizards, *Deut.* 18. 11, 12. Stage-players, Beare-wards, Gameſters and the like.

What is oppoſed to lawfull labour in our Callings?

An idle life: which as it is condemned in the ſeventh Commandement; as being a cauſe and incentive of luſt; ſo here, as a companion and cauſe of theft. *Eph.* 4. 28. *Pro.* 18. 9. For ſloth cauſeth beggery; and this, ſtealing. *Pro.* 6. 11. & 28. 19. & 30. 9.

What are the kindes of unjuſt getting out of Contract?

They are two:

1. Theft.

Unjuſt getting out of Contract.

2. Rapine or Robbery. *Lev. 19. 13.* Both which men may commit either as principals, or accessaries.

What is theft?

Theft.

The fraudulent taking of anothers mans goods, against the knowledge or the will of the owner. Which is the sin that is chiefly forbidden in this Commandement, and comprehendeth under it all the rest; and is a great sin, strictly forbidden by God, *Lev. 19. 11.* and severely punished, *Zach. 5. 3. 4. 1 Cor. 6. 10.* and by our Laws also made Capitall.

What are the kinds of Theft?

Domesticall theft.

They are either Domesticall, and in the Family, or out of the Family. Thefts in the Family, are either of the wife, or children, or of servants.

What is the theft of the wife?

When she purloineth her Husbands goods, either without his knowledge, or against his will. For howsoever she hath a right unto them in respect of use; yet the propriety belongeth only to the Husband.

What is the Theft of the children?

When they take away their Parents goods, either without their privy, or against their will. For howsoever children think this to be no Theft; yet Solomon saith otherwise. *Pro. 28. 24. who so robbeth his Father or his Mother, and saith it is no transgression; the same is the companion of a destroyer.*

What is the Theft of Servants?

When they are unfaithfull, or wastefull. Unfaithfull, when as they purloine their Masters goods, *Ioh. 12. 6. Tit. 2. 10.* or are idle and negligent in their service; or run away from them, as did Onesimus, *Philem. 12.* or give away their goods without their knowledge and consent, though it be to good uses. Wastefull, when as they wastefully and riotously consume their Masters substance.

How is Theft that is committed out of the Family distinguished?

Theft committed out of the family.

It is either of goods, or of persons. Of goods, either common or sacred: and those, either private or publick. Private, are such goods as belong to private men; whether it be Cattle, money, or any thing that is money-worth.

What is the Theft of publick things?

When things are stolen which belong to the publick State or Body of the Common-wealth: which is more hainous and capitall than that which is committed against a private man. And in this kind inclosures of Commons are to be reputed as theft. *Prov. 23. 10, 11.*

What is the theft of sacred things?

Sacriledge.

When things consecrated to an holy and sacred use, are purloined and embezeled: which we usually call Sacriledge. As when the utensils and instruments of divine worship are stolne; when the Lands or Tythes devoted unto God for the maintenance of his Ministers are imbased, withheld, or taken away. *Mal. 3. 8.* In which kind, the chiefe offenders are corrupt Patrons, who having only the right of presentation of fit persons, do inroach upon part of the Tythes, or sell Church-livings for money; and also Proprietaries, who seise upon Church-livings devoted to the maintenance of the Ministry, and convert them to their own proper and private use: and finally, the Court Harpies, who seise upon the revenues of the Church, by preferring of unworthy, idle, and ambitious men.

What

what do you thinke of this sin?

That it is most hainous: seeing such as commit it, rob God himselfe. (*Mal. 3. 8.*) and thereby bring this heavy curse upon them, *v. 9.* As we see in the example of *Achan, Nebuchadnezzar, Belsazzar, Ananias, Sapphira,* and the rest.

what is the theft of Persons?

It is an hainous sin punished by the Law of God with death: (*Exod. 21. 16. Deut. 24. 7.*) being so much worse than the theft of goods, as the persons of men are better then they. *Mat. 6. 25.* And this is committed by such as steale men or children, to sell them for slaves; and by lustfull or covetous wooers, who steale mens daughters to make them their wives.

Theft of persons.

You have spoken of theft properly so called. what is the other kind which is more improper?

Rapine: which is a violent taking away of another mans goods. And Rapine. this is done, either under the pretext of Authority and legall Power, or else without it. The former are publick theeves, of which *Solomon* speaketh, *Prov. 12. 7.* which are worse than common theeves, and shall be more severely punished, *Wis. 6. 6.* because their sin is aggravated by the abusing of their Authority; and because commonly violence and cruelty is joynd with it. *Zeph. 3. 3. Ezekiel 22. 27. Mic. 3. 2, 3. Esa. 3. 14, 15.*

what is this theft called?

Oppression, and Extortion: when a man spoyleth his neighbour under colour of law; as *Ahab* and *Jezabel* did *Naboth. 1 Kin. 21.*

Oppression.

what is that rapine which is committed without any pretext of Authority?

It is either in Warre, or in Peace. In Warre, either by Land, when Souldiers being not content with their pay, do spoyle and plunder, not only their enemies, but also their friends. *Deut. 2. 5, 6. Luke 3. 14.* Or by Sea, when as Pirates they rob and spoile all they meet with and can master.

what is that rapine which is exercised on the Land?

It is either robbery by the high way; (*Luke 10. 30. Iob. 18. 40.*) or Burglary, when as they break open houses that they may rob the Inhabitants.

Are there no other to be esteemed theeves but those only who steale themselves?

Yes. They also who are accessaries, *Psalm. 50. 18.* and doe consent to the theft of others. And these thefts are either common to all, or proper to superiours. The former is committed before, with, or after the theft.

How is a man an accessary before the theft?

When he counselleth or provoketh another unto it: as *Jezabel* did *Ahab. 1 Kings 21. Prov. 1. 11, 13, 14.*

Accessaries to theft.

How with, or in the theft?

Either when he aideth the Theefe, or doth not hinder him when as it is in his power.

How after the theft?

First

First, when he receiveth, and concealeth what is stolne; or hideth, or keepeth the Theefe from being apprehended.

Secondly, when he partaketh with him in the stolne goods. *Pro. 29. 24.* And this is done, 1. When he taketh the goods from the Theefe, than he may keep them to himselfe. 2. When he knowingly buyeth stolne goods, which ought to be restored to the owners. 3. When by silence he concealeth the Theefe.

How are the Superiours necessary?

When they doe any wayes incourage, or doe not punish them: especially when they doe acquit them for a bribe.

So much of that acquisition, and getting of goods which is out of Contract.

Now shew that which is in, or by Contract. And first, what a lawfull Contract is, and what is required in it?

Acquisition by
lawfull Con-
tract,

A Contract is an agreement between parties, by mutuall consent, about the alienation of goods from one to another, upon some just and honest conditions. And this either respecteth the things themselves, or their use for a time.

What is required in a lawfull Contract?

That it be done in simplicity and integrity without guile and deceit. Unto which three things are required: first, *truth* in our words. Secondly, *fidelity* in our promises. Thirdly, *justice* in our deeds. *Psal. 15. 24. Zach. 8. 16.*

What is opposed hereunto?

First, all collusion and deceit; whereby one seeketh to circumvent another. *1 Thef. 4. 6.* which is a vice odious unto God, (*Ezek. 22. 12.*) and severely punished. *Psa. 5. 7. & 55. 23. Mic. 7. 2.*

Secondly, lies in contracting the bargain; (*Pro. 21. 6.*) and most of all when they are confirmed by oathes.

Thirdly, perfidiousnesse in promises; when covenants are not kept.

Lastly, injustice in Contracts; when equality is not observed.

What are the sorts of the things gotten by Contract?

Acquisition by
liberall alien-
ation,

They are either of things alienated, or committed to trust: and the former is either liberall, or illeberall.

What is liberall alienation?

It is either for ever, or onely for a certaine time. For ever, as when things are given absolutely, or upon certaine conditions.

What is liberall alienation for a time?

When as things are lent for a time; either to be restored in the same, or in the like kind; as money, corn, and such like.

What is opposed hereunto?

When the Borrower being able doth not pay all, or not at the appointed time; or doth not doe his best endeavour to pay it. *Psa. 37. 21.*

What is that Acquisition, which you call illeberall alienation?

Acquisition by
illeberall alien-
ation,

That which is made by way of recompence, or exchange: which is either of the thing it selfe, or the use of it, or of labour and industry. In which the generall rule to be observed is; that there be an equall and just proportion in the recompence or exchange, between the things exchanged: as between the price and thing prized, the industry, labour and reward.

What

What is opposite hereunto?

When as this just proportion is not observed.

What are the kinds of the alienation of the thing is sold?

They are two: either that which is for ever, or that which is only for a certaine time.

What do you call alienation for ever?

Merchandise; which consisteth in buying and selling; and it is a commutation either of money for ware, which is buying; or of ware for money, which is selling.

What do you thinke of it?

I hold that Merchandise is a lawfull calling; but liable to much danger of sinne in the managing of it. *Eccles. 10. and last. 27. 11. 3. Hos. 12. 7. Mich. 2. 12, 13.*

What is selling?

A contract about the alienation of goods for ever at a certaine price agreed upon between the seller and the buyer, without any fraud or guile.

What is required to just selling?

First, in respect of the person: that he be the just owner, or by him appointed to sell in his right.

Secondly, in respect of the goods: that it be saleable, and neither sophisticated by mixture, nor base and corrupt in respect of the substance.

Thirdly, in respect of use: that it be profitable for necessity of life, or for ornament and delight.

Fourthly, in respect of the manner of selling: that it be without any deceit.

Fifthly, that it be sold at a just and equall price, according to the worth: respect being had both to the use of the thing it selfe, and also to the necessary paines and danger which the Seller hath been at in getting of it.

What is required to the manner of lawfull selling?

That it be done with simplicity and integrity; and that we do not in bargaining defraud and over-reach one another. *1 Thes. 4. 6. Levit. 25. 14.*

What are the vices and corruptions in selling, opposite hereunto?

They are many, and concerne either the Seller himselfe, the Ware or things sold, the price or the manner of selling.

What are the vices which respect the person of the seller?

First, when as he selleth that which is not his own.

Secondly, when as he selleth that which is not vendible. As first, when it is defective and faulty, or not usefull. Secondly, when as it is such a thing as ought not to be sold: as *Gehazi, 2 Kin. 5. 26.* did with the miracle of healing, wrought by divine power; and when Magistrates for Bribes sell justice. *Amos 2. 6. Esa. 5. 23. &c. 1. 23.* Thirdly, when men by lying and false-witness-bearing sell the truth; in which ranke, Lawyers are chiefly to be numbred, who wittingly for fees plead ill causes.

How doth the seller offend in respect of the price?

When as he observeth not a just and equall proportion betweene the price, and the worth of the thing sold. And this is the vice either of private

Vices and corruptions in selling.

private men, or of whole societies. Private men who thus offend, are those which we call Regraters, Monopolists, hoarders up of Corne, and other commodities, to raise the Market by making a dearth and scarcity.

Prov. 11. 28.

How do whole societies in this kind offend?

First, when as they of the same Trade and Craft agree together to sell their wares at an unequall rate above the true worth.

Secondly, not to finish the worke which another hath begun, though he dealeth deceitfully and unjustly with his work-Master.

What are the sins committed by the seller in respect of the manner?

They may be referred to two heads; either his Words or Deeds.

How offendeth he in Words?

First, when as he immoderately praiseth his wares above their true worth; and concealeth the faults and defects in them which he well knoweth.

Secondly, when as he asketh much above the worth, and protesteth that he cannot afford it better cheap.

How doth he offend in his Deeds?

Either in respect of the kind, quality, or quantity of his wares. In respect of the kind, when as he selleth one thing for another, or one colour for another; presuming on the ignorance of the buyer.

How in respect of the quality?

When as he deceitfully selleth old for new, that which is corrupt and sophisticated for that which is pure and simple, and bad for good. To which end he useth many arts, and false lights, and shewing course and bad wares, to commend those for the best which he sheweth after, though they be but a little better.

How in respect of the Quantity?

When he detracteth from the just and equall proportion, by using false weights and measures not agreeable to the Standard; using lesse and lighter when they sell, and larger and heavier when they buy: which God forbiddeth as abominable. *Lev. 29. 35, 36. Deut. 25. 14, 15. Prov. 11. 1. & 20. 10, 23. Hos. 12. 7. Amos 8. 5, 6. Mic. 6. 10, 11.*

You have spoken of Selling. Now what is that alienation which is by buying?

Of buying, & what is required unto it.

Buying is a contract, whereby money or a just price is alienated and parted with for wares of proportionable worth.

What is required in buying?

Things answerable to those before spoken of in selling: and respect; first, the person buying. Secondly, the thing bought. Thirdly, the price given. And fourthly, the manner of buying.

What is required in respect of the person buying?

That he buy only of him whom he thinketh to be the right owner of the thing sold. For he that buyeth known stolne goods, communicateth in the theft.

What in respect of the thing?

That he buy that only which he knoweth may be lawfully bought and sold.

How do men sin in this respect?

When

When as they offer to buy, with *Simon Magus*, spirituall gifts and graces, or things consecrated to divine worship, that they may alienate them from their right use; pardons, and Indulgencies, sacred Ordinances, Benefices, and the like.

Secondly, they which buy justice, and much more injustice, by bribery.

Thirdly, they that buy lies and false testimonies to prevent justice.

What is required of the buyer in respect of the price?
That according to his knowledge and judgement he give a just, equall, and proportionable price, according to the true value of the things sold, and bought. Especially when he buyeth of the poore, who are by present necessity enforced to sell; whether in be wares on labour upon which if any take advantage to beat down the just price, they grievously oppress the poore. *Amos 8.6. & 2.6. Adm 2.2, 3.*

What is required of Buyers in respect of the manner?
That they use all simplicity, and upright dealing; and shun all injustice and deceit, both in their words and deeds.

How in words?

First, that they do not offer much under the true value of the wares they buy, according to their knowledge and judgement.

Secondly, that they do not undeservedly dispraise it, and without cause, to beat down the price, yea, even when they inwardly like and approve it. *Prov. 20. 14.*

How in Deeds?

When as they do not pay at all, or less than the price that was agreed upon. And this deceit respecteth either the quality, when as they put off in payment base and adulterate mony; or in quantity, when as they passe for payment clipped money. (*Gen. 23. 16.*) or such as is defective in weight or number: And to these private thefts in buying, we may add one that is more publick; when as the buyer buyeth up and ingrosseth a whole commodity, that having all in his own hands he may raise the market, and sell at what rate he listeth.

Hitherto of that illiberall alienation which is for ever. what is that which is only for a time?

It is called pawning. Which is a contract whereby the dominion and right of a mans goods is alienated from the owner to another man, only for a time, upon some condition agreed upon between the parties: which condition being not observed, the right of the thing belongeth to the receiver, at least so long till it be performed. And this pawning is either of movables, and is called properly pawning; or of immovables, and is called mortgaging.

Of pawning, and what is required in it.

What is his duty who layeth a thing to pawn?

First, to provide that the thing pawned be at least of equall worth to that for which it is pawned.

Secondly, that he redeeme it at the appointed time.

What is his duty that receiveth a pawne?

First, that if the party be poore, and the thing pawned necessary to the preservation of life; that either he do not receive it, or that he do restore it to the owner when his necessity requireth it. *Deut. 24. 6. and 34. 10, 11, 12, 13, 14, 15. Exod. 22. 26.*

Secondly,

Secondly, that if the borrower be not able to restore it at the appointed time, he do not use extremity, nor take advantage upon his necessity, to make him forfeit the thing pawned; but at the most, provide only for his own indemnity. *Ezek. 18. 7, 12. & 33. 15.*

So much of the illiberall Alienation of the thing it selfe. Now what is the illiberall Alienation only of the use?

Of Location
and letting.

This contract of Alienation concerning only the use, is either location and letting, which is the alienation of the thing for hire: or hiring and conduction, which is the alienation of the hire for the use of the thing.

What is Location or letting?

It is a contract, whereby only the use of a thing, and not the interest and dominion, is alienated from the owner to another, for hire and wages agreed upon, and that only for a certaine time. And therefore, by this contract, the same individuall is to be returned.

What is his duty that letteth?

1. That he require an equall and proportionable price for the thing he letteth.

2. That he letteth only such things as are usefull to him that hireth them.

3. That he do not exact any recompence for any hurt which happeneth to the thing hired, which commeth not by the fault or negligence of him that hireth it. *Exod. 22. 11, 15.*

What is Conduction or hiring?

Of conduction
and hiring.

It is a contract, whereby a man getteth the use of a thing for a certaine time, for a just price or reward.

What is his duty that thus hireth any thing?

First, That he use the thing hired only for that end and purpose to which he hired it.

Secondly, that he use it no worse then if it were his own.

Thirdly, that he restore it to the owner at the time agreed upon.

Lastly, that he restore whole and sound the thing hired; or if through his fault or negligence it have received any hurt, that he give to the owner a valuable recompence. *Exod. 22. 12.*

What is that we call Usury?

Of Usury.

It is a lending in expectation of certaine gain.

What do you thinke of it?

If you speake of that properly, which the Scriptures forbid and condemne; it is a wicked and unlawfull contract, into which as a common sinke, the filth of many other sinnes and unlawfull contracts doe runne: a fruitfull wombe, in which many vices and corruptions are bred; and by which, if we live and dye in it without repentance, we are excluded out of the kingdome of heaven. *Psalme 15. 5. & Ezekiel 10. 8. & 22. 13.*

But there is much question what this Usury is, which the Scripture condemneth?

Therefore it shall be our wisdom in matters concerning our salvation to take the surest and safest course: and that is, wholly to forbear it, and not to put our souls, which are of more value than the whole world, upon nice disputes and subtile distinctions. *Marke 8. 36.*

You

You have spoken of that alienation which is in illiberal Contrasts, in respect of the things themselves, or the use of them. Now what is that alienation which is for recompence of care, labour, and industry?

These Contrasts are either publick or private. The private are either in the Common-wealth, between the Magistrate and people; or in the Church, between the Ministers and people.

What is the Contrast between the Magistrate and people?

That the Magistrate should receive from them their stipends, tribute, and maintenance; and the people from them, and by them, protection, direction, and peaceable government. Of Contrasts between Magistrates and people.

What then is the Magistrates duty to the people?

That he faithfully bestow all his labour and industry, his care and diligence, that he may in the Lord Govern the people committed to his charge; and direct, correct, and protect them for the common good.

Rom. 13. 4. Psal. 78. 71, 72. And if they have their reward and neglect their duty, they are guilty of theft, and sin against this Commandement.

Ezek. 34. 2, 3.

What is the Peoples duty to them?

That they faithfully pay unto them their tribute and dues as an honorable reward of their paines and care. Mat. 22. 21. Rom. 13. 7.

What is the publick Contrast between Ministers and people?

That the Ministers receive their portion and maintenance from the people, or rather from God himselfe, feed the people committed to their charge with the braed of life; faithfully preaching the Word and administering the Sacraments, and shining before them by an holy example, and the light of a godly life, seeking rather them than theirs. 2 Tim. 4. 1, 2.

1. Cor. 12. 14.

What is his Theft?

1. When he receiveth his reward, and neglecteth his duty. As when he presseth into his Calling uncalled, by the window and not by the doore: (Job. 10. 1.) being neither qualified with gifts, nor willing to imploy those he hath for the good of the people.

2. When he feedeth himselfe and not the people; eating the milke and cloathing himselfe with the wooll, but neglecting the flock. Ezek. 34. 2, 3. Zach. 11. 15, 17.

3. When for gaine he either preacheth false doctrine, or concealeth the truth. Mic. 3. 11.

What is the duty of the People?

That receiving spirituall things from their Ministers, they communicate and impart unto them their carnall things. 1 Cor. 9. 10.

What is the peoples Theft?

When receiving these spirituall things, they defraud them of their dues, and withhold from them their meanes and maintenance which the Laws of God and man do allot unto them. Which is not only theft, but even sacriledge, and the robbing of God himselfe. Mal. 3. 8.

What is that alienation which is in private Contrasts?

When as men imploy others to do their worke upon promise of reward; or any waies to use their gifts and abilities, their care, industry, and labour, for a just recompence. Of Work-masters and hirelings, and their duties to one another.

What is required of such as thus employ others?

1. That they give an equall and proportionable recompence to those whom they thus hire. *1 Tim. 5. 18.*

2. That they pay it without delay: especially to the poor, who are not able, nor willing to forbear it. *Deut. 24. 14, 15. Lev. 19. 13.*

What then is their Theft?

When either they give not an equall and just recompence, or delay to pay it to the poore who are unable to forbear it. *Iam. 5. 4.*

What is the duty of the Mercenary or hireling?

1. That he requireth no more then such wages as is equall and proportionable to his skill, care, and labour.

2. That he do his worke that hireth him, faithfully and diligently.

You have spoken of such Contrasts as respect Alienation and change, Now what are those which are of things committed to trust?

Of things deposited, and committed to trust.

They are either of things committed to others only for safe custody, or such as are committed to Feoffees of trust for uses appointed, or such as by last will are intrusted to Executors.

What is the nature of things deposited?

When neither the dominion and right, nor the use of the thing is alienated, but only the safe custody is committed to a man.

What is his duty?

That he safely keep that which is committed to his trust, and willingly restore it to the owner, when he calleth for it.

What is his Theft?

First, when he converteth the thing committed to his keeping unto his own use.

Secondly, when he will not restore it to the owner when he desireth to have it.

But what if the things deposited be stolne, or become worse?

If it be by his default that had the keeping of them, he is to make it good: but if by oath, he can clear himselfe of all unfaithfulness and negligence, the owner and not he must beare the losse, *Exod. 22. 7, 8.*

What is the duty of Fiduciaries and Executors?

The duty of Executors.

That they faithfully discharge their trust, and do their will (and not their own) who have reposed confidence in them.

How do they offend?

When they faile in their trust, and aime more at their own profit, than at the performing of their will who have intrusted them, or the faithfull discharge of their duty.

These are duties which respect things committed to trust: what say you of persons thus intrusted?

Of persons committed to trust.

Those are Pupils, and children in their nonage: who being unable to govern, direct, protect, and order themselves, are by the Laws of God and man, committed to the care and tuition of others.

What is the duty of their Tutors and Guardians?

That they carry themselves towards them faithfully, according to the trust reposed in them; and like Parents, aime chiefly at the good of their Pupils.

Pupils and Wards, and not their own gaine and profit. *Eft. 2. 7.* remem-
bring that they shall one day be called to give an account of these persons
committed to their charge and trust, and of all the goods belonging unto
them.

*So much of just getting goods. Now in the order propounded we are come
to the just possession and retention of them. What is required unto
this just possession?*

Two things.

First, the keeping of our own goods.

Secondly, the restitution of that which justly belongeth to others.

What doth this Commandement require of us in the former respect?

That we be not wanting to the just preservation, not only of our neigh-
bours, but also of our own goods.

How prove you this?

Because our goods are Gods Talents, committed unto us; of which
we must give an account to our great Lord and Master. And there-
fore if through our owne fault and negligence wee suffer them to bee
lost, or to be taken unjustly from us; we rob our selves, and the poore
also, who have right unto that which we can well spare from our owne
uses.

*What doth this Commandement require concerning restitution of other
mens goods?*

That we readily restore those goods, which either we have unjustly
gotten from the right owners, or which we cannot justly retaine.

How do you prove that goods unjustly gotten ought to be restored?

Both by Gods Precepts, the examples of the godly, and necessary
reasons. For the first; God strictly requireth, that if any thing be un-
justly gotten, as either by violence, or by fraud and deceit, or any other
waies, restitution be made to the true owner. *Lev. 6. 2, 3, 4, 5. Numb. 5.*
6, 7, 8.

By what examples do you evince it?

Before the Law, by the example of Jacob and his Sons. *Gen. 43. 12, 21.*
Under the Law, by the profession of Samuel, *1 Sam. 12. 4.* and the pra-
ctice of Micha, *Judges 17. 2.* who, though an Idolater, made conscience of
it. And of the Jewes, *Nehem. 5. 11, 12.* And under the Gospell we have
the example of Zaccheus, *Luke 19. 8.* Yea Judas himselfe being convinced
of his sin, maketh restitution: so that they herein are worse than Judas
who refuse to do it.

What reason have you for it?

Because it is a duty necessarily to be performed by all that hope for
salvation. For without restitution we can neither have any true faith to
perswade us that our sin of theft is remitted, nor any sincere Repentance.
For God pardons no sin which we will pertinaciously retaine and live
in, *Prov. 28. 13.* But he that restoreth not ill-gotten goods, liveth still in
his theft, and repenteth not of it: seeing restitution is an inseparable
fruit of repentance. *Ezek. 33. 15.*

But what is to be considered in this restitution?

Four things:

First, who is to make it: namely every man who hath gotten any thing
unjustly

Of just pos-
session of
goods, and
what is requi-
red unto it.

Of Restitu-
on, and what is
to be confide-
red in it.

unjustly, either by force or fraud, by contract or out of contract, by calumny, and false accusation; by lying, oppression, or any other evill course. *Luke 19.8. Num. 5.6. Lev. 6.23.*

Secondly, to whom restitution is to be made: namely, to him who is wronged, defrauded or oppressed. *Lev. 6.5.* or to his kindred if he be dead, or if none such can be found, to pious uses.

Thirdly, how much ought to be restored: to wit, all the whole that is unjustly gotten; if he be able, or at least so much to the uttermost as he is able. Yea, the Law of God required, that to the principall a fifth part should be added. *Lev. 6.5. Num. 5.7.* And even equity it selfe requireth, that beside the principall it selfe, so much more should be added as the party is damnified by this unjust detention of his goods.

Fourthly, when this restitution ought to be made: namely, not at the end of our lives, or after our death; but as soon as we repent, and desire at Gods hands that our sin should be forgiven. We must confesse, bewaile, and forsake our sin, that God may be reconciled unto us: and then we must make satisfaction to our wronged neighbour. *Mat. 5. 23, 24.*

What are the things, which though they be justly gotten, yet are unjustly detained?

Such things as others having lost, we have found. For such things come unto us by the disposing of Gods providence, and we may justly keep them till we can find out the true owners: so that we make diligent inquiry after them, with a resolution to restore what we have thus found, when we know to whom they belong. *Deut. 22.3. Exod. 23.4.*

Hitherto of the duties which belong to just getting and possessing of goods. Now what is required to the right use of them?

Of the right use and fruition of goods,

Two things: Fruition, in respect of our selves; and Communication, in respect of others. *Prov. 13.16.*

What is required to the former?

That we thankfully and comfortably enjoy Gods blessings, which he hath bestowed on us. *Eccles. 5.17, 18.*

How must this be done?

Of Parsimony and frugality,

By exercising two vertues. The first is Parsimony or thriftnesse: whereby we honestly keep and preserve our goods, that they be not vainly and unprofitably mis-spent. *John 6.12. Prov. 27.23, to 28.*

The second is Frugality; whereby we dispose of our goods justly and honestly gotten, to fit and necessary uses, in a sober and moderate manner.

What vertues then must here concur in the right use of our goods?

These foure:

1. Justice in getting them.

2. Thriftnesse in keeping them.

3. Frugality in enjoying them.

4. Liberality in communicating them.

For without justice, parsimony degenerateth into covetousnes; Frugality without liberality, into sordid miserlinesse; Liberality without parsimony and frugality, into prodigality.

What vices are opposed to these vertues?

Two:

1. Tenacity, or sordid gripplenesse.

2. Pro-

Secondly, profusion and wastfulness.

What is tenacity?

A kinde of covetousnesse which restraineth men, both from communicating of their goods to others, and from enjoying them themselves. *Of tenacity & miserliness.*
Ecc. 6.2. & 5.10, 11.

Wherein doe such offend?

By committing a double theft.

First, against their neighbours: seeing God hath not made them absolute owners of their riches, but Stewards, who must dispose of them also for the good of others; which if they doe not, they rob them of their right. *James 5.1, 2, 3.*

Secondly, against themselves: in defrauding their own soules of the use of those blessings which God hath allowed them. *Ecc. 4.8.*

What doe you think of such Misers?

First, that none are more wicked; seeing they are neither good for themselves nor others. *Ecc. 10.5.*

Secondly, none poorer; seeing though they possesse much, yet they enjoy nothing, and want as well what they have, as what they have not.

Thirdly, none more foolish; seeing they want for fear of wanting, and live poore that they may dye rich.

Fourthly, none more wretched; seeing they deprive themselves both of the comforts of this life, and of the joyes of the life to come.

What is the other extreme?

Profusion and wastfulness. And this is two-fold: either in spending above their meanes in unnecessary expences; whereby they either ruine their estates, or expose themselves to the devils tentations, in using unlawfull meanes to recover that which they have wastefully mispent. *Profusion and Prodigality.*

Or secondly, in wasting their goods in dishonest and riotous courses, tending to luxury and riot; whereby they necessitate themselves to use all unlawfull meanes to get so much more wealth as may serve to maintaine their riotous expences. And so luxury becommeth the mother of Covetousnesse; and Covetousnesse the nurse of Luxuriousnesse.

What is the use of our goods respecting others?

It is by communication or liberall alienation of them for the use and benefit of others.

What vertues are hereunto required?

Two: Liberality and Justice. Liberality; whereby we communicate our goods with a ready and cheerfull mind. Justice; whereby wee thus communicate that onely which is our own. And these must goe hand in hand; and are therefore conjoynd by *Salomon, Proverbs 21. 21.* *Of Liberality.*

What are the kindes of liberall alienation?

They are two. For it is for a certaine time only, or for ever.

What is that which is only for a certaine time?

It is either a liberall alienation of the use only of a thing for a certaine time, or of the dominion also, and that freely, without any expectation of recompence. For both these ought to be liberall, respecting only the profit of the receiver: and secondly, just; to which is required that that which is lent be his owne who lendeth it, and fit for his use who bor- *Lending.*

roweth it. And this duty is commended, *Psal.* 112. 5. and commanded. *Deut.* 15. 7, 8. *Mat.* 5. 42. *Luke* 6. 35.

What is that alienation which is for ever?

Of free giving It is free giving: when as goods are alienated from the true owner unto another liberally, and without expectation of any recompence. 2. *Cor.* 9. 7. *Acts* 20. 35.

What is further required to it?

That it be not only free, but also just; giving that only which is a mans own and not anothers, which were no better then theft. As when a man by lavish giving defraudeth his children of their inheritance, or giveth his goods or his lands from his daughters to strangers, or remote kindred of his name, because he hath no sons to continue it.

Secondly, that we make good choice of those upon whom we confer benefits, either for their worth or indigency; but especially we must give and doe good to those who are of the household of faith. *Gal.* 6. 10.

What are the uses unto which we must freely contribute?

They are either publike or private: and the publike are either Civill or Ecclesiasticall.

What are the Civill?

When as we freely give our goods for the service, preservation and benefit of the Common-wealth, both in the time of Peace and Warre. To which uses we must give freely, to the uttermost of our ability: yea, even above it, when the necessity of the State requireth it; seeing the good of the whole body must be preferred before the good of any particular member. 2 *Sam.* 17. 27, 28, 29.

What are the Ecclesiasticall?

When as we give freely for the maintenance of the Ministry, and meanes of Gods Worship, tending to the Salvation of our soules. To which uses we must give so much the more cheerfully, as the soule is to be preferred before the body or outward estate. *Luk.* 10. and last. *Prov.* 3. 9. An example whereof we have in the Israelites, *Exod.* 36. 5, 6. 1 *Chro.* 29. 9. And if they were so free and liberall in giving towards the building of the Tabernacle and Temple: how much more should we towards the building of Gods spirituall Houses and Temples for the Holy Ghost?

What are the private uses?

For the benefit and reliefe of private men, whose necessity doth require it of us according to our abilities. And these are those Almes-deeds, and other works of mercy, unto which the Apostle exhorteth, *Heb.* 13. 16. and are partly fruits of mercy, and partly of brotherly love and Christian Charity.

Hitherto you have spoken of the duties respecting our own and our neighbours person, both in regard of life in the sixth, and of chastity in the seventh; as also our owne and their goods in the eighth. Now what is the ninth commandment?

Thou shalt not beare false witness against thy Neighbour.

Exod. 20. 16.

What is the maine scope and end, at which God aimeth in this Commandement?

The ninth
Comandement.
The scope or
end.

The

The conservation of truth amongst men, and of our own and our Neighbours fame and good name.

Why doth God so much regard truth?

Because it is most deare unto him. For he is the God of truth, *Deut.* 32.4. *Psal.* 31. 5. yea truth it selfe, *Joh.* 14. 6. Therefore Christ came into the world that he might beare witnesse unto the truth, *Joh.* 18. 37. and by speaking the truth God is glorified. *Josh.* 7. 19.

Why doth he respect so much our fame and good name?

Because it is his own good gift; and therefore he taketh care to preserve that unto us, which himselfe hath given.

What was the occasion of this Commandement?

First, our naturall corruption; which maketh us prone to lying, *Psal.* 58.3. *Rom.* 3.4. as appeareth hereby, in that we no sooner speak then lye, and not only for advantage, but without any cause, out of meer vanity. The occasion of this Commandement.

Secondly, out of a naturall disposition men are ready to trespass against the fame and good name of others; and this ariseth out of meer envy and pride, which maketh us ready to abase others, to advance our selves.

What is the thing that is here chiefly forbidden?

That we should not in legall proceedings and Courts of Justice give a false testimony concerning our neighbours: as appeareth by the words expressly used, *Thou shalt not answer a false testimony concerning thy neighbour*; which imply a precedent question or examination. Unless we will say that answering is here used for speaking or saying, as it is oftentimes. *Mat.* 11. 25. *Luke* 14. 3, 5. *Mat.* 28. 5. and then the meaning is, that we must not give a false testimony of our neighbour either publickly or privately, whether it be with or against him. Or if we had rather take it of legall testimonies in Courts of justice; then by a *Synecdoche* we must under this one kind understand all other kindes of false testimonies: but this is here named as the chiefe, and of all the rest most hurtfull and pernicious, to comprehend under it all the rest, as it is in the other Commandements. The chiefe sin here forbidden

What then is the negative part of this Commandement?

It generally forbiddeth all false, vaine, and offensive speeches concerning our neighbour; whether it be for or against him, whether in judgement or out of judgement: although principally here are forbidden all false testimonies which tend to the prejudice of the fame or state of our neighbours; or more briefly, it forbiddeth all falsity and untruth; especially that which is prejudiciall to our neighbour in any respect; or to our selves. The negative part.

What doth the affirmative part require?

Two things: the conservation of the truth, and of our own and neighbours good name; with all duties of the tongue homogeneous and of the same nature and kind, with all helps and meanes tending hereunto. The affirmative part.

Why are our words and speeches so much to be regarded, seeing they are but winds as is commonly supposed?

Great care is to be had of our speech, seeing it is an excellent faculty peculiar to man; and being a special gift of God, it must not be abused to Gods dishonour and our own destruction. Neither are words slightly to be

be regarded, seeing we must give account of every idle word; and by our words we shall be justified or condemned, *Mat. 12. 37.* And the wise man telleth us, *that death and life are in the power of the tongue. Prov. 18. 21.* and that *a wholesome tongue is a tree of life,* whereas an evill tongue *is an unruly evill, and full of deadly poison, Jam. 3. 8.* which if we doe not subdue and rule, whatsoever profession we make of Religion, it is all in vain. *James 1. 26.*

What is the summe of the duties of the tongue here required?

The summe of
the duties here
required.

That our speeches be both true and charitable: for these must inseparably goe together. For charity rejoyceth in truth, *1 Cor. 13. 6.* and the truth must be spoken in love, *Eph. 4. 15.* For truth without love savoureth of malice; and charity without truth is false, vaine, and foolish.

Unto what heads then are these duties of the Tongue required in this Commandement to be referred?

Unto two: 1. The conversation of truth amongst men. 2. The conservation of our own and our neighbours fame and good name.

What have you to say concerning truth?

Of Truth.

Two things. First, what this truth is.

Secondly, the meanes of conserving it.

What is to be considered in truth it selfe?

Three things. First, what it is.

Secondly, whether it be to be professed?

Thirdly, after what manner?

What is truth or veracity?

It is an habit of speaking that which is true from our hearts. *Psa. 15. 2.*

What is required hereunto?

Two things. First, that our speech be agreeable to our mindes.

Secondly, that our mindes be agreeable to the thing. For though we speak that which is true, yet if we thinke it false, we are lyers; because our tongue agreeth not with our minds: and if that we speak be false, and yet we think it true, we doe not speak truly. For though truth be in our hearts, yet a lye is in our mouths: and though we cannot be called lyars, because we speake as we think; yet may we be said to tell a lye, because that we say is false.

What great necessity is there of this truth?

Very great. For if speech be necessary, (as all confesse) then also speaking truth; without which there would be no use of speech. For take away truth, and it were better that we were dumbe, then that we should be endued with this faculty of speaking.

What other motives are there to embrace it?

Because it is both commended and commanded in the Scripture. It is commended as a vertue which God greatly loveth. *Psa. 51. 8.* as a note of a Citizen of heaven, *Psa. 15. 2.* and of one who shall be established for ever, *Pro. 12. 19.* It is commanded. *Eph. 4. 25. Zach. 8. 16, 19.*

Is it onely sufficient to know the truth and believe it?

Truth must be
professed, and
how.

No, we must also upon all fit occasions professe it with our mouths. *Rom. 10. 9, 10. Mat. 10. 32, 33.*

How must the truth be professed?

Freely and simply.

How

How is it done freely?

When as we professe it willingly and undauntedly, so far forth as the matter, place, and time do require. So *Dan. 3. 16, 17, 18. Acts 4. 8, 10, 13.*

How is it done simply?

When as it is done without guile and dissimulation, shifts or shuffles.

What are the vices opposite to truth?

They are two. First, falsity and lying.

Secondly, Vanity, or an habit of lying.

Opposites to truth.

What is lying?

It is twofold; First, when we speake that which is false.

Lying.

Secondly, when we speake that which is true, falsely, and with a mind to deceive.

What is it to speake that which is false?

When as we do not speake as the thing is; whether we thinke it true or no.

What is it to speake falsely?

When as we do not speake as we thinke; whether the thing be true or false.

What are the reasons which may dissuade from lying?

Reasons to dissuade from lying.

1. Because God is true, and the author of truth; and the Devill a lyer, and the Father of lies: and as truth maketh us like unto God, so lyers make us like unto the Devill.

2. Because it is strictly forbidden in the Scriptures. *Lev. 19. 11. Exod. 23.*

7. *Col. 3. 9. Eph. 4. 25.*

3. Because the lyer sinneth grievously, not only against his Neighbour, but also against God himselfe. *Lev. 6. 2. f.*

4. Because the Scriptures condemn lying as the spawn of the old serpent, *Iob. 8. 44.* and as a thing abominable and odious unto God. *Prov. 12. 22. & 6. 17.*

5. Because it perverteth the use of speech, taketh away all credit and faith betweene man and man, and quite overthroweth all humane society; which cannot stand without contracts and commerce, nor they without truth.

Lastly, because God severely punisheth lies, *Pro. 19. 5, 9. Psal. 5. 6. Acts 5. 1, 2, 3, &c.* and that both in this life with infamy and disgrace; (for it maketh a man esteemed base and of no credit; so that the usuall lyer is not beleevd when he speaketh truth, *Eccl. 34. 4.*) and in the life to come. For it excludeth out of Heaven, *Apo. 22. 15.* and casteth men into that lake which burneth with fire and brimstone. *chap. 21. 8.*

How are lies usually distinguished?

Into three sorts. Merry
Officious
Pernicious
Lyes.

Three forms of Lyes.

What are merry lies?

Such as are spoken only to delight the hearers, and make sport.

Are such to be condemned as sinfull, seeing they do no man hurt?

Yes verily. For first, the Scriptures condemne not only false, but also all vaine speeches. *Mat. 12. 29.*

2. Because

Secondly, because they are against truth; and cannot be spoken without impeaching of it.

Thirdly, lyes must not be spoken to delight Princes, who have most cause of care and trouble. *Hof. 7. 3.*

Fourthly, lyes must not be spoken for profit; and therefore much lesse for delight.

What are officious lies?

Such as are spoken either for our own or our neighbours profit, and do not hurt any man.

Are such lies unlaifull likewise?

Yes surely, and upon the same grounds. For though we may buy the truth at a deare purchase; yet we must not sell it at any rate. *Prov. 23. 23.* And if it be unlawfull to lye in the cause of God, because it hath no need to be supported by our lies: (*Iob 13. 7, 8.*) much lesse for our own or our neighbours profit.

What do you call vanity in lying?

When men by a corrupt custome are so habituated to lying, that they will lye for every cause; yea even for no cause, and when they might attaine their ends as well and easily by speaking truth.

What vices are opposite to freedome and liberty in speaking the truth?

They are either in the excesse, or in the defect.

What in the excesse?

Vices opposite
to freedome of
speech,

Unseasonable and undiscreef profession of the truth, with the danger or losse of our selves or others; when neither the glory of God, nor our own or our neighbours good doth require it. And in such cases our Saviour himselfe would not professe the truth; though he were pressed unto it by his malicious enemies: (*Joh. 18. 20, 21.*) because he should thereby have but cast Pearles before Swine; contrary to his own doctrine. *Mat. 7. 6.*

What is opposite in defect?

When either out of a cowardly fear, or some other sinister respect, we deny the truth in our words, or betray it by our silence. Of the former we have an example in Peter, *Mat. 26.* of the other in those weak Christians. *2 Tim. 4. 16.*

But is it not sometime lawfull to conceale the truth?

Yes surely: when neither the glory of God, nor our own or our neighbours good do require the profession of it; but yet with this caution, that we do not speake any untruth to conceale it. *1 Sam. 16. 2, 5.*

What is opposed to simplicity in speaking the truth?

Opposites to
simplicity of
speaking truth

Simulation or double dealing. Which is twofold: either in our words, or deeds.

What is that in our words?

When we speake one thing, and thinke another; or speake with an heart and a heart in the Scripture phrase, *Psalm 12. 2.* This is called a deceitfull tongue and mouth, *Zeph. 3. 13.* and a tongue that frameth deceit, *Psalm 50. 19.* as it is described. *Psalm 52. 22.* *Ier. 9. 8, 9.* The which is to be avoided, *Psalm 34. 14.* and Christs example to be imitated. *1 Pet. 2. 22.*

What is simulation in our Deeds?

When as one thing is pretended, and another thing is intended. So

Ioab

Joab killed Abner and Amasa, under pretence of friendship. But howsoever this is esteemed policy with men; yet it is odious to God. *Psalm 5.7.* and punished with immature death. *Psalm 55.23.*

You have spoken of truth it selfe, and the opposites unto it: now shew what are the meanes of it?

They are of two sorts.

First, that it may be amongst men.

Secondly, that it may have a profitable being.

What is required to the being of it?

Two things.

First, that it may be known.

Secondly, that being known, it may be preserved.

What is required to the knowing of it?

Two things.

First, a love of the truth.

Secondly, teachablenesse.

What is the love of the truth?

First, when as men are so affected towards the truth; that they study with all their endeavour to get it, but will not sell it at any price. *Prov. 23.23.*

Secondly, when as they are willing to defend it upon all occasions. *Ecclus. 4.33.*

What is opposite hereunto?

First, love of lies: which excludeth out of heaven. *Apost. 22.15.*

Secondly, voluntary ignorance. *2 Pet. 3.5.*

What is opposite to the defence of truth?

When as it is deserted or opposed.

What is teachablenesse?

A fruit of the love of truth: when as men are ready and willing to admit the truth, and to give place to better reasons. *Acts 17.11.*

What is further required to the preserving of truth?

That we be constant, and not carried away with every wind of doctrine, *Eph. 4.14.* And these two vertues must concur: for teachablenesse without constancy degenerateth into levity and vaine credulity; and constancy without teachablenesse, into pertinacy.

What are the meanes of the profitable being of truth amongst men?

Profitable speech: which is accompanied and furthered with civility and civility, and oemedied with silence.

When is our speech profitable?

First, when it advanceth Gods glory, either in respect of the matter of it, or the end. The matter; when as we praise God, and celebrate his glory, *Psalm 50.23.* *Eph. 5.4.* *1am. 5.13.* And Gods glory is the end of our speech; when as it is chiefly referred thereunto.

How doth our speech tend to our neighbours profit?

First, and chiefly, when it tendeth to his spirituall good & edification: as instructing the ignorant, counselling them that need counsell, comforting the afflicted, strengthening the weak, exhorting the sluggish, admonishing them that erre, and rebuking them who wilfully offend.

Secondly, when it tendeth to his temporall profit: either for his honest delight,

Means of preserving truth,

Profitable speech.

delight in a witty and facerious way, called Urbanity; (which may be called the sauce that seasoneth truth, (2 Cor. 12. 15.) or for his profit, when as it hath some necessary use for the good of his body or state.

What is the meanes of furthering this profitable truth in our speeches?

Courtesie and
affability.

Courtesie and affability: which is a vertue whereby we are easily drawn to communicate with others, by talking with them in a humane and courteous manner, with expressions of love and good-will. An example whereof we have in Christ, *Ioh. 4. 7, 10.* who for this cause was said to be a friend to publicans and sinners.

What is the remedy against the contrary vice?

Seasonable
silence.

Taciturnity, or seasonable silence: which is a vertue that keepeth counsell, and restraineth us from uttering secrets, or any unprofitable, unnecessary, and unseasonable speeches. Which in the Scriptures is made a note of a wise man, *Pro. 17. 28. & 10. 19. Iam. 1. 19.* and is commended to all; especially to women, *1 Tim. 2. 11, 12.* and young men in the presence of their elders and betters, *Ecclus. 32. 9.* And these two vertues, taciturnity and affability, must go together. For affability without seasonable silence degenerateth into vaine babling; and silence without affability, into Cynicall fullennesse and fowre churlishnesse.

What are the opposites to these vertues, and namely to profitable speech?

Opposites to
profitable
speech.

They are two. First, speech unprofitable.
Secondly, that which is hurtfull.

What is unprofitable and vaine speech?

1. Unprofitable

That which is not referred either to Gods glory, or our own or our neighbours good. Which is condemned in the Scripture, *Psal. 12. 2. Deut. 5. 20. Tit. 3. 9. Prov. 30. 8.* and accountable at the day of judgement. *Mat. 12. 36.*

What is hurtfull speech?

2. Hurtfull
speech.

First, that which tendeth to Gods dishonour; as imprecations, blasphemies, rash and false oaths.

Secondly, that which tendeth to our own and our neighbours hurt, and is opposed either to edification, or the temporall good of his person, name, or state.

What is speech opposite to edification?

3. Rotten
speech.

Rotten and unfavoury speech, *Eph. 4. 29.* which is called rotten, because it springeth from a rotten and poysonous fountaine, and is also apt to infect and poyson the hearers. *1 Cor. 15. 33.*

What are the kinds of this rotten speech?

They are many: as by our words to mis-lead men, to give evill counsell, grieve the afflicted, to encourage men to run on in sin, to praise men in their evill courses, and the like.

What vices are opposed to Urbanity?

They are divers; some in the excesse, as witty speeches wantonly wicked, scurrility, talkativeness, and vaine babling. In the defect, such speeches as are foolish and unfavoury.

What vices are opposed to Affability?

In the excesse, counterfeit Complements, *2 Sam. 15. 5.* Secondly, lightnesse, and idle talke. And in the defect, Morosity, and churlish speeches.

What vices are opposed to seasonable silence?

First, Prating and immoderate and unseasonable multiplying of words. *Pro. 10. 19. Psal. 140. 11.*

Second-

Secondly, futility ; when men can hold in no secrets, but unseasonably vent out all that is in their minds. *Prov. 15. 28. & 12. 23. & 29. 11. Eccl. 21. 29.*

Thirdly, unseasonable suppressing of truth with silence.

You have spoken of conserving of truth: now speak of our fame and good name ; and first shew why it is to be respected ?

Wee ought to have a singular care of preserving of our own and our neighbours good name ; because it is no lesse deare to a good man then his life. *Eccl. 7. 2. Pro. 15. 30. & 22. 1.*

What is required to the conserving of our neighbours good name ?

First, an internall disposition, care, and study of preserving it : which we shall shew by these fruits. First, when we are glad of it, and rejoyce in it ; (*Rom. 1. 8. Col. 1. 3, 4.*) and are grieved when as it is blacked and blemished.

What other fruits are there of it ?

They respect either our hearing, judgement, or reports.

Our hearing ; First, when as we shut our eares to whisperers and slanderers, for their detractions and slanders cannot hurt our neighbours good name, if we will not heare and beleeve them. *Prov. 25. 23.* And this is a note of a Citizen of Heaven. *Psa. 15. 3.*

Secondly, when as we willingly and cheerfully heare the praises of our neighbours : which is a signe of an honest heart, that is free from selfe-love and envy.

What is required in the judgement ?

A candid and ingenious disposition to preserve our neighbours fame, and in all things doubtfull to judge the best of his words and deeds.

What are the fruits thereof ?

First, not to nourish hard conceits of him ; but when they arise to suppress them, if the grounds of them are not probable.

Secondly, not to believe rashly any evill of our neighbour.

Thirdly, to take and conster all things well done and spoken by him in the best sense,

Fourthly, to interpret and take things doubtfull in the better part.

What are the fruits respecting reports ?

Silence and secrecy. For it is a Christian duty to keep secret our neighbours fault, which proceed from infirmity and humane frailty: unless it be to amend him by admonition or seasonable reproof *Lev. 19. 17. Mat 18. 15, 16. Gen. 37. 2. 1 Cor. 1. 11.* or to give warning to the hearer, that he may prevent some evill that is intended against him. *Jer. 40. 14. Acts 23. 16.* or to preserve him that he be not infected with the contagion of his sin with whom he converseth : or finally, when himselfe is necessitated to discover anothers faults and crimes, lest by silence he become accessary unto them, as in the case of Felony, Murther, or treason. *Eccl. 19. 8.*

What are the vices opposite to these vertues ?

To the care of preserving our neighbours name is opposed.

First, carelesseenes, as if it did not concerne us : which argueth defect of love.

Secondly, a study and desire to detract from his fame, and to lessen his credit and estimation : which is a fruit of hatred and envy. *Mat. 21. 15*

What are the vices opposite to those vertues which respect the meanes?

They are referred either to hearing, the judgement or report.

What are those which respect hearing?

First, to have itching eares after such rumours as tend to our Neighbours infamy and disgrace: forbidden, *Exod. 23. 1. Prov. 17. 4.* which was *Sauls* sin. *1 Sam. 24. 10.*

Secondly, to have our eares open to heare calumnies and reproaches, and shut to our neighbours praises: which is a fruit of envy and self-love.

What are the vices which respect the judgement?

They are vices opposite to candid ingenuity. As first, suspiciousnesse: when we suspect evill of our Neighbour without just cause, and upon every slight occasion; (*1 Tim 6. 4.*) which is a false testimony of the heart.

Secondly, to beleve rashly rumours reported from others, tending to the disgrace of our Neighbours, which have no sure ground: which was *Potiphers* fault, *Gen. 39. 19.* and *Dauids*, *2 Sam. 16. 3, 4.*

Thirdly, hard and uncharitable censures: either in respect of their sayings and doings, sinisterly interpreting things well spoken or done, or taking things doubtfull in the worst sense; or in respect of their persons, censuring and condemning them rashly, when as we have no just cause. *1 Sam. 1. 13. Ait. 2. 13. Luk. 7. 39. and 13. 1. Ait. 28. 4.*

What vice respecteth report?

First, whereas men raise false reports against their neighbours.

Secondly, when as they discover uncharitably their secret faults; especially arising from infirmity, and humane frailty. *Pro. 10. 18.*

What is opposite to the externall profession of truth, concerning our Neighbour, which ought to be charitable?

First, a malicious testimony, though true, which ariseth from malice and envy, and tendeth to a sinister and evill end. *1 Sam. 22. 9. Psa. 52. 3, 4.*

Secondly, a false testimony: which is either simply false, as that *1 Kin. 21. 13. Ait. 6. 13.* or true in the letter of the words, but false in the sense; as that against Christ. *Mat. 26. 60, 61. Iohn 2. 19.*

Into what sorts are testimonies spoken of in this Commandement to be distinguished?

Publick Testimonies.

They are either publick, or private: and the publick, either in the Courts of Justice, or out of them.

Of which doth this Commandement principally speake?

Of publick and legall Testimonies: which are to be regarded above others, because it is the judgement, maketh God rather than man, *Deut. 1. 17. 2 Chron. 19. 6.* and therefore he that perverteth this judgement, maketh God himselfe, as much as in him is, guilty of his sin of injustice.

What are the kinds of legall Testimonies?

They are either of the Judge, or of the Notary, or the Parties suing, contending and pleading, or of the Witnesse.

What is the Testimony of the Judge?

It is the sentence which he giveth in the cause tryed before him.

What is herein required of him?

First, that before he give sentence, he thoroughly examine and find out the truth and equity of the cause; *Deut. 13. 14. & 17. 4. & 19. 18.* according

to Gods owne example. *Gen. 3. 9, 10. & 18. 21.*

Secondly, that in passing sentence, he judge according to truth, justice, and equity. For Judges must be men of truth, *Exo. 18. 21.* Secondly, just and righteous. *Deut. 1. 16. & 16. 20. Lev. 19. 15.* And thirdly, not just in a rigid and extreame way, according to the letter of the Law; but so as when as there is just occasion he must moderate the rigour of the Law with equity; which is the true sense and life of the Law.

But is not the Judge to give sentence according to things legally alledged and proved?

Yes ordinarily. But if he undoubtedly, upon his own certaine knowledge finde that things are otherwise then they seeme to be by Testimonies, pleadings and reasons alledged; hee must judge according to knowne truth, and defend the cause, being just, which is oppressed by false evidences and reasons: or otherwise he shall sin against his owne knowledge and conscience. *Pro. 31. 8, 9.*

What are the vices opposite hereunto?

They are two:

Rash and Perverse judgement.

What is rash judgement?

It is done divers wayes.

First, when as the Judges pronounce sentence before the cause be sufficiently examined and knowne. *Pro. 18. 13.*

Secondly, when as they condemne any man before they have heard his cause. *Abd. 25. 15, 16.*

Thirdly, when as they pronounce sentence, having heard one part only. So *David 2 Sam. 16. 4.* Let such remember that of *Solomon. Pro. 18. 17.*

Fourthly, when as they in matters concerning life and death give sentence upon the single testimony of one witness. *Deut. 17. 6.*

What is perverse judgement?

When as truth is oppressed, and justice and right is perverted; where- by the wicked is acquitted, and the just condemned. *Pro. 17. 15.* which for the most part hapneth, because the Judge is corrupted with bribes, or accepteth persons: both which are forbidden and condemned. *Deut. 16. 19. Exo. 23. 8. Pro. 24. 23, 24. & 28. 21. Lev. 19. 15. Deut. 1. 16, 17.*

What must judges doe to avoid this?

They must ever remember that in the Seat of Justice they present God himselfe, and in that regard are called Gods. *Exod. 22. 28. Psa. 82. 1, 2.* and therefore they must judge as God would if he were present, *2 Chro. 19. 6.* which if they doe not, they must expect that woe threatened. *Isa. 5. 23.* Neither must they protract suits, but put as speedy an end unto them as the cause will permit. *Exod. 18. 17, 23.*

What is the duty of the Notary?

That he commit things truly to writing, conserve them truly, and truly recite them.

What are the persons suing and contending in Law?

They are either the principall, or lesse principall. The principall are the Plaintiffe and Defendant: to both which these common duties doe belong.

1. That they doe not contend in Law, unlesse in their consciences

Rash judgement,

Perverse judgement

The duties of the Plaintiffe, and the vices opposite hereunto.

they are perswaded that their cause is good and just ; yea and necessary also.

2. That in pursuing of it they do not say or doe any thing that is false and unjust.

What are the vices opposite hereunto ?

First, to commence suits out of a love and desire of contention.

Secondly, to produce false instruments, writings, proofes, scales, and suborne false witnesses.

What are the speciall corruptions of the Plaintiffe?

First, to calumniate upon a false or uncertaine ground. *Deut. 19. 16. So Haman, Esth. 3. 8. So Ahs 25. 7.*

Secondly, when prevaricating and trifling in the cause, they conceale and let passe weighty matters and hainous crimes: and insist upon those which are light, feigned, and impertinent; so as they may seeme to dally and trifle with their adversary, rather then to contend in a legall manner.

Thirdly, when as they fall off, and hang back from a just accusation once undertaken.

What are the speciall sins of the defendant ?

To defend himselfe in a false way: which is done in a various manner.

The vices of
the Defendant.

First, by false speaking; in denying the fault wherof he is accused, and standing guilty, as it is usuall amongst us: whereas we should give glory unto God by confessing our sin, (*Jos. 7. 19. Job 31. 33*) and not by denying the truth, to adde sin unto sins.

Secondly, by concealing and hiding the truth, which he ought to confesse.

Thirdly, by answering indirectly; and so waving a just accusation. So *Adam, Genesis 3. 12.*

How else doth the Defendant offend ?

First, by making an unjust appeale to protract the suit.

Secondly, by resisting a just sentence: which is to resist Gods ordinance in a lawfull power instituted by him, and so to make himselfe liable to damnation. *Rom. 13. 2.*

Who are the persons that are lesse principall ?

The Lawyers, who plead the cause of the parties and principals.

What are their duties ?

First, to undertake the defence of such causes onely as in their judgement appeare to be good and just.

Secondly, to defend them in a true and just manner.

The duties of
Lawyers; and
the opposite
vices.

What are the corruptions opposite hereunto ?

First, wittingly to undertake the defence of ill and unjust causes: Wherein they sin; first, against God, whilst they labour to overturne truth and judgement. *Ecl. 5. 7.*

Secondly, against our neighbour: as, First; against the Judge; in seeking to corrupt his judgement, that he may passe an unjust sentence. Secondly, against his clients; by encouraging him in a sinnefull course, if he prevaile; or defrauding him of his mony, if hee do not. Thirdly, against his adversary; whom he woundeth, either in his

his body, goods, or fame. *Prov. 25. 18.*

Thirdly, against his owne soule. First, in a sinfull defence of an unjust cause. *Exod. 23. 1. 2 Chron. 19. 2. Rom. 1. 31. 2.* Secondly, by setting his tongue to sale to speake lies for fees. (*Pro. 21. 6.*) and with their tongue their soules also.

What other vice doe Lawyers commit in handling of their causes in an evill manner?

They handle them ill;

First, by lying either for their Client, or against their adversary: in both which they are guilty of a false testimony.

Secondly, by prevarication, in betraying the cause of their Client, whilest they seem to defend it: and this is the worst kinde of couesnage and theft.

What is the testimony of the witnesse which this Commandement specially respecteth, and what is required unto it?

Two things.

First, that he be ready and willing to give his testimony when need requireth. The duty of witnesses,

Secondly, that we doe give a true testimony.

When doth need require it?

Either when lawfull authority calleth for it; or when thereby he can doe his neighbour good. *Pro. 24. 11. Psa. 82. 4. Pro. 14. 25.*

What are the vices opposite hereunto?

First, to detract and with-hold a true testimony. Secondly, to give a false testimony.

What doe you thinke of this sin?

That it is odious, and abominable to God. *Pro. 6. 18.* and therefore God made choise of this sin as most hainous, to comprehend under it all sins of the like kinde; as in the other Commandements forbidding murder, adultery, theft.

Secondly, because he addeth perjury to his false testimony.

Thirdly, because he sinneth against the Judge, whom he laboureth to pervert; against the plaintiffe and the defendant; (*Pro. 25. 18.*) and most of all against his owne soule; as before, *Pro. 19. 5. 9. & 21. 18. Deut. 19. 16. 19. Apoc. 21. 15. & 21. 8.*

You have spoken of publike testimonies in Courts of justice. Now what

are these which are given out of Courts?

They are either open and manifest, or else hid and secret.

What are those that are open and manifest?

They are either in the publike Ministry of the Word, or in publike Writings, or in Elections.

How in the publike Ministry?

He giveth therein a false testimony, who preacheth false doctrine, which is repugnant to Gods glory, or hindreth mans salvation, which God hath appointed to be punished with death, *Zach. 13. 3.* And the same is to be said of those who in their publike writings broach errors, or oppose the truth.

How in Elections?

When those are not preferred that are worthy, but those that are un-

worthy: for in elections men testifie their excellency that are chosen before others.

What are the false testimonies that are hidden and in secret?

They are either infamous Libels, which by the Civill Law disable a man from giving any testimony; or the spreading of false rumours and scandelous reports, tending to the disgrace of our neighbours. *Exo. 23. 1.*

You have spoken of pullike testimonies: now what are private testimonies, or the private profession of the truth with charity?

It is either of the vertues or vices of our neighbours.

What is the duty which respecteth the vertues of our neighbour?

It is willingly to acknowledge, and ingeniously to commend, the vertues and good parts of our neighbours, both absent and present; to the glory of God that gave them, and the increase of vertue in him that hath received it. *1 Cor. 11. 2.*

What is that duty which respecteth the vices of our neighbour?

It is freely to admonish and reprove him being present: (*Mat. 18. 15. Lev. 19. 17. Pro. 27. 5, 6. Psa. 141. 5.*) and in his absence to cover his faults, as far as will stand with justice and charity. *1 Pet. 4. 8.*

What are the opposite vices?

They are two: Flattery, and Evill speaking.

What is flattery?

Flattery. It is faire and fawning speech, whereby a man is falsely and unworthily praised.

How doth the flatterer offend?

First, in respect of the object; when they commend another either for a thing doubtfull and uncertaine, whether it be good or evill; or for a known evill. *Prov. 28. 4. & 24. 24, 25.*

Secondly, in respect of the manner: and that either in dissimulation, (*Prov. 27. 24.*) or above measure (*ABs 12. 22.*)

Thirdly, in respect of the end: and that either for their own profit, as Parasites doe; or for his hurt and ruine whom they flatter. *Prov. 29. 5. Jer. 9. 8. Mat. 22. 16.*

What is the second opposite vice?

Evil speaking. It is evill speaking. And this is either against one present, by railing and reproachfull words tending to his discredit and disgrace; (*Matth. 5. 22. 1 Cor. 6. 10.*) and by scoffing and mocking, which is a kinde of persecution: (*Gen. 21. 9. Gal. 4. 29.*) or else against one absent, which is whispering, or obtreaction, or detraction.

What evils are in the vice of whispering?

Whispering. Whisperers defame their neighbours, by discovering their faults and failings; dissolve all friendship between man and man. (*Pro. 16. 28.*) and sow dissensions between them. *Prov. 26. 20.*

Secondly, they spoile their neighbours of their good name, (which is better then riches.) *Prov. 22. 1.* and more sweet then a precious ointment. (*Ecc. 7. 2.*) and also of their friends, by sowing discord amongst them. *Prov. 6. 19.*

What is obtreaction?

Obtreaction. The blacking and branding of our neighbours good name by secret and

and malicious words: and that either by detracting from his vertues, or by malicious discovering of his vices.

What doe you think of this vice?

That it is a grievous sin: for it deeply woundeth our Neighbour in his life, goods, and fame. In which regard it is compared to Bowes and Arrowes that shoot in secret, *Jer. 9. 3, 8. Psa. 64. 3, 4.* to coals of Juniper, *Psa. 120. 4.* to a Sword, *Psa. 64. 3. Pro. 12. 18.* to a Rasor, *Psal. 52. 2.* to the tongue of a Serpent, *Psa. 140. 3. Eccl. 10. 11.*

How should we keep our selves from it, being naturally addicted to it?

By considering that the Scriptures forbid it, *Lev. 19. 16. James 4. 11.* and condemn it as an hainous sinne, *Psalm 50. 20. Ezek. 22. 6. Rom. 1. 30.*

Secondly, because it is a signe of an hypocrite; who will declame against the sinnes of others, that themselves may be thought religious. *James 1. 26.*

Thirdly, because above other sinnes it maketh them like unto the devill; who hath his name from slander, being a slanderer from the beginning. *2 Tim. 2. 3. Tit. 2. 3.*

Lastly, because Gods heaveie judgements and punishments are denounced against it. *Psal. 50. 20. 21. Ezek. 22. 9. Psa. 52. 5. & 15. 3.*

But is it not lawfull to speak truly of our neighbours faults?

There are few detractors and back-biters doe so; but either devise calumnies of things that are not, or adde some thing that is untrue of their owne. But though a man speak truth, yet if it be maliciously to doe hurt, or out of a vaine custome to keep their tongue in ure; he is a slanderer, and offendeth, if not against truth, yet against charity.

What is the chiefe cause of detraction?

To be curious in prying into other mens lives and manners, and negligent in looking into our owne and judging our selves.

You have spoken concerning our neighbours fame: now what is required to the conserving of our owne?

Two things. First, that every one have a care of preserving his owne good name. Conserving of our own good name.

Secondly, that every one give a true testimony of himselfe.

What is to be considered in the former?

Three things. First, what this good fame is. Secondly, how highly to be esteemed: that hereby we may be moved to this care of preserving it. Thirdly, by what meanes it may be attained unto and kept.

What is good fame?

It is a good opinion and esteem, which men conceive of others for their vertues and deeds well done. And this is highly to be valued, *Prov. 22. 1. Eccl. 7. 2.* as being not only profitable to our selves, but also unto others, who are refreshed with the smell of this fragrant ointment, and studiously to be sought after. *Phil. 4. 8.*

Wherein doth the care of conserving our good name consist?

First, in persecuting, and using the meanes of getting it.

Secondly, in avoiding the meanes of both vain glory, and also infamy.

What

What are the meanes of getting and conserving our fame and good name?

The meanes of
getting a good
name.

First, and above all things to seek Gods glorie, his kingdome, and righteousness; and to glorifie him by our serious study, to walke before him in holinesse and life, and the exercise of all good works. *Mat. 6. 33; & 5. 16. Psal. 112. 6. 1 Sam. 2. 30. Prov. 10. 7.*

Secondly, we must avoid the meanes of vain glory; whereby men seek more the praise of men then of God. *John 12. 43. & 5. 44.*

Thirdly, to prefer the testimony of a good conscience before the applause of men. *2 Cor. 1. 12.*

Fourthly, to look more to the inward then the outward man, and take more care to be good then to seem good, and to approve our hearts unto God then our outward actions unto men. *Rom. 2. 29.*

Fifthly, to avoid hypocrisie and dissimulation: which though for a time it may gaine the praise of men, yet at length God will put off this false vizard, and expose the hypocrite to shame and contempt.

Sixthly, to shun that glory which men seek to gaine by vanity and vice: (*2 Sam. 18. 18.*) which were to glory in our shame.

Seventhly, to abhorre flatterers, and parasites; and to love those who faithfully admonish us when we erre, and reprove us when we offend. *1 Kings 22. 18.*

Eightly, to be severe in judging our selves, and charitable in censuring others. *Mat. 7. 1, 2.* For if we thinke well of others, they likewise will thinke well of us.

Lastly, not to undertake great matters above our strength, to gain an opinion of our great parts and abilities; but to be lowly in our owne eyes. *Psal. 131. 1. Luke 14. 28, 29.*

But may we not at all in our good actions seek the praise of men?

We may not principally, and in the first place aime at this end in performing our duties; but rather Gods glory, and the adorning of the Gospell which we professe. Yet if God cast upon us this blessing of a good name and praise of well-doing as a vantage unto the bargaine, it is not to be neglected; seeing contempt of others opinion of us, especially those that are good, argueth both arrogancie, and desperate dissolutenesse. We must seek Gods glory by good report, and evill report: (*2 Cor. 6. 8.*) but if he be pleased to blesse us with unaffected fame, let us thankfully accept it, and use it as an encouragement in well-doing. *Phil. 4. 8. Rom. 13. 3. 1 Pet. 2. 14.*

What are the meanes of insamy from ourselves?

All manner of sin. For as sin is the cause of shame, so shame the punishment of sin. Therefore all sin is to be avoided of him that would preserve his fame. As first, open sins: (*Eccles. 10. 1.*) yea not onely the sin it selfe, but all appearance of it. *1 Thes. 5. 22. Rom. 14. 17.*

Secondly, secret sins: which if they be not repented of, God will discover them to our shame, (*2 Sam. 12. 12.*) if not in this life, yet at Christs comming before men and Angels. *Luke 10. 17. & 12. 2. Mat. 25. 31. Luke 8. 17. 1 Iohn 2. 28.*

What are the meanes of insamy from others?

Either

Either the opprobrious obloquies of Railers, or the rumours and whisperings of Back-biters and Sycophants, against which we are bound to preserve our fame by speaking, writing, and (if need be) by the authority of the Magistrate: especially if we be publike persons, whose infamy may prejudice the Church and Common-wealth.

You have spoken of concerning our fame: what say you to the second thing propounded that is, a true testimony of our selves.

Every one is bound by this Commandement to give a true testimony of himselfe, as occasion is offered. For as we must speake nothing but truth to our neighbours, so also of our selves.

How is this done?

Either by modest acknowledging that which is good in us; or ingenuous confessing that which is evill; or by denying a false good attributed unto us modestly and humbly, or a false evill wisely and warily.

What is opposite hereunto?

When as we give a false testimony of our selves, by denying any truth; or affirme any thing false concerning our selves, whether it be good or evill.

May we then acknowledge that which is good in our selves, without vanity?

Yes: if we doe it with modesty, and chiefly to Gods glory, from whom we have received all that is good in us. 1 Cor. 15. 10.

What is opposite to the profession of truth concerning our selves?

First, an ironical speech, whereby true good in our selves is denied. Secondly, boasting or bragging; whereby it is falsely arrogated.

How is the former vice committed?

Either out of simplicity, when in an humble conceit of themselves men speak as they think, though it be not true; and therefore doe not properly lie, because their words agree with their mind, who are not wholly to be justified; because they speak that which is not true: yet their falsity is no more to be condemned then their humility to be commended. And such was the excuse of Moses, Exo. 3. 1. & 4. 10. 13. and of Jeremy, Jer. 1. 6.

Or secondly, they speak worse of themselves then they are in their own opinion: and that either out of modesty to avoid bragging; (which though it cannot be wholly excused from being sinfull, because it is ingratitude to God to deny his gifts, and so derogatory to his glory and bounty, and not free from lying; yet it is extenuated by modesty and humility;) or else it proceedeth from a dissembled and counterfeit modesty and pride of heart, when men deny the good that is attributed unto them in a slight manner, to draw on double praise; and so men offend both in opposing truth by lying, and humility also by seeking praise in a cunning way.

Boasting and arrogancy. For as we must truly profess the good that is in us or done by us, to Gods Glory, when need requireth, in a modest manner; so must we carefully shun all vain bragging, in arrogating unto our selves that good which belongeth not to us, or extolling it above due measure: seeing it cannot stand with modesty, (1 Pet. 2. 7.) and is opposite to Gods glory, from which we so much detract as we arrogate to our selves. 1 Cor. 4. 7. John 5. 31.

In what respect doth the arrogant boaster offend?

Three

Three waies. First, in respect of the object. Secondly, the manner. Thirdly, the end.

How in respect of the object?

When that he boasteth of that which is not truly good, but evill: which argueth desperate wickednesse; as in *Doeg*, *Psal.* 52. 1. *Phil.* 3. 19. *Gen.* 4. 23, 24. And such are those who glory in their drinking and whooring.

How in respect of the manner?

When this boasting is contrary to truth or charity. To truth; either in respect of the thing it selfe, or of opinion.

How in respect of the thing it selfe?

When he arrogateth to himselfe the good he hath not, or in a greater measure then it is. So. *Mat.* 26. 33, 35.

How in respect of opinion?

Either his owne, when he arrogateth that to himselfe which in his owne opinion belongeth not to him: or the opinion of others, when his boasting exceedeth that merit and worth, which men truly conceive is not his due, or above that measure that he deserveth.

How doth he sin against charity?

Both in respect of God, and his Neighbour. In respect of God: either openly and professedly, as when he arrogates to himselfe that which is due only to him; (*Ezek.* 28. 2. *Exod.* 5. 2. *Esa.* 36. 20. *Dan.* 3. 15.) or else more covertly and cunningly, when he spoiles God of his glory, by attributing the praise of the good things he hath given him unto himselfe. *Esa.* 10. 15.

Secondly, in respect of his neighbour, when as his owne praises tend to the disgrace of others. *Luke.* 18. 10.

How do men sin in respect of the end?

When as they boast and brag; either for their glory, which usually is accompanied with shame; (*Rom.* 1. 22. *Prov.* 26. 12.) or for their gaine, as when they glory in their skill to draw on profit; which is the practise of Empericks and Mountebanks. *Acts.* 8. 9.

What is the confession of truth concerning the evill that is in us, or done by us?

Confession of
sinne.

It is either before God, or men. Before God we must confesse our sins; if we expect to have them pardoned. *Pro.* 28. 13. 1 *John* 1. 9. *Psal.* 32. 5.

How are they to be confessed before men?

So far forth as the glory of God requireth it, (*Josb.* 7. 19. *John* 1. 10.) or the good or salvation of our neighbours, or our own profit and necessity. (*Jam.* 5. 15.) otherwise it is not necessary that we should lay them open to our owne shame. But howsoever we may conceale that which is evill in us, yet when it is questioned we must not deny that which is true, nor confesse that which is false in us. For by denying the truth, we lye, and add sin unto sin: (*Gen.* 18. 15.) and by confessing that evill falsely which is not in us, we also lye, and expose our selves to disgrace and danger; (2 *Sam.* 1. 10. compared with 1 *Sam.* 31. 4, 5.)

What is the Tenth Commandment?

The 10 com-
mandments

Thou shalt not covet thy Neighbours house, thou shalt not

not covet thy neighbours wife, &c. Exodus 20. 17.

What is the sin chiefly here forbidden?

Concupiscence, that is, those secret and internall sins, which goe before consent of will, and are the seeds of all other vices: of which sort are wicked and corrupt inclinations, thoughts, desires, which are repugnant to charity.

What is the end of this Commandement?

It respecteth either God, our neighbours, or our selves.

What is the end which respecteth God?

That He might shew the perfection of that Charity which in His Law He requireth of us, and the excellency of it above all other humane lawes. For humane and divine lawes differ, as the Law-givers themselves. And as God is a Spirit, who is omniscient and searcheth the heart, so He requireth spiritual obedience, Rom. 7. 14. and bindeth by his Law, (which is spirituall like Himselfe) not only the hand, tongue, and outward man, as men doe by humane lawes; but even the most inward, hidden, and secret thoughts and desires of the minde and heart.

What is the end respecting our Neighbours?

That we might not think or desire any thing tending to their hurt; but that with all the powers of our soules, we exercise charity, in doing them good, not seeking our own good onely but theirs also. 1 Cor. 13. 5.

What is the end of this Commandement respecting our selves?

That it might discover unto us our corruption, and how far we are from that perfection which Gods Law requireth. Rom. 7. 7. 13. 24. Prov. 20. 9. Psal. 19. 13. and secondly, that it might be unto us a perfect rule of spirituall obedience; and might teach us chiefly to observe our hearts, (Prov. 4. 23.) to suppress the first and inward motions of sin, and to aspire to that originall purity, that we had by creation.

What was the occasion of this Commandement?

Three-fold: first, the pravity of our hearts and thoughts; (Gen. 6. 5. and 8. 21.)

Secondly, the blindness and stupidity of our mindes and hearts; which could neither see nor feele their owne pravity and corruption. Rom. 7. 7, 8.)

Thirdly, the error of our judgements; which suppose that our thoughts be free, and that concupiscence and first thoughts are not finnes till they have our consent, because they are not in our power to restrain them.

What is the difference between the spirituall obedience required in this and the other Commandements?

In that it not onely requireth the internall obedience of the heart, with the outward man, as the rest doe; but also restraineth the first motions and inclinations, which go before consent. If we had not rather say, that it is added to the other as a full and more clear explication of that spirituall obedience, which is required in all the rest.

Now shew the meaning of this Commandement; and first, what is that concupiscence which is here spoken of?

There are two sorts of concupiscence, or of the affections of the heart: Two sorts of concupiscence. the

The end of this Commandement.

The occasion of this Commandement.

the first called the *Irasible*, conceived against things evil which we shun, as anger, hatred, fear, griefe, &c. the other called *Concupiscible*, conceived towards things good and desirable, as love, joy, delight, &c. And these are things either truly evill or good, or else so only in appearance.

Is all concupiscence here forbidden?

No: for there is some good and lawfull, some evill and unlawfull; the one commanded, the other forbidden.

What is lawfull concupiscence?

Lawfull concupiscence.

It is either naturall, or spirituall. Naturall, that which desireth things good and necessary to our being, or well being; as food, clothing, and other lawfull comforts of this life. Spirituall, which lusteth and fighteth against the flesh, (*Gal. 5. 17.*) and affecteth and coveteth after spirituall things. *Psal. 119. 40.*

What is opposite hereunto?

Unlawful concupiscence, and the kindes thereof.

Unlawfull and evill concupiscence: (*Col. 3. 5.*) which is also called concupiscence of men, (*1 Pet. 4. 2.*) concupiscence of the flesh. (*Gal. 5. 16, 17.*) worldly concupiscence, (*Tit. 2. 12.*) lusts of the Devill. (*Job. 8. 44.*)

What are the kindes of this concupiscence?

Either habituall, or actuall. Habituall, is an evill inclination and pronenesse to that which is evill; or an evill desiring of it, which is a part of originall injustice. *Rom. 8. 6, 7.*

What is that evill concupiscence which is actuall?

It is distinguished into two kindes.

First, in respect of the forme.

Secondly, in respect of the object.

What is that which respecteth the forme?

It is either *inchoate and imperfect*, which is an act of sensuality onely, and the first and sudden motions of concupiscence; which goe before the act of reason and the will, tickling the minde and heart with a kinde of delight: or it is *formed and perfected*, having also the act of the will joyning with it, and consenting to it. *1 Thes. 4. 5.*

What are the degrees of that inchoate concupiscence?

They are three. First, an evill motion cast into our mindes, by either the Devill, the World, or our own Flesh, corrupting the sense, memory, or phantasie; whereby we have an hanging and hankring appetite after that which is our neighbours, as thinking it fit and convenient for us.

Secondly, a longing after it, and wishing for it; following that motion.

Thirdly, a tickling delight, arising from a conceit of the pleasure or profit which we should have in the injoying of it. *Jam. 1. 13, 14, 15.*

How then doth sin grow from it's first conception to it's full growth?

The growth of sin.

Saint James in respect of the degrees of it compareth it to the conception, growth, and birth of an Infant, in, and from the wombe. *James 1. 14, 15.*

The first is, the abstraction of the mind and heart from good to evill by the evill motion and appetite: which may be called the carnall copulation between the heart, and sinne and Satan.

The second, inescation and enticing of the heart with delight and consent

consent unto it; as it were the retention of the seed.

The third, consent to the acting of it; which may be called the conception of it.

The fourth, deliberation after this consent, by what means and how it may be acted; which is the articulation and shaping of the parts and members.

The fifth is the acting of sin it selfe, that is the birth of it; which being born causeth death. Which degrees, and growth of sinne may be observed in the example of Eve, Ahab, and David himselfe.

How may evill concupiscence be distinguished in respect of the Object?

Into three kindes.

First, of pleasure; which is the lust of the flesh.

Secondly, of profit; which is the lust of the eyes.

Thirdly, of honour and glory; which is the pride of life, 1 John. 2. 23.

What are the parts of this Commandment?

Two. First, the Affirmative: Secondly the Negative. The first is here to be understood; the other is plainly expressed.

What is forbidden in the Negative?

Evill concupiscence: which is twofold, either originall or actuall.

What is originall concupiscence?

Originall sin: which is the corruption and disorder of all the powers and faculties of soule and body, disposing them to all that is evill. It is also called habituall concupiscence: which is nothing else but an evill inclination and pronenesse to the transgression of Gods Law, which by corrupt nature is bred with us.

How is it called in the Scripture?

The old man, (Eph. 4. 22. Col. 3. 9.) Sin inhabiting and dwelling in us, the Law of sinne, the Law of the members warring against the Law of the mind, the flesh, the encompassing of sin, &c. Ro. 7. 23. Gal. 5. 17, 24. Heb. 12. 1.

Is this to be reputed sin?

Yes; and a great sin: as may appeare by these reasons.

First, because it defileth and corrupteth the whole man soule and body with all their faculties, powers, and parts: as the mind, will, memory, heart, affections, appetites; with all the members of the body, which it maketh to be the instruments of evill.

Secondly, it polluteth all our words and workes, and maketh them all repugnant to the Law of God.

Thirdly, it is the roor and fountaine of all our actuall sins; from which they grow and spring.

Fourthly, because it continually warreth against the Spirit, and choaketh and quencheth the good motions of it. Gal. 5. 17. 1 Pet. 2. 11.

Fifthly, because it maketh a man the slave of sinne and Satan. Rom. 7. 14. 23.

Sixthly, it joyneth with the Devill and the World, and betraileth us to their temptations. Eph. 2. 2, 3.

Sevently, because it is an incurable evill; seeing it so hangeth upon us that we cannot shake it off. Heb. 12. 2.

Eightly, because it is but the more irritated by the Law of God, which should suppress it. Rom. 7. 8.

Ff

Lastly,

Lastly, because it maketh us children of wrath, and liable to everlasting condemnation; although dying in child-hood, we should never commit any actuall transgression. *For death and damnation reigned even over them which had not sinned after the similitude of Adam, that is by actual transgression. Rom. 5. 14.*

But doth this Commandement extend to the prohibition of Originall sin in the whole body, and all the parts of it?

No. For it forbiddeth sins committed against our neighbours onely, like all other Commandements of the second Table: as appeareth by the words themselves, and the Apostles epitomizing of this whole Table, in those words; *Thou shalt love thy neighbour as thy selfe, Rom. 13. 9.* And therefore, all originall injustice, wicked inclinations, thoughts, and affections are here only forbidden; as they respect our neighbours, and are opposite to charity: but as they respect God, and are repugnant to the love of him, they are forbidden in the first Table.

What are actuall concupiscences?

Actuall concupiscence.

They are evill motions which are repugnant to charity.

What are the kindes of them?

They are either such as are vaine and unprofitable, or such as are hurtfull and pernicious.

How are they unprofitable?

So far forth as they fasten mens minds to earthly things, and thereby withdraw them from heavenly.

In what respect are they hurtfull?

First, because they are instruments of sin; as they are fit objects, to every sin in its kind. For if any objects are offered to the minde or senses; which selfe love causeth them to think to be profitable, pleasant and desirable; concupiscence presently apprehendeth and catcheth at them to satisfie worldly lusts.

Secondly, they choak the seed of the Word in the hearts of Carnall men. *Mark 4. 19.*

Thirdly, they make men insatiable; knowing no end or measure in pursuing worldly things.

Fourthly, they cast men head-long, in whom they reign, into sin (*Eph. 2. 3.*) and give them up to vile lusts, and a reprobate mind. *Rom. 1. 24. Psal. 81. 12.*

Fifthly, they fight against the soule; and if they overcome, bring it to destruction. *1 Pet. 2. 11.*

How many wayes are these motions evill?

Two wayes: either in respect of the phantasie and cogitations of the minde, or in respect of the affections and imaginations of the heart.

When are the thoughts evill?

Then and so far forth, as they sollicite and encline us to evill.

Evil thoughts,

Why doe men think that thoughts are free, and not to be charged upon men, or called to account?

Foolish men thinke and say so: but the scriptures say otherwise, and affirm them to be sins. *Pro. 24. 9.* as being repugnant to charity, *1 Cor. 13. 5.* and therefore forbid them. *Deut. 15. 9.* injoyne us to confesse them, and to crave pardon for them. *Isa. 55. 7. Aſ. 8. 22.* And though we slight them,

them: yet God taketh notice of them; *Psa. 94. 11. 1 Chron. 28. 9. Ezek. 11. 5. Psal. 139. 2.*) yea, he hateth evill thoughts, as abominable, (*Prov. 15. 26. Zach. 8. 17.*) and severely punisheth them, as we see in the example of the old world. *Gen. 6. 5. & 8. 21.*

Whence doe these evill thoughts arise?

They are either injected by Satan; or else arise from originall concupiscence: and both of them befall men, either waking or sleeping.

How are they injected by Satan?

Either immediately by himselfe, (*1 Chron. 21. 21. 1 John 13. 2. Luke 9. 46, 47.*) or immediately by his instruments, as of old by the serpent. And that he may the more easily insinuate into his mind whom he tempteth, he often suborneth those that are nearest and dearest unto us to be his instruments: as we see in the example of *Iobs Wife*, and *Peter*. *Iob 2. 9. Mat. 16. 23.*

Evill thoughts injected by Satan,

But are these temptations to be reputed our sins?

Not if we repell and extinguish them, as fire in water: for Christ himselfe was tempted, yet without sin (*Heb. 4. 15.*) But if we admit them, and doe not presently reject them; they infect our minds and hearts with their poyson, and become our sins.

How else doe evill thoughts arise in us?

From our naturall corruption, and habituall concupiscence. *Luk. 24. 38. Gen. 6. 5. Mat. 15. 19. 2 Cor. 3. 5.*

Evill thoughts arising from naturall corruption,

How are these motions evill; in respect of the affections of the heart?

These though they have not the consent of the will to act them, yet are they sinfull in respect of the sins which arise from them; of which also they are the first degrees: as we see in the first boyling of anger in the heart, and of lust and unclean motions; which proceed from the defect of that charity and purity which God requireth in us, and afterwards produce the acts of murder and fornication, when the will consenteth unto them. *Mat. 5. 22, 28.*

Are there no degrees of these evill affections and perturbations of the heart?

Yes: for they are to be considered either in their first beginnings, as they are the first motions of concupiscence, by which the mind is first withdrawn from its rectitude, and then the heart suddenly affected; or else, when by the pleasure and delight in those first motions, they are tickled and entised to retaine them still, that they may enjoy a greater and more full measure of delight.

What followeth this pleasure thus retained and continued in the minde and heart?

Consent to the acting of the sin, which in Gods sight is all one with the sin it selfe: seeing he reputeth the will for the deed, whether it be in good or evill. *2 Cor. 8. 12. Mat. 5. 28.*

Why then, it seemeth that it were as good for a man to act sin, as to consent to the acting of it?

Not so. For though they be both sins, the one as well as the other, yet not equall, and in the same degree: but as the one is more hainous then the other, and more defileth the conscience, so maketh it a man liable to a deeper degree of hellish condemnation.

You have spoken of the degrees of evill affections: now shew what are the kinds?

They are either *concupiscible*, about things affected and desired, or *irascible*, about things which they abhor and shun; as sudden and rash anger, and the first motions of envy, &c.

How are the concupiscible distinguished?

By the Objects. For it is either the lust of the eyes, the lust of the flesh, or the pride of life, 1 John 2.15. all which are forbidden in the first Commandement, as they are repugnant to the love of God: and in this Commandement, as they are opposite to the love of our neighbours; and so far forth as they are more secret and covert, and the first motions of concupiscence, and the first principles and degrees of the sins against our neighbours forbidden in the other Commandements.

You have shewed what concupiscence is in the generall: now shew what is that speciall kinde of it which is here expressly forbidden?

The speciall
kind of concu-
piscence here
forbidden.

The concupiscence of the eyes: which is varied and diversified by the removing of divers objects.

But why is this rather forbidden then any other kinde?

Because it is the worst of all and most pernicious, and therefore fittest to comprehend under it all the rest: as it is done in the other Commandements.

But why is it the most pernicious?

First, because it is the root of all the vices forbidden in the other Commandements, either in begetting or nourishing them.

Secondly, because it extinguisheth charity towards God, by turning the heart from him after earthly things: (Eph. 5.5. Col. 3.5.) and towards our neighbours by disposing mens hearts to cruelty, lust, and covetousnesse; and making them averse by charity, mercy and Christian beneficence.

Thirdly, because it is unsatiable. Eccl. 4.8.

Fourthly, because it is unquiet and restless; vexing the covetous mind and heart, as it were hellish furies. 1 Tim. 6.10. 1 Kin. 21.4.

Fifthly, because it is joyned with selfe-love and envy.

Lastly, because it betrayeth men unto Satans temptations, to their destruction, 1 Tim. 6.9.

But is all concupiscence here forbidden as unlawfull?

No: but that only which is repugnant to charity towards God and our neighbours; that which is inordinate, and that which by unlawfull meanes seeketh to be satisfied, and tendeth to an evill end. James 4.3.

Finally, that which is either immoderate, having no bounds; or else unjust, coveting that which is another mans, against their will and profit.

What are the objects which are here removed?

They are infinite and innumerable: but for examples sake, he insisteth upon some which men more usually and ardently covet after.

What meaneth he by the house of our neighbour?

What is meant
by our neigh-
bour house.

Both his place of habitation, and his family. (Gen. 17. 27.) For a house is necessary to him that hath a family. Which convinceth them of a great sin, that for every slight cause thrust their Tenants out of their houses. Esa. 5.8.

What

What are the parts of the Family here numbered?

The wife, servant, maid, &c. The wife of another must not be covered for such is the union of marriage between man and wife, that it is unlawfull to cover another mans wife; not onely to commit adultery with her, but to enjoy her for his owne, though by lawfull meanes, and after the others death.

Neighbours
Wife.

What are the other parts of the Family?

Servants, men and maidens: whom we are here forbidden to cover, or to use any meanes to entice them from their masters to come to us. For though this were a greater sin among the Jews, because they had a propriety in them, their servants being part of their goods: yet it is a sinne also amongst us, as being against charity and the common rule of Justice, which enjoineth us to let every one have his own, and to doe to another as we would have him doe unto us.

Our Neigh-
bors servant,
or as guide
moos id. yodo
unprobatum

What other things doth this Commandement forbid to cover?

Our neighbours Oxe, or Ass: which are here named, to comprehend all other goods, immovable or movable; because they are of most necessary use for mans life. And lest we should think it lawfull to cover any other thing not here named, he includeth all in the last words, *For any thing that is thy neighbours: whether it be for necessity, profit, or delight.*

His Oxe and
Ass.

What doe you further gather from hence?

First, that those things are our neighbours which God hath given him.

Secondly, that by this gift of God every man hath a propriety and distinct right in that he possesseth by vertue of this tenure.

Thirdly, that he ought to be contented with that portion which God hath given him, and not to cover another mans, and consequently, that the doctrine and practice of the Familists is erroneous and wicked.

You have spoken hitherto of the Negative part: now shew what is the

affirmative?

Here is commanded a pure, charitable, and just heart towards our neighbours; (1 Tim. 1.5.) unto which, though none can attain in a legal perfection, yet ought all to desire and aspire unto it.

The affirm-
ative part.

Wherein doth this purity consist?

In two things.

First, in originall justice, and internall perfect charity; in which we were created.

Secondly, in spirituall concupiscence.

What is originall justice?

Not only an exact purity from all spots of unrighteousnesse, but also a disposition to performe cheerfully all Offices of Charity and Justice.

What is spirituall concupiscence?

It containes two things:

First, good motions of the Spirit.

Secondly, a fight of the Spirit against the lust of the Flesh.

What are those good motions of the Spirit?

Charitable and just motions, thoughts, desires, and affections; that all

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or 11. yuld
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which we thinke or desire may be for our neighbours good. And this we must doe frequently and constantly.

What is the fight against fleshly lusts?

When as being regenerate, and assisted by Gods Spirit, we make war against the flesh, and the lusts thereof; and in all we may, labour to mortifie, crucifie, and subdue them, because they make war against our soules and spirituall part. *Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.*

What are the meanes moving and enabling us to perform the duties required in this Commandement?

The means in-
abling us to
obey this com-
mandement.

They are either generall or common; or else more speciall and proper.

What are the generall meanes?

Such as tend to the conserving of the heart in purity, that it may shun all sinfull concupiscence. As first, to walk with God and so to demean our selves at all times; and in all things, as being alwayes in his presence, who searcheth the heart and reins.

Secondly, to observe and set a watch over our hearts. *Prov. 4. 23.* And first, that it doe not admit any evill concupiscence. Secondly, that if it be admitted, it be not retained. And this care must be taken both when we be awake, that we keep our minds intent unto lawfull and good things; (*Mat. 12. 44.*) and when we goe to sleep, that by hearty prayer we commend them to Gods keeping.

But what if the heart have admitted evill concupiscences?

We must strive and fight against them, and never be at rest, untill we have cast them out and extinguished them.

What further is required to the conserving of the heart in purity?

In the third place we must observe our senses, that they doe not bring into our minds such objects as being apprehended, will stirre up in us evill concupiscence. *Gen. 3. 6. & 6. 2. Job. 7. 21. 2 Sam. 11. 2. Matth. 5. 28. Job. 31. 25. Psal. 119. 37.*

What are the speciall meanes to suppress or take away the concupiscence of the eyes?

First, we must mortifie selfe-love, and not seek our owne, but every man anothers wealth. *1 Cor. 10. 24.*

Secondly, we must pull out the eyes of envy.

Thirdly, we must labour after contentation. *Phil. 4. 11.* And to this end consider: First, how many want those good things which thou enjoyest, who are farre more worthy of them. Secondly, thine own unworthiness of the least of Gods benefits. Thirdly, meditate on Gods providence and fatherly care, who provideth all things necessary for thy good and salvation.

What doe you learn from this Commandement thus expounded?

The impossi-
bility of kee-
ping this Com-
mandement.

That it is most impossible for any man to keep it. For who can say, that his heart is cleane from the first motions of sin, and concupiscence that goe before consent? *Pro. 20. 9.*

To what purpose serveth the knowledge of this impossibility?

To humble us in the sight and sence of our sins, which have made us subject to the wrath of God, and the curse of the Law: that so despairing in our own merits, we may be driven out of our selves, and with

with more ardent desire fly unto the mercies of God in the satisfaction and obedience of Jesus Christ.

What other use are we to make of it?

That being by Christ freed from the curse of the Law, we study and endeavour to conforme our selves, our soules and lives according to the prescript rule of his holy and most perfect law: (*Mat. 5.48.*) and that mortifying the flesh, with all the carnall concupiscences and lusts of it, we be daily more and more renewed unto the Image of God in all holinesse and righteousness, and walke worthy of our high calling, as it becommeth Saints. *Eph. 4.1.*

Hitherto we have treated of the rule and square of our Sanctification, viz. The ten Commandements.

Now wherein is the effect or exercise of Sanctification seen?

IN unfeigned repentance, and new obedience springing from thence. For the fruits of Sanctification, are; First, inward vertues, whereby all the powers of the mind are rightly ordered. Secondly, the exercise of the same, by putting those heavenly and sanctified abilities to holy use and service.

If then the exercise of Sanctification be first seen in repentance: what is Repentance?

An inward and true sorrow for sinne, especially that we have offended so gracious a God, and so loving a Father; together with a settled purpose of heart, and a carefull endeavour to leave all our sins, and to live a Christian life, according to all Gods Commandements. (*Psal. 119. 57, 112.*) Or, A turning our selves to God, whereby we crucifie and kill the corruptions of our nature, and reforme our selves in the inward man, according to Gods will.

What is it to crucifie the corruption of our nature?

It is truly and with all our hearts to be sorry that we have angered God with it and with our other sinnes, and every day more and more to hate it and them, and to fly from them.

How is this wrought in us?

It is wrought in us, partly by the threating of the Law, and the feare of Gods judgements; but especially increased by feeling the fruit of Christ his death, whereby we have power to hate sin and to leave it. For when the sinner, once humbled with the terrors of the Law, flyeth to the comforts of the Gospell; he there seeth in Christ crucified, not only the mercy of God discharging him of all his sinnes; but also how

how deep the wounds of sinne are; wherewith he hath pierced his Saviour, (Zach. 12. 10.) and how severe the wrath of God is against sinne, even to the slaughtering of his own Son, and hence (1 Peter 4. 1.) cometh he to hate his sin, (Psa. 97. 10.) as God hateth them, and to look back thereon with Godly sorrow; (2 Cor. 7. 10.) resolving for ever after to forsake them all.

How is the reformation of our selves to newnesse of life wrought in?

Only by the promise of the Gospell, whereby we feele the fruit of the rising again of Christ.

What doth ensue hereof?

Hereby we are raised up into a new life, having the Law written in our hearts, and so reformed our selves.

Wherein then doth Repentance properly consist?

In a through changing of our purpose and desires from the evil which Gods Word rebuketh in us, to the good which is required of us. Rom. 12. 2. Psa. 116. 17.

What is required in respect of the evil we turn from?
First, knowledge of the evil, then a condemning of the same, together with a judging of our selves for it: and then with godly sorrow for that which is past, a hatred of it for ever, and all this because it is sin, and displeaseth our God.

What is required in regard of the good we turn unto?

First, a knowledge and approbation of good to be done, with a purpose of heart to doe it: then, an earnest love of the same, shewed by care, desire, and endeavour.

Can men repent of themselves, or when they list?

No. for it is the gift of God, given unto them that are born againe.

Is it sufficient once to have repented?

No. We must continue it alwaies in disposition, and renew it also in act, as occasion is given by our transgressions, and Gods displeasure. For there is none of Gods Saints but alwaies carrying this corruption about them, they sometimes fall and are farre from that perfection and goodnesse which the Lord requireth: and therefore stand in need of Repentance as long as they live.

When then is this Repentance to be practised of us?

When repentance is to be exercised.

The practise of Repentance ought to be a continuall abhorring of evil, and cleaving unto that which is good, (Rom. 12. 9.) for as much time as remaineth in the flesh after our conversion: (1 Pet. 4. 2, 3.) yet at times there ought to be a more speciall practise and renewing thereof; as after grievous falls (Psa. 51.) in feare of imminent judgements, (Amos. 4. 12.) or when we would fit our selves to receive speciall mercies. (Gen. 35. 2, 3, &c.)

In what manner must the speciall practise of Repentance, in such cases, be performed?

There

- There must be
1. A serious search and enquiry after all sins, (*Lam. 3. 40.*) at Traitors against God; but especially speciall sinnes, (*Jer. 8. 6. Psal. 18. 23.*) as the Arch-rebels,
 1. Of necessity unto God, with shame of face, and true sorrow of heart. *Proverbs 28. 13. Jer. 31. 18, 19.*
 1. The Church, for satisfaction of the publike offence, doe enjoyne open acknowledgement. *2 Cor. 2. 6.*
 2. Some personall wrongs demand private reconciliation. *Luke 17. 4.*
 3. The weaknesse of the labouring conscience doe require the secret assistance of a faithfull, and able, Minister or brother. *James 5. 16.*
 2. Humble confession of sins: and that,
 2. Unto men conditionally: viz. if either
 3. Fervent and faithfull prayer (*Psal. 51. 1, 2, &c.*) to God in Christ, both for pardon of what is past, (*verse 7.*) and for supply of renewing grace for the time to come. (*ver. 10.*)
 4. Promise of amendment; and satisfaction to such as we have endamaged.

Seeing many doe falsely pretend that they repent; how may we know that our repentance is true?

- A true triall of unfained Repentance may be taken,
1. From the generality of it: viz. if it extend to the abhorring and shunning of all sins (*Psal. 119. 128. & 139. 24.*) and to the love and practise of all duties without reservation. *Psal. 119. 6.*
 1. Of hatred of sinne: in spirituall warfare against it; and that even unto blood if need be. *Heb. 12. 4.*
 2. From the thorough performances of each part: viz.
 2. Of the love of righteousness: in bringing forth fruit worthy amendment of life, (*Mat. 3. 8.*) to wit, good workes.

What is the spirituall Warfare?

The daily exercise of our spirituall strength and armour, against all adversaries, with assured confidence of victory. For the state of the faithfull in this life is such, that they are sure in Christ, and yet fight against sin: there being joyned with Repentance a continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the Devill, and enticements of the World.

How shall we overcome these enemies?

By a lively faith in Christ Jesus.

What is then our principall strength?

The powerfull assistance of God in Christ, (*Ephe. 6. 1.*) who hath loved

loved us: whereby we become more then Conquerours, Rom. 8. 37.

What is our spirituall Armour?

The compleat furniture of saving and sanctifying graces; called therefore the *Armour of righteousness*, (2 Cor. 6. 7.) and the *Panoplie* or the whole Armour of God. Eph. 6. 11, 14, &c. viz.

1. *The girdle of verity*, or sincerity.
2. *The breast-plate of Righteousnesse*; that is, holinesse of life and good Conscience.
3. *The shooes of the preparation* (or resolution to goe through with the profession) of the Gospel of Peace.
4. *The shield of Faith.*
5. *The Helmet of the hope of Salvation.*
6. *The sword of the Spirit, which is the* (sound knowledge and wise application of the) *Word of God.*
7. Finally, continuall, and instant prayer in the Spirit.

Who are our adversaries in the spirituall conflict?

They are either our friend proving us, or our enemies seducing and endangering us.

Who is that friend of ours, that for our probation entrench into conflict with us?

God himselfe: who though he tempt no man unto evil, (no more then he can himselfe be tempted; (Jam. 1. 13.) yet, as a Master of defence, enureth us to the conflict, by contending with us, even in his owne person; viz. sometimes by probatory commandements, (Gen. 22. 1.) or sensible apparitions: (Gen. 32. 24.) but more ordinarily by striking our hearts with his terrors, (Job 6. 4.) withdrawing the comfort of his gracious presence, (Psa. 77. 7.) leaving us, for a time, to our selves (2 Chro. 32. 31.) that by our falls we may acknowledge our own weaknesse: finally, exercising us under the crosse and yoke of outward afflictions. Heb. 12. 5, 6. Rev. 3. 19.

How must we contend with God?

No otherwise, then Jacob, (Hos. 12. 3, 4.) and other holy men have done, that is, by obedience, humility, patience, and fervent prayer unto God; who only inableth us to prevaile with himselfe, giving us the blessing and name of Israel, Gen. 32. 28.

What are those enemies of ours, that seek to seduce and endanger us?

Whatsoever marcheth under the banner of Satan, the God and Prince of the darknesse of this world; (2 Cor. 4. 4. Eph. 6. 12.) who sometimes immediately assaileth us with impious and odious suggestions, (2 Cor. 12. 7. Zach. 3. 1.) but more usually imployeth his forces or attendants, namely the World, (1 Iob. 2. 15.) and the flesh; (Gal. 5. 24.) So that the faithfull in this life have battell both without, by the temptations of Satan and the world; and within, by the battell of the flesh against the Spirit.

How doe these enemies fight against our soules?

By implying all force and fraud, to draw us by sin from the obedience and favour of God, unto damnation. 1 Iob. 2. 15.

What must we doe being thus assaulted?

We must stand fast, being strong in the Lord; and in the power of his might, and taking unto us the whole armour of God, (Eph. 6. 13, 14.) that we may be able to resist in the evill day, and to leave our captivity captive.

How

How shall we overcome?

By a lively faith in Jesus Christ.

To come then to those enemies in particular, What call you Satan?

The adversary or enemy of God and his people.

How may we be able to stand against his assaults?

First, we must labour to inform our selves, that we may not be ignorant of his enterprises or stratagems. 2 Cor. 2. 11.

Secondly, we must boldly resist. (Jam. 4. 7. 1 Pet. 5. 9.) that is, give no place or ground unto him. (Eph. 4. 27.) or admit any conference with him, but rather neglect and despise his suggestions.

Thirdly, we must take the shield of faith in Christ, and his assistance, (setting him on our right hand, who is mighty to save, Psa. 16. 8. Isa. 63. 1.) whereby we may quench all the fiery darts of the wicked one. Eph. 6. 16.

Fourthly, we must brandish against him the sword of the Spirit, that is, the word of God; (Eph. 6. 17.) after the example of our Saviour, (Mat. 4. 4. &c.) keeping our selves to that only, which God revealeth to us, and requireth of us.

What is the first assault of Satan against us?

By subtilty he allureth us unto sin: and therefore he is called a tempter, and a serpent.

How shall we overcome him in these temptations?

First, by faith in Jesus Christ, who overcame all Satans temptations in his owne person, that so we might overcome in him.

Secondly, by resisting the inward motions & outward occasions of sin.

How shall we doe that?

By beleiving that we are Baptized in the death and resurrection of Christ.

What is the second assault of Satan against us?

He layeth fearfully to our charge our sins committed: and therefore he is called the Devill, an accuser.

How shall we overcome him in these accusations?

First, by faith in Jesus Christ, who hath justified us from all the sinnes for which Satan can accuse us.

Secondly, by all those comfortable promises of forgiveness of sinnes, which in Christs name are made unto us.

What is the third assault of Satan against us?

He seeketh by manifold inward terrors, and outward troubles, to swallow us up: and therefore is called a roaring Lion.

How shall we overcome him in these terrors and troubles?

1. By faith in Jesus Christ; who was heard in all his troubles, to give us assurance, that we shall not be overcome in them.

Secondly, by faith in Gods providence; whereby we know that Satan can do no more unto us then the Lord doth direct him for our good.

So much of Satan the first enemy: what call you the World?

The corrupt state and condition of men, and of the rest of the Creatures: which Satan abuseth as his store-house and armory of temptations. 1 John 2. 15.

How doth the World fight against us?

By alluring us and withdrawing us to the corruption thereof.

Of our first enemy, Satan.

What

What means doth it use?

First, it allureth us to evill, with hope of false pleasures, gaine and profit, preferment and glory of this world, from our obedience to God. 1 John 2. 16.

Secondly, otherwhiles with feare of paines, troubles, losses, reproaches, &c. it discourageth us from our duty, and allureth us to distrust Gods promises. John 16. 33.

How may we withstand these temptations of the world?

By our faith, (1 John 5. 4.) which setteth a better world, even Gods heavenly Kingdome before our eyes; and so enableth us both to contemne, (Heb. 11. 24. &c.) and crucifie, (Gal. 6. 14.) the love of this present World; and to endure manfully the threats and wrongs thereof, (Heb. 11. 36, 37.) both confessing Christ in perill, and suffering martyrdom for his sake, if we be thereto called. Rev. 12. 11.

How are then the pleasures, profits, and glory of this world to be overcome?

First, by a true faith in Jesus Christ, who despised all these things to worke our salvation, and to make us overcome them.

Secondly, by faith in Gods Word, that feareth us from doing any thing that is against his will.

And how shall we overcome the paines, losses, and reproaches of this world?

First, by a lively faith in Jesus Christ, who suffered all these things to worke our salvation, and to enable us to suffer them.

Secondly, by a stedfast faith in Gods promises and providence, that we shall want no good thing; and that all things seeming hurtfull shall be turned to the furtherance of our salvation.

So much of the World, the second enemy: what call you the Flesh?

Third enemy,
our flesh,

The corruption of our nature, wherein we were born and conceived.

Doth that remaine after regeneration?

Yea: it dwelleth in us, and cleaveth fast unto us, so long as we carry the outward flesh about us.

How doth the flesh fight against the spirit?

As a treacherous part within us, being by Satan stirred up, and inveigled with the baits of the world; or discouraged with the evill entreaty thereof, it fighteth on his side against our soule, (1 Pet. 2. 11) that is, our spirituall life and welfare; by continuall lusting against the Spirit. Gal. 5. 24.

How is that?

First, by hindering or corrupting us in the good motions, words and deeds of the Spirit.

Secondly, by continuall moving us to evill motions, words and deeds.

What call you the Spirit?

The holy spirit which God in Christ hath given us, whereby we are begotten againe.

Do we not receive the Spirit in full measure, & in perfection at the first?

No: but first we receive the first fruits, and afterward daily encrease of the same unto the end, if the fault be not in our selves.

How

How doth the Spirit fight against us?
By lusting against the flesh.

How doth it lust against the flesh?

First, partly by rebuking and partly by restraining in us the evill motions and deeds of the flesh.

Secondly, by continuall enlightning and affecting us with thoughts, words, and deeds, agreeable to Gods will.

How may we withstand the temptations of our flesh?

By setting before our eyes the pattern of the death of Christ, and arming our selves with the same minde, that it becometh us also to suffer in the flesh, ceasing from sinne; (1-Pet. 4.1.) hereto craving and employing the power of the same death of Christ, to subdue and crucifie our carnall lusts and affections. (Rom. 6.2, &c.) Whereto also belongeth the help of Abstinence for the repressing of the inordinate desires of nature. 1 Cor. 9. 25, &c.

So much of the spirituall fight. What followeth after a man hath gotten the victory in any temptation or affliction?

Experience of Gods love in Christ, and so increase of peace of conscience, and joy in the Holy Ghost. Rom. 5.3. 2 Cor. 1. 5.

What followes if in any temptation he be overcome, and through infirmity fall?

After a while there will arise godly sorrow; which is, when a man is grieved for no other cause in the world but for this only, that by this sin he hath displeased God, who hath been unto him a most mercifull and loving father. 2 Cor. 7.8,9. Mat. 26.75.

What signe is there of this sorrow?

The true signe of it is this; when a man can be grieved for the very disobedience to God in his evill word or deed; though he should never be punished, and though there were neither heaven nor hell.

What followes after this sorrow?

Repentance renewed afresh. 2 Cor. 7.11.

By what signes will this repentance appeare?

By seven. (2 Cor. 7.11.)

1. A care to leave the sin whereinto he is falne.
2. And utter condemning of himself for it, with a craving of pardon.
3. A great anger against himself for his carelesnesse.
4. A feare lest he should fall into the same sin again.
5. A desire ever after to please God.
6. A zeale of the same.
7. Revenge upon himselfe for his former offences.

Thus far of Repentance, and the spirituall warfare accompanying the same. What are those good works wherein our new Obedience is exercised?

That which proceeding from a person acceptable, is something of New obed: God commanded, performed in right manner, and directed unto a good end; namely, Whatsoever thing is done of us, not by the force or conduct of nature, (2 Cor. 3. 5.) but by the power of the spirit of Christ dwelling in us, (Rom. 10.) and according to the rule of the known will of God; (Rom. 12.2.) unto the glory of God, (1 Cor. 10.31.) the assurance

of our Election, (2 Pet. 1. 10, &c.) and the edification of others. 1 Cor. 10. 23.

How many things then are needfull for the making of our actions good? and what properties are to be required in good works?

Of good works
in general, and
of the Proper-
ties of them.

Five:

1. They that do them must be such as are ingrafted into Christ, and continue in him; that so their persons may be acceptable unto God.

2. They must be agreeable to the Law of God: and he that doth them must know that he hath a warrant for his action from the Commandement of God.

3. He that doth them must not onely have a warrant for his action, and know that it is lawfull; but he must also do it in that manner which God hath appointed.

4. He that doth them must be perswaded in his heart that God alloweth them.

5. They must be done to that holy end for which God hath commanded them: namely to glorifie God, and to assure our own salvation.

Can not all men do good works?

No, but only the regenerate: who are for that purpose created anew, and indued in some measure with the Spirit of Christ, and power of his Resurrection, and carry the Image of God in them. Eph. 2. 10. 2 Tim.

2. 21.

What say you then of the good works of the unregenerate?

They do no good works: because they neither are as yet members of Christ, nor do offer them to God in the name of Christ, and therefore are the evill tree, which bringeth forth onely evill fruit. Math. 7. 17. &c. Jer. 13. 23.

Is there no difference between those unregenerate which keep themselves to their own wives; and those that take other mens? or between him that stealeth, and him that liveth of his own labour?

Yes verily. For the former actions are civilly good, and profitable for the maintenance of the society of men, and before God not so abominable as those which are committed against civill honesty: yet coming from some other cause (either of vain-glory, or of servile feare, or opinion of merit) than from faith, and consequently the love of God, they are no better than sins, what shew of goodnesse soever they have.

Is there no concurrence of nature in the doing of a good work?

Taking nature (in the common sense of Scripture) for that hereditary corruption that cleaveth to all the sons of Adam, (Eph. 2. 3. 1 Cor. 2. 14.) no good work hath any ground or help from nature, but is altogether contrary thereto: (Rom. 8. 7.) But if we understand by nature, (as Rom. 2. 14.) the created abilities of soul and body, as the light of reason, liberty of will, motion of the bodily members, &c. we acknowledge nature not to be the principall mover or guide, (Math. 16. 17.) but the thing moved and guided by grace, in well doing. 1 Thes. 5. 23.

Do not our good works make us worthy of eternall life? or in some part justify us? or any whit merit and deserve the favour of God?

No: because,

1. We are ten thousand times more indebted to God, than all our good

That there is
no merit in
good works.

good works or our selves are worth.

2. We can do no good thing but that which commeth from God.

3. The righteousness which is able to stand in the judgement of God, must be perfect in all respects. But in many things we sin all: and again, our best works are imperfect, corrupt and defiled with sin; and therefore can deserve nothing at the hands of God, who being perfect righteousness it self, will finde in the best works we do, more matter of damnation then of salvation. Wherefore we must rather condemn our selves for our good works, then look to be justified before God thereby. *Psal.* 143.2. *Isa.* 64.6. *Job* 9.3.

Is there no work of man perfectly good?

No work of a sinfull man is wholly free from sin: neither is there any good work perfect, no not of the most perfect, in this life, by reason of the remainders of corruption; (*Isa.* 64.6. *Gal.* 5. 17.) but only the work of Christ, in whom alone there was no mixture of sin. *1. Pet.* 2.22.

But when our Sanctification here begun shall be perfected in the world to come; shall we not then be justified by an inherent righteousness?

No, but by the imputed righteousness of our Saviour Christ; which being once given us, is never taken away from us.

How is pollution conveyed into the good works which God worketh in us?

There is (beside the work of his owne hand, through the operation of his holy Spirit) a pollution in us, and an infection of ours, which commeth from the sin that dwelleth in us: as cleare water put into an unclean vessell, or running through a filthy channell, receiveth some evill quality thereof.

Wherein doe our good works fail of Gods justice?

Partly in the instrumentall causes, from which they proceed; and partly in the finall cause, or end whereunto they aime.

What are the instrumentall causes hindring the perfection of our works?

1. Our Understanding; in that the work is not done with knowledge absolute and throughly perfect.
2. Our Memory; in that our remembrance is infeebled, and doth not so fully retaine that which the Understanding conceiveth.
3. Our Will and Affections; in that they are short of their duty.
4. Our Body; in that it is not so apt and nimble for the execution of good things, as is required.

Expresse this by a similitude?

We are in the instrumentall causes like to a common labourer, which being hired by the day, worketh with one hand, whereas both are required; or worketh a piece of the day, being hired for the whole.

What is the finall end wherein good works faile?

In that we have not so direct an eye to Gods glory, or the good of our neighbour, as is required; but look asquint (as it were) at those duties which are enjoyned us. Like to those Artificers, who prefer their owne credit in their skills, before their Masters profit.

If then it be so that sin cleaveth to our best works, are not our good works sins, and are not all works equal?

No doubtlesse: be it far from us to think it. For their imperfection is sinfull, but the good work is not a sin: and even in bad actions (as hath

Wherein our
good works
faile.

been said) some are better, that is, lesse evill and hurtful than others.

But seeing our workes are thus corrupt, how can they please God? and why doth he promise a reward unto them?

Why God re-
wardeth our
workes.

First, the reward that God doth promise, is not for the desert of our workes, but of his owne grace and mercy.

Secondly, the corruption and pollution that cleaveth unto our good workes is taken away by the intercession of our Saviour Christ; for whose sake God covering their imperfection, accepteth and accounteth of them, and so rewardeth them, as if they were perfect. 1 Pet. 2. 5. Exo. 28. 36, 37, 38.

What Doctrine is hence to be gathered?

A Doctrine of great comfort to the children of God to stir them up to abound in good workes, sith they are so acceptable to God in Christ Jesus; for when men know any thing to be delightfome to their Prince, they will with all endeavour strive for it: how much more then ought we to be pricked forward to the service of God, who quencheth not the smoaking flax, nor breaketh the bruised Reed (Mat. 12. 20.) yea, which forgetteth not a cup of cold water given in faith, and for his sake? Mat. 10. 42.

Declare now the ends for which good workes are to be done.

The ends of
good workes.

1. That by them Gods glory may be advanced.
2. That by them we may shew our thankfulness unto God for all his benefits.
3. That by them we may be assured of our faith and election.
4. That by our good workes we may edifie others.

How may we edifie others?

1. By encouraging and strengthening those that are good.
2. By winning those that are not come unto God.
3. By stopping the mouthes of the wicked, and of those that are incorrigible.

Is it not lawfull to seek our own praise, and merit by our good workes?

No. for all our good workes are imperfect, and salvation is only merited by the death and Obedience of Christ; as hath been said.

But will not this Doctrine make men carelesse of well-doing?

No. for they that are ingrafted into Christ, must needs bring forth good workes: and good workes are necessary, (as hath been declared) though not for merit, yet for Gods glory, the edification of others, and our owne assured comfort.

Are good workes so needfull that without them we cannot be saved?

Yea: for although good workes doe not work our salvation in any part; yet because they that are justified are also sanctified, they that do no good workes declare that they neither are justified nor sanctified, and therefore cannot be saved.

Then they must much more be condemned which commit sinne and lye in it?

Yea. for such are not onely pronounced to be accursed by the Law, but also the Gospel hath denounced, that they shall not inherit the kingdom of heaven.

What considerations may draw us to be zealous in good workes?

That

That if we doe well, we shall have well; as the old saying is.

But that is a hard thing to be perswaded of.

So it is indeed: because our hearts are naturally distrustfull in the promises of God; as also our flesh, the world, and the devill do suggest unto us, that it is a vain thing to doe good. *Mal. 3. 14.*

What remedy is there against these assaults?

That it shall be well with them that do well; by the testimony of God himselfe, commanding the Prophet *Isaiah* to say so to the righteous: (*Isaiah 3. 10.*) which ought to teach all men, that laying aside all their owne opinions, and whatsoever seemeth good in their owne eyes, they should relie wholly on the direction of God.

What may be gathered of this?

That it is better to endanger our selves with obedience to God, then with disobedience to rid our selves out of appearance of trouble.

But why did the Lord thus charge the Prophet?

Because the wicked (as saith *Malachy*) wearied God with their blasphemies saying that he delighted in their wickednesse. *Mal. 2. 17.*

How secondly is that point confirmed?

By a continuall practice and experience from time to time, as the friends of *Job* doe well reason thereupon.

What is the third prooffe?

That sith the Lord must doe either good for good, or evill for good; and that it is absurd, yea blasphemous, to say, that God doth evill for good: it must needs follow, that he will do good for good. For if a reasonable honest man would not requite kindnesse with unkindnes; it can much lesse fall into the nature of God so to do: especially seeing he did then shew kindnesse unto us when we were enemies unto him.

How fourthly is it confirmed?

In that God is said to write up the good deeds of his servants into his Book of Records; as the Kings of the earth are wont to do. *Mal. 3. 26; 17, 18.*

But this seemeth not so; sith the wicked doe so triumph over the godly, if there were no difference?

A difference shall specially appear at the day of Judgement, when by the sentence of the great Judge the wicked like stubble shall be consumed with fire; and the Sun of righteousness shall shine upon the just.

Mal. 4. 1, 2.

Is there no difference at all in this life?

Yes inwardly. For the godly in doing well have alwayes a good conscience, howsoever earthly things go with them: so that the green faller of herbs, or dry bread, is better to them than all the rich mans wealth: because the grace of God goeth with them whithersoever they goe; whereas the wicked have a hell in their conscience, how well soever they fare outwardly.

So much of good works in generall: what speciall good works are commended to us in the Word of God?

The things which we give unto God, prescribed in the first Table; and the giving of almes to our needy neighbour: touching which a good work among all the duties of the second Table, our Saviour giveth speciall direction in the 6. of *Matthew*, where he entreateth of Prayer and Fasting.

what are those things that we give unto God?

Prayers and Vowes: *Psal.* 50.13, 14. & 66.13, 14. which being special parts of Gods worship, may not be communicated unto any other. *Isa.* 42.8. & 48. 11.

what is Prayer?

Of Prayer,
what it is.

It is a familiar speech with God, in the name of Christ, (*1 Ioh.* 5.14.) opening the desires of our hearts unto him: and so, a lifting up of the mind, and a powring out of the heart before God; for the more ample and free fruition of the good things we have need of. *Psa.* 50.15. *Jer.* 33.3. *Lam.* 2.19. *Phil.* 4.6.

what gather you hence?

That we can never honour God aright in calling upon his name, unlesse we bring *faithfull* and *feeling* hearts before him. *Jam.* 1.6, 7. *1 Sam.* 1. 16.

Describe Prayer yet more largely?

It is a religious calling upon God alone, in the name of Christ, by the Titles wherewith in the Scripture he is set forth unto us; as well thereby to doe service and homage unto the Lord, as to obtaine those further things and graces that are necessary for us. Or thus: It is the holy request of an humble and sanctified heart, together with thanksgiving, (*Phil.* 4.6.) offered by the power of the spirit of prayer, (*Rom.* 8.26.) as a special service unto God, (*Psal.* 50.15.) in the name of Christ, (*Iohn* 14.14.) in behalfe of our selves and others, (*Eph.* 6.18.) with assurance to be heard; in what we pray for, according to the will of God. *1 Ioh.* 5.14. *Jam.* 1. 6.

why doe we call it a request with thanksgiving?

Because in all our Prayers, there must be both *Petition* of the good things we need, and *thankful acknowledgement* of those we have obtained; (*1 Thes.* 5.17, 18.) As for those formes which contain neither supplication, nor giving of thanks, (as the *Articles* of the Beleeefe, the *Decalogues* &c.) they may and ought, for other good purposes, be committed to memory and rehearsed; (*Deut.* 6.7.) but to use them as prayers savoureth of deep ignorance, if not of superstition. *Mar.* 6. 7.

why doe you call it the request of the heart?

Not to exclude the use of *bodily gesture*, much lesse of the *voice* and *tongue*, in the action of Invocation; (therefore called *the Calves of the Lips*, *Hos.* 14.2.) but to shew, First, that the heart is, on our part, the principall mover and speaker in prayer; from whence both voice and gesture have their force and grace. *1 Cor.* 14.15. *Psal.* 45.1. & 108.1.

Secondly, that Prayer on sudden occasions may be secretly and powerfully offered, and is of God heard and accepted, when neither any voice is uttered, nor any bodily gesture employed. *Exod.* 14.15. *Nehem.* 2. 4.

why doe you adde, of an humble and sanctified heart?

Because as in generall, none can pray or do any thing acceptably, (*Psa.* 109.7.) but such as are truly regenerate, and sanctified unto this and every good work: (*Psa.* 51.15.) so in speciall (and for the present action of prayer) it is required as the *summe of all Sacrifices*, that the heart be humble and contrite, (*Psal.* 51.17.) acknowledging it owne unworthi-
nesse;

ness, by reason of sin, (*Dan. 9. 8, 9.*) feeling the want of Gods grace and mercy, (*Psal. 143. 6.*) and submitting it selfe unto him, willing to be beholding for the least degree of favour. *Luke 15. 18, 19.*

What then is required of us that our prayers may be holy?

1. That we pray with faith and assurance that God for Christs sake will heare us.
2. That we pray with feare and reverence of God.
3. That we pray with humility and a lively sense of our own unworthinesse to obtaine any thing at Gods hands.
4. That we pray with a true feeling of our own wants, and an earnest desire to obtaine those things for which we pray.
5. That our affections be agreeable to the matter for which we pray.
6. That we purpose to use all good means for the obtaining of those things for which we pray.

In brieft: these be the speciall properties of true prayer. It must be,

1. In faith, without wavering, *Jam. 1. 6.*
2. In truth, without feigning, *Psalme 145. 18.*
3. In humility, without swelling, *Luke 18. 13.*
4. In zeale, without cooling, *James 5. 16.*
5. In constancy, without fainting, *Luke 18. 1.*

What learn you hence?

That even they which are most frequent and fervent in this duty, had need to pray God to forgive their prayers, in conscience of their owne frailties and infirmities. *Esa. 38. 14, 15. Psal. 77. 9, 10, & 32. 35.*

What is the spirit of Prayer?

An especiall grace and operation of the holy Ghost, *Jude 20.* called therefore the *spirit of grace and supplication*, *Zach. 12. 10.* enabling us to poure out our soules unto the Lord (*Psalme 62. 8.*) with sighes that cannot be expressed. (*Rom. 8. 26.*) For the holy Ghost must be our helper in prayer, to teach us both what to pray, and how to pray, *Rom. 8. 26.*

To whom must we pray?

To God alone, and to none other. For 1. He alone, as the searcher of the hearts, heareth the voice, and knoweth the meaning of the spirit of prayer, *Psal. 65. 2. Rom. 8. 27.*

2. He is able to grant whatsoever we demand. *Eph. 3. 20.*

3. He challengeth our faith and confidence, without which we cannot pray. *Rom. 10. 14.* Wherefore seeing he alone heares all prayers, heales all sinners, knowes all suiters; (*Jer. 31. 18. 2 Chron. 7. 14. & 6. 30. 1 Chron. 28. 9. Psal. 44. 21.*) he alone have love enough to pity all, and power enough to relieve all our wants and necessities: to him alone we are to pray, and to none other.

What learn you hence?

That seeing the Scripture forbiddeth us to communicate Gods honour to any other; (*Isa. 42. 8. & 48. 11.*) such as pray either to Saint or Angel, (*Col. 2. 18.*) have forgotten the name of their God. *Psal. 44. 20.* Which condemneth those of the Church of Rome, who would have us to pray to Angels and Saints departed.

Whether must we direct our prayers to the Father, or the Son, or to the Holy-Ghost?

We

We must pray to the Trinity of Persons in the unity of the God-head; that is to say, to one God in Trinity.

In whose name, or for whose sake must we pray to God?

That we must
pray onely in
the mediation
of Christ.

In the onely name and for the onely sake of his Son, our Lord Jesus Christ, (*Dan. 9. 17. John 16. 23, 24.*) the alone Mediator between God and man, (*1 Tim. 2. 5.*) as of propitiation, so of intercession; (*1 Ioh. 2. 1, 2. Rom. 8. 34.*) who through the vaile of his flesh, and merit of his blood, hath prepared for us a new and living way, wherby we may be bold to enter into the holy place, (*Heb. 10. 19.*) in whom alone we are made the children of God, and have liberty to call him Father; (*Gal. 4. 5.*) finally in, with, and for whom, God giveth all good things to his Elect. *Rom. 8. 32.*

Who are condemned by this Doctrine?

They of the Church of Rome, who teach us to pray in the name of Saints, and make them to be mediators between God and us.

For whom are we to pray?

For whom we
must pray:

For our selves and others; us and ours: in a word, First, for all men, (*1 Tim. 2. 1.*) even our enemies (*Mat. 5. 44.*) because they beare the common Image of God, (*1 Iam. 3. 9.*) and blood of mankind whereof we are all made; (*Acts 17. 26.*) unlesse it be apparent, that any one hath committed the unpardonable sin: (*1 Ioh. 5. 16.*) but principally, for such as are our Brethren in Christ and of the household of faith. *Eph. 6. 18. Gal. 6. 10.*

Secondly, for all sorts and degrees of men; especially publick persons, as Rulers, and such as are in authority: (*1 Tim. 2. 2.*) Ministers, that watch over our souls, (*Eph. 6. 19. Col. 4. 3.*) &c.

What assurance have we, that we shall be heard in what we pray for?

Because we pray to that God, that heareth prayer, (*Psal. 65. 2.*) and is the rewarder of all that come unto him; (*Heb. 11. 6.*) and in his name, to whom God denyeth nothing: (*Ioh. 11. 42.*) and therefore howsoever we are not alwayes answered at the present, (*Psal. 77. 3.*) or in the same kinde that we desire, (*2 Cor. 12. 9.*) yet sooner or later, we are sure to receive, even above that we are able to ask, or think, if we continue with constancy, patience, and importunity, to sue unto him according to his will. *Luke 11. 5. & 18. 1. 1 Iohn 5. 14.*

What things must we come to God in prayer for?

Not for trifles and toys, but for things needfull and necessary, and such as God hath made us promise of: some whereof do immediately concerne the glory of God, others the necessity of man; either in things belonging to this present life, or those especially which belong to the life to come.

But how can we remember all the promises that God hath made, thereon to ground our Petitions; especially being unletter'd?

There are generall promises, that whatsoever we shall aske according to his will, it shall be given us. *1 Ioh. 5. 14.* Again, whatsoever we read or heare that the servants of God have demanded in the Scripture uncontrolledly, or without speciall calling, that is a good warrant for us to demand at the hands of God.

Where then is that will of God revealed, according whereto we must direct our prayers?

Throughout the whole Book of the Scriptures of God; which enforme

form us. as concerning other duties, so specially concerning this of prayer: recording also for this purpose, many excellent prayers, as of *Moses, David, Daniel, Nehemiah, Paul, &c.* but most absolutely in that passage or portion delivered by our Saviour himselfe, and therefore commonly called the *Lords Prayer*.

What learn you from hence?

That for help of our weaknesse, and rudenesse in prayer, we are to look unto the prayers of the holy men of God set downe in Scripture; according as the estate wherein they were at the time of those prayers may best sort with the special cases wherein we are when we pray. But especially and above any other, yea above all of them together, we are to look to that most absolute prayer, which our Saviour Christ hath taught us in the Gospel.

What is the speciall end and use of prayer?

To recover our peace, and to nourish our communion with our God. *Dan 9. Phil. 4. 6, 7. John 17.*

What gather you hence?

That such as have least care, and make least conscience to call upon him, have also least acquaintance and acceptance with him. *Psal. 14. 4.*

How further is the necessity of prayer considered?

Prayer is a key to open the Store-houses of all Gods treasures unto us: and as by knocking we enter into the place we desire to go to, so by Prayer we obtaine those things we need. Also as men provide gifts to make way for favour: (*Prov. 17. 8.*) so Prayer is a gift to appeale Gods anger towards us; and as a hook to reach those things that are above our reach, and to put by those things that stand in our way and let us. Adde hereunto, that it is so necessary, as without it the use and enjoying of the things we have, is unlawfull. *1 Tim. 4. 5.* For as if we take any thing that is our neighbours without asking him leave, we are accounted Theeves; so to take any thing of Gods (whose all things are) without asking them at his hand, is Felony. Finally, Prayer is a principall meanes serving for the strengthening and increasing of Faith, and for the further advancing, and more plentiful effecting of the outward means of salvation. *Jude 20. 1 Thes. 5. 17, 18. Psal. 4. 6, 7.* And therefore the Apostles did not onely say unto Christ, *Increase our faith;* *Luke 17. 5.* but also, *Lord teach us to pray;* as *John* also taught his Disciples. *Luke 11. 1.*

What is the excellency of this Duty?

It setteth head, and heart, and all our best affections a work, giving God the praise of his Majesty and Mercy, Goodnesse and Greatnesse, both together; *1 Sam. 1. 10, 13. Jam. 5. 13, 14. Psal. 50. 23.* And therefore it is compared to Incense or sweet Perfumes; (*Psal. 141. 2.*) for that it is acceptable to the Lord, as perfumes are to men: and to the drops of honey, as it were dropping from the lips of the Church, as from an honney-comb. *Can. 4. 11. Thy lips, O my Spouse, drop as the honey-comb: honey and milk are under thy tongue.*

How can God so infinitely wise, take delight in our prayers that are so rude?

Because in Christ he taketh us for his Children; and therefore as Parents

Parents rather take pleasure to hear their children stammer, than some other to speake eloquently; so doth the Lord take pleasure in the weak prayers of the Saints.

Hitherto of Invocation and Prayer in generall. what are the parts thereof?

The parts of Prayer.

Two principally: (*Psal.* 50.15, 23. *1 Thes.* 5.17, 18. *1 Tim.* 2.1. *Phil.* 4.6.) *Petition* or Request (properly called Prayer,) whereby we crave things needfull; and *Thanksgiving* or Praise, whereby we magnifie the goodnesse of God, and give thanks for benefits received. To both which is annexed *Confession* of sinnes, and of the righteous judgement of God against them; at the view whereof we being humbled, may come more preparedly to prayer in both kinds.

What is Petition?

Of Petition.

Petition (or Prayer properly so called) is a religious calling upon the name of God by suite or request, in which we desire and beg all things necessarie. *Luke* 11.1, 2, 3. *Phil.* 4.6, 7. *Psa.* 50.15. And it is either for things of this present life, with this exception, so far forth as the same shall be thought good unto the wisdom of God; or (and that especially) for the things of the life to come, without exception. *Mat.* 8.2. *2 Sam.* 15. 25, 26.

What learn you of this, that it is a religious calling upon God?

First, that we may not rush unadvisedly into Gods presence, but approach his Throne with fear and reverence, *Heb.* 12.28. *Ecc.* 5.1.

Secondly, that the best hearing is in heaven, and readiest help from Gods hand. *2 Chron.* 7.14.

What do you mean by calling upon God?

Not the calling of the tongue, but the cry of the heart: as *Hannah* called upon God, when her voice was not heard; (*1 Sam.* 1.13.) and *Moses* cried unto the Lord, when he spake not a word. *Exod.* 14.15.

What gather you hence?

That the heart without the tongue may pray with fruit and feeling: (*1 Sam.* 1.10.) but the tongue without the heart is nothing but vain babbling. *Mat.* 6.7.

What doe you mean by the name of God?

God himselfe considered in his Attributes and Properties, whereby (as men by their names) he is knowne unto us. *Exod.* 34. 5, 6, 7. *Psalme* 145.12, &c.

What learn you hence?

First, that neither any may claim, nor we may yield this duty, but where we may find the power and properties of the Deity. *Psa.* 40.20, 21.

Secondly, that it is a good ground of prayer to stay our hearts on such of Gods properties, as are best suiting with our necessities. *2 Chro.* 20. 6, 7, 8, 9. *Neh.* 1.5.

Thirdly, that they that will not settle their hearts on God alone by faith, can never lift up their hearts to him alone in prayer. *Rom.* 10. 14. *Psal.* 44.20. *Lam.* 3.41.

It seemeth to be of no use to make our Petitions unto God, seeing he both knoweth what we need, either for his glory or our good, and hath determined what to bestow upon us?

Psalm 145

Yes

Yes verily, we must aske, and that continually (that is, at set times, without intermission) by the Commandement of Christ himselfe, bidding us *aske and we shall receive, seek and we shall find, knock and it shall be opened to us: (Mat. 7. 7.)* wherein we should rest. For as God hath fore-appointed all necessities to be given us; so hath he also appointed the meanes whereby they should be brought to passe; whereof Prayer is a chiefe.

What other reason have you for this?

We should therefore pray for the things we have need of; that having received them, we may be assured we had them of God; and not by accident or fortune, as naturall men do say.

Doth not God oftentimes bestow his benefits without Prayer?

Yes: both upon the wicked, (either to provoke them to repent, or to make them inexcusable;) and upon his own children. Even as a loving Father in regard of his ignorant, or sometimes negligent child, doth give things unasked; even so doth God towards his.

Why will the Lord have us beg his blessing of him?

To exercise our Faith in seeking, (*Mat. 7. 7.*) and our Patience in waiting: (*James 5. 10, 11.*) as also to stir up a feeling of our wants, (*Mat. 15. 22.*) and to quicken our affections unto good things. *Phil. 4. 6.*

What gather you hence?

That where the heart is faithlesse, the prayer must needs be fruitlesse: for according to our faith it shall be unto us. *Luke 18. 11, 14. Jam. 1. 6, 7.*

But why doth he not answer when we aske, but delays to help us when yet he sees and heares us?

Because we are sometimes too haughty and he will humble us; sometimes too hasty and he will curb us. *2 Cor. 12. 7, 8, 9.* Sometimes we faile in the matter, asking we know not what: sometimes in the manner, asking we know not how; and sometimes in the end, asking we know not wherefore. *James 4. 2, 3.*

Doth he not sometimes delay us, when yet he purposes to answer us?

Yes he doth:

First, because he loves to hear the voice of his own spirit in us. *Rom. 8. 26, 27.*

Secondly, because the suit may be good, and yet the season not so meet for us. *Rev. 6. 10, 11. Acts 1. 7.*

Thirdly, he takes pleasure in our constancy, being a fruit of faith and fervency. *Luke 18. 1. Mat. 15. 27, 28.*

Fourthly, because such blessings as are won by long and strong prayers, are alwayes esteemed very highly, received in humility, enjoyed in sobriety, and employed faithfully for mans good and Gods glory. *1 Sam. 1. 10, 21. 1 Chro. 29. 14, 15.*

What gather you hence?

That if we faint not in praying, we shall in due season be sure of a blessing: (*Luke 18. 7, 8.*) and that when our God denies us or delays us in that which seems good unto us, even then he gives us that which he knowes is better for us. *2 Cor. 12. 8, 9.*

What good meanes may we use to obtaine the gift of prayer in some measure?

1. To

The means of
obtaining the
gift of prayer.

1. To get some true feeling of our Misery : for sense of Misery breeds suit for mercy. *Mat. 15. 22.*
2. Bring hungry and thirsty soules after grace and good things. *Psal. 42. 1, 2.* when the soule panteth most, the heart prayeth best.
3. Gather principles of knowledge, that the head may guide the heart. *1 Cor. 14. 15.* for what we know is worth the having, we will not lose for the asking.
4. Consider the examples of Gods servants in like sorrowes, and make like suits. *Dan. 9. Nehem. 9.* Be thou as they were to him, and he will be to thee what he was to them.
5. Be well perswaded of Christs Ordinance, *Master teach us to pray* (*Luke 11. 1.*) and of Gods acceptance, reckon of him as of *our Father* : (*Mat. 6. 5, 9.*) for according to our faith it shall be unto us.
6. Be resolute against sinne, neither living in grosser iniquities, nor allowing lesser infirmities : (*Rom. 7. 15.*) and so he will never shut out our prayers, nor with-hold his mercies from us. *Psal. 96. 19, 20.*
7. In reading or hearing, turne Precepts into Prayers; Lord give what thou commandest, and command what thou wilt. *Duties* enjoined, *graces* commended, *blessings* promised, and *curses* threatned, do all quicken us to prayer, and furnish us with matter for the same. *Matth. 5. 6, 7. Rom. 12. Eph. 6.*

But when for all this our Prayers are few and faint, cold and weak; what speciall help may we then have against our infirmities?

None better than to pray for the Spirit of Prayer, which helpeth and healeth our infirmities, and teacheth us both for manner, measure, and matter, to lay open all our necessities. *Rom. 8. 26. Luke 11. 13.* And secondly call others which are best acquainted with the practice and power of prayer, to pray with us being present, (*James 5. 14.*) and for us being absent from us. *Rom. 1. 9.*

What be the signes of a sound Prayer?

1. To use all other good meanes carefully. *Abs 27. 33, 31.*
2. To seek Gods glory principally. *Exod. 32. 11, 12.*
3. To desire the best things most earnestly. *Col. 1. 9, 10, 11.*
4. To aske nothing but what Gods Word warranteth us. *1 Joh. 5. 14.*
5. To wait patiently till he heare and help us. *Psalme 40. 1 James 5. 10, 11.*

What motives may we have to stir up our hearts to this duty?

Motives to
prayer.

Many and good. Because prayer is the voice of Gods spirit in us, (*Rom. 8. 26.*) a jewell of grace bequeathed by Christ unto us. (*Luke 11. 2.*) It is the hand of faith, the key of Gods treasury, the soules Sollicitor, the hearts Armour-bearer, and the minds Interpreter. *Matt. 7. 7. Ephes. 6. 18.* It procureth all blessings, preventeth curses, (*2 Chr. 7. 14.*) sanctifieth all creatures that they may doe us good. (*1 Tim. 4. 5.*) seasoneth all crosses, that they can doe us no hurt. (*2 Cor. 12. 18.*) Lastly, it keeps the heart in humility, the life in sobriety, strengthneth all graces, overcommeth all temptations, subdueth corruptions, purgeth our affections, makes our duties acceptable to God, our lives profitable unto men, and both life and death comfortable unto our selves. *Abs 9. 11. Eph. 6. 18. Jude 20. Abs 4. 24. & 7. 59.*

what

What are the lets and hinderances of Prayer?

There be some which hinder the power of it, as our ordinary infirmities: (*Mark 9. 23, 24.*) other, which hinder either the practice or the fruit of it, as our customary and grosser iniquities. *Psal. 66. 18.*

What are the infirmities that weaken the power of Prayer?

Roving imaginations, inordinate affections, dullness of spirit, weakness of faith, coldness in feeling, faintness in asking, weariness in waiting, too much passion in our owne matters; and too little compassion in other mens miseries. *Psal. 32. 3, 4. Mark 9. 24. Isa. 38. 13, 14. Ion. 4. 2, 3.*

What be the customary iniquities which hinder the practise of Prayer?

1. The prophaneness of the Atheists, in not calling upon God. *Psal. 14. 4.*
2. The sottishness of the Papists, lifting up their hearts and hands to base Idols. *Psal. 44. 20.*
3. The sensuality of the voluptuous, drowning all his desires in delights, and his prayers in pleasures. *2 Tim. 3. 4.*
4. The stupidity of worldlings, that think they have no need of praying, but of carking and earing, roylng and moyling in the world. *Luke 12. 17, 18. Phil. 3. 19.*
5. The foolishness of the malicious, which because they will not forgive their brother an hundred pence, cannot pray to God to forgive them their ten thousand Talents. *Mat. 18. 32.*

What be the grosse sins which shut the eares of the Lord and hinder the fruit of our Prayers?

1. Gracelesse hypocrisie, drawing neare with our lips, but having our hearts far from him, *Isa. 29. 13.*
2. Shamelesse impiety, when turning our eares from his precepts, he turneth away his from our prayers. *Prov. 28. 9.*
3. Sencelesse impenitency, when the cry of our sinnes unrepented of drowns the voice of our prayers that are offered. *Zach. 7. 13.*
4. Mercilesse cruelty, when we either cause or suffer the afflicted to cry without hearing; the Lord hearing us cry in our affliction, without helping. *Gen. 42. 22.*

What is the generall subject of our Requests?

Good or evil. Good to obtain it, and Evil to remove or prevent it. *The subject of our requests.* *Col. 1. 9. 2 Thes. 3. 1, 2.* That wherein we pray for good things is called Supplication. (*1 Tim. 2. 1, 2.*) That wherein we pray against any evil, is called Deprecation.

What doe you meane by Good or Evil?

Whatsoever is helpfull or hurtfull either for soule or body: goods and graces, sins and sorrowes, mercies or judgements in spirituall or in carnall things. *Phil. 1. 9. Luke 18. 13. Dan. 9.*

What gather you hence?

1. That as Prayer is the key of our heart to open all our necessities unto God, (*Lam. 2. 19.*) so is it also the key of his treasury to obtaine his mercies from him. *Mat. 7. 7.*
2. That the gift of Prayer is a pledge and earnest penny of all other good gifts and graces whatsoever; (*Rom. 8. 26, 27, 32.*) and that so long as we can pray, the greatest evil cannot hurt us, (*Jon. 2. 1. 2 Cor. 12. 7, 8.*)

nor the greatest good without Prayer bee ever profitable unto us. *1 Tim. 4.5.*

Are we onely bound to pray for our selves by request for Good, and against Evill things?

Prayer for others.

No: we are also bound to pray likewise for others; which kinde of Prayer is called *Intercession*. *1 Tim. 2. 1, 2.*

What is Intercession?

It is the fruit of the heart unto God for the good of others. As *Abraham* prayed for *Abimelech*, (*Gen. 20. 17.*) *Jacob* for his Sons, (*Gen. 49.*) *Paul* for the people, (*1 Thes. 1. 2.*) and they for him.

Why doth the Lord require this duty of us?

1. For communicating our gifts and his graces. *Jam. 5. 14, 15.*
2. For nourishing our love.
3. For encrease of our comforts.
4. For mutuall support and reliefe in all Crosses.

What gather you hence?

That all such persons as are linked together in nearest bonds of society, are also mutually bound to discharge this duty. *1 Tim. 2. 1, 2. Jam. 5. 10.* As first, in the household of faith, the stronger is to pray for the weaker that he faile not, (*Phil. 1. 9.*) and the weaker for the stronger that he fall not. *2 Thes. 3. 1, 2.*

Secondly, the Sovereigne for the Subject that he may obey in piety and loyalty, (*2 Chron. 6. 13, 14.*) the Subject for the Sovereigne that he may rule in righteousness and religious policy: (*1 Tim. 1. 1, 2.*) and so in all societies, whether of publick assemblies, or private families. *Job 1. 5. Deut. 33. 6. 1 Chron. 29. 19.*

What followeth of all this?

Strong consolation: that when we find small power or comfort in our prayers, the Lord hath ordained that we may seek and find both, in the prayers of his Church and Children. *Jam. 5. 14, 15. Acts 12. 5, 7.*

You have now spoken of the first part of *Invocation*, namely *Petition*: *what followeth?*

The second, which is *Praise* and *Thanksgiving*. *1 Thes. 5. 18.*

What is this Praise or Thanksgiving?

Of thanksgiving.

It is a reverent calling upon the name of God, wherein the heart being cheered with some taste of his goodnesse, acknowledgeth all from his Mercy, and purposeth all for his Glory. *Luke 10. 21. 1 Chron. 29. 10, 11, 12, 13.* And it is either in praising all his goodnesse, wisdom, power, mercy, and generally for the government of his Church; or for those particular favours, that by *Petition* we have received from his mercifull hand.

Whence doth this duty of Praise arise?

As *Petition* ariseth from the feeling of our misery: so *Praise* from the feeling of Gods mercy. *Petition* beggeth what we want, and *Praise* acknowledgeth what and whence we have it. *Rev. 15. 3. 1 Chron. 29. 12.*

What gather you hence?

That when the Lord hath granted unto us our *Petitions*, we are forthwith bound to render unto him his due praises. *Exod. 15. 1. Psalme 66. 19, 20.*

wherein

wherein doth this duty of Praise especially consist?

1. In emptying our selves of all unworthineffe. *Gen. 32.10.*
2. In acknowledging him the author of every good gift, and fountain of living waters. *Jam. 1.17. Jer. 2.13.*
3. In speaking good of his name to others. *Psal. 40.9,10.*
4. In rejoycing before him in all his mercies. *Deut. 26.11.*
5. In resolving to bestow all for his honour and service. *1 Chr. 29.2,3.*

In what thanksgiving consisteth.

Wherefore doth the Lord require praise and thanksgiving at our hands?

First, because it is the fairest and sweetest fruit of true piety. *Psa. 92.1.* Why thanksgiving is required.

Secondly, it entirely preserveth Gods glory.

Thirdly, it boweth the heart to true humility.

Fourthly, it is the condition of the Covenant, when he gives and we receive any mercy. *Psal. 50.15.*

Fifthly, it provoketh others to faithfulness and cheerfulness in Gods service. *Psal. 95.1.*

Sixthly, it maintaineth the intercourse of mercies and duties betwixt God and man.

What be the properties of true praise?

1. It must be faithfull without glozing, with a single, not with a double heart. *Psal. 145.18.*
2. It must be plentiful. *Psalme 18.1,2.* If God gives his mercies by showers, we may not yeeld our praises by drops.
3. It must be cheerfull. *1 Chron. 29.14.* he gives freely, and we must offer willingly: for he loves a cheerfull giver. *2 Cor. 9.7.*
4. It must be powerfull, in the best measure, with the best member. *Psal. 81.1,2.*
5. It must be skilfull, in the best manner, futing his severall properties with their due praises according to the nature of the present blessings. *Exod. 15.2,3. Psal. 144.1,2.*
6. It must be continuall, as long as his mercy endureth and life lasteth. *Psal. 146.2. 1 Thes. 5.18.*

The properties of praise.

What means may we use to attain unto this duty?

1. A serious consideration of the great things he hath done for us so vile creatures. *1 Sam. 12.24.*
2. To desire to taste Gods love in the least of his mercies. *Gen. 28.20,21.*
3. To give him a taste of our love in the best of our services. *Psalme 116.12.*
4. To rest content with our allowance and estate wherein he hath set us. *Phil. 4.11.*
5. To compare our estate with other of Gods Saints who want many comforts which we enjoy, and feele many sorrowes which we fear not. *Psal. 147.20.*
6. To be faithfull in all talents and fruitfull in all graces, will be great means to make us praise God in all his mercies. *Mat. 25.23. Phil. 1.11.*

The means of thanksgiving.

What motives have we to provoke us to Praise?

1. It is a good, comely, and pleasant thing to praise God. *Psal. 147.1.*
2. It is his will thus to be honoured. *1 Thes. 5.18.*
3. It is a duty of Saints and Angels, both here and hereafter. *Mat. 22.30.*
4. It

Motives to thanksgiving.

4. It spreadeth abroad religion; magnifieth and sanctifieth him that is most High, and most Holy. *Psal. 145. 1, 2, 3. Esa 8. 13.*

5. It keeps the heart from swelling, and the soul from surfeiting with Gods blessings.

6. It fits the heart for further graces, and provokes the Lord to fresh mercies.

what be the speciall signes and marks, of one that desires to be thankfull, and unfeignedly to praise God in all things?

Signes of
thankfulnesse.

1. Contentednesse. *Psal. 4. 11.*
2. Cheerfulnesse in the use of Gods blessings. *Deut. 26. 11. Psal. 63. 5.*
3. Faithfulnesse in our duties, both of our persons and places.
4. Readinesse to draw others into the fellowship of Gods praises. *Psal. 66. 16. & 135. 1.*
5. Rejoycing in God, even in the midst of many crosses. *Job 1.*
6. Fruitfulnesse in good words and works. *John 15. 8.*
7. A conscionable carefulnesse to take all occasions and use all means to scale up our love, and set forth Gods glory.

So much of the principall parts of Invocation, Petition and Thanksgiving. Are we limited and bound in certain words, how and where-in to pray?

No verily: but we have a prescript rule, and perfect pattern of Prayer of all kindes, left us in that Prayer which our Saviour Christ taught his Disciples, (and in them all succeeding ages) called the Lords Prayer.

what is the Lords Prayer?

It is an absolute Prayer in it selfe, and a Prayer giving a perfect direction to frame all other Prayers by.

It is thought by some not to be a Prayer, but onely a platforme to direct all our Prayers by?

Of the Lords
Prayer.

It is both a Prayer, which we both may and ought to pray; and also a platforme of prayer, whereunto we are to conform, and by which we ought to square all ours. And therefore as St *Matthew* biddeth us pray after this sort; (*Matth. 6. 9.*) so St *Luke* biddeth us say; *Our Father, &c.* (*Luke 11. 2.*) the one propounding it as the most perfect platforme, to be imitated; the other, as the most excellent form, to be used of all Christians.

what is the platforme propounded in this prayer, whereunto we ought to look?

It teacheth both the manner how to pray, and the matter for which to pray. It teacheth us in all our prayers to whom, and through whom, and for what to pray: also what difference to make of the things wee ask, and with what affection we are to come unto God in Prayer.

what are the words of the Lords Prayer?

They are thus set down in the 6. Chapter of the Gospell according to St. *Matthew*: After this manner therefore pray ye:

Our father which art in Heaven, &c.

what doe you observe here in generall?

That Prayer is to be made in a language which we understand. for
our

our Saviour Christ taught his disciples here in a tongue which they understood, and not in an unknown language. Which condemneth the practice of the Church of Rome, which teach the people to pray in an unknown tongue: contrary to Christs practice herey and the will of God, who commandeth us to serve him with all our hearts, and therefore with our understanding as well as our affection.

What are the parts of this prayer?

They are three.

1. A Preface of compellation, for entrance into prayer; in the first words, *Our Father which art in heaven*.

2. A body of Petitions, containing the matter of Prayer; in the words following.

3. A conclusion (or shutting up) for confirmation and close of prayer; in the last words, *For thine is the Kingdom, &c.*

What gather you of this, that there is a Preface?

That Christian men are not to come hastily or rashly, but with preparation. *Eccles. 3. 1. Psal. 96. 6. Eccles. 3. 5.* For the Angel of the Lord standeth at the entry to strike with hardnesse and blindness, &c. those that come not with preparation. And if we make preparation before we come to an earthly Prince, and bethink us of our words and gesture: how much more ought we to doe it, when we come before the Prince and Lord of Heaven and earth.

How are we to prepare our selves?

Not only to put off our evil affections, (1 Tim. 2. 8.) but even our honest and (otherwise in their due time) necessary cogitations; as the cares and thoughts of our particular vocations; as of house or family.

3. 11. *What doth the Preface put in minde of?*

1. Of him to whom we pray.

2. Of our owne estate in prayer: That we come unto God as to our Father, with boldnesse and yet with reverence of his Majesty that filleth the heavens.

What are we taught concerning him to whom we must pray?

That God, and God only (not any Saint or Angell) is to be prayed unto. *Rom. 15. 14. Psal. 73. 25.* For although there be other fathers besides God, and others in heaven besides him: yet there is none which is our father in heaven, but God alone. Beside, that this being a perfect platforme and patterne of all prayers: It is evident that all prayers (as in other things, so in this) must be framed unto it.

Why doe you here name the Father?

Because concerning the Persons, we pray to the Father, secretly understanding that we doe it in the mediation of his Sonne, by the working of the holy Ghost; and so come to the first person in the Trinity, by his Sonne, through the holy Ghost, which forme is to be kept for the most part; although it be also lawfull to pray unto Christ; or to his blessed Spirit particularly: (*Acts 7. 59. 1 Cor. 12. 14.*) if so be that in our understanding we doe conjoyn them, as those which cannot be separated in any actions, either belonging to the life to come, or pertaining to this life.

Why must we pray to the Father in the mediation of Jesus Christ his

Sonne?

Because God being displeased for sinne, we can have no dealing with him, but onely by the meanes of his Son, in whom he is well pleased; (*Mat. 3. 17.*) & in whom alone we have liberty to call him Father. *Gal. 4. 5.*

Why is it required that we pray by the working of the Holy Ghost?

Because the Holy Ghost assureth us that he is our Father: and whereas we know not what to pray, nor how to pray, the Holy Ghost doth teach us both.

What must we be perswaded of, and how must we be affected in Prayer?

- Partly concerning**
- Our selves.**
1. We must be truly humble: which is wrought in us, with a certaine perswasion on our hearts.
 2. We must have certaine confidence we shall be heard: and this is wrought in us by faith, being perswaded that
- Others:**
1. That all Gods people pray for us.
 2. We must be perswaded, that it is our bounden duty to pray for others as well as for our selves.

Why doth our Saviour direct us, to give such Titles unto God, in the entrance of our prayers?

Our Father.

That thereby we may testifie, increase & strengthen our faith in God; considering what he is to us, to whom we are about to pray. *Heb. 11. 6.*

What are we taught to consider from this, that we are taught to call God Father?

That God in Christ is become our Father, and giveth us both the privileges (*John 1. 12.*) and spirit of sons (*Gal. 4. 6.*) so to call him.

What ariseth from hence?

First, confidence in his fatherly love and compassion towards us as his children; (*Psa. 103. 13.*) with assurance of obtaining our suits and desires. *1 John 5. 14. 15.* For as young children desire to come unto their Fathers bosome, or to sit upon the knee or in the mothers lap: so we by prayer, do creep into the Lords bosome, and (as it were) do stand between the Lords legs; (*Deut. 33. 3.*) comming with boldnesse unto him, as to our mercifull Father, whose bowels are larger in pitifull affection than any parents, yea than the Mothers towards the tendrest childe; if we come with faith and affiance that he wil grant what we require. For if parents will give good things to their children when they aske them, much more will the Lord give his Spirit to them that aske it of him without doubting. *Mat. 7. 11. Luke 11. 13.* And this doubting is the cause why many goe away so often from prayer without profit and comfort. *James 1. 5.* Which overthroweth the long & idle prayers of the Papists, who have not assurance of Gods love towards them in the thing they demand.

Secondly, necessity of duty, on our parts; that we both reverence (*Mat. 1. 6.*) and imitate him, (*Mat. 5. 45.*) as our Father, *Eph. 5. 1. 1 Pet.*

1. 17.

Thirdly,

Thirdly, that to come in any other name, then our Saviour Christ, is abominable: which was figured in Moses; (Exod. 24. 2. & 29. 30.) and Aaron; (Lev. 19. 17.) but is notably set forth of the Apostles 1 Tim. 2. 5. Therefore it is abominable to come by Saints, as in Popery they doe.

What is to be considered by this, that we are urged to call him [our] Father?

The nature of faith, which is to apply to home to himself, John 20. 28. Gal. 2. 20. Mat. 27. 46. Also that our Saviour Christ is the heavenly Son, and we his sons by grace and adoption; and that we may not say in his prayer, My Father? but rather, My Father.

Yes verily: and that with warrant of our Saviour Christ's example, Mat. 26. 39. 42.

Why then are we taught here to say, Our Father? As the word Father directeth us to meditate upon the relation between God and our selves, so the word Our directeth us to meditate upon the relation between our selves, and so many as are or may be the Children of the same Father with us.

What doth this put us in minde of?

First, that we must at all times maintain or renew love and peace one with another: but especially when we make our prayers, we must come in love, as one brother loveth another; and therefore reconcile our selves, if there be any breach. 1 Tim. 2. 8. Esa. 1. 15. Mat. 5. 23. &c. Secondly, that we are bound to pray, and to be suitors to our God and Father, one for another, as well as for our selves: (James 5. 16.) that every one praying for all, and all for every one, we may joyntly encrease and enjoy the benefit of the common stock of prayers laid up in the hands of God.

Where do the words following direct us, when we say, Which art in heaven?

To the meditation of the glory, powerfull providence, wisdom, and holiness of God; in which regards he is said to dwell in the high and holy place: (Psal. 11. 4. Esa. 57. 15.) not that he is excluded from earth, or included in heaven or any places: (who filleth all places, Jer. 23. 24. yea, whom the heaven of heavens is not able to contain: 1 Kings 8. 27.) but First, because his wisdom, power, and glory appeareth most evidently in the rule of the heavens; as of the most excellent bodily creatures by which inferiour natures are ruled. Psal. 19. 1. Eccl. 8. 3. & 10. 9. Secondly, for that in heaven he doth make himselfe, and his goodnes known to the Angels and blessed Spirits of men immediately, and without the helps and aids which we have.

Thirdly, because he communicateth himselfe and his goodnesse more powerfully to them than to us: and so God is said to be present in the Temple, and in the Elect.

Fourthly, because there, and not on earth, we should now seek him, (Psal. 123. 1. Col. 3. 1, 2.) where also we hope, another day to dwell with him in the same happy fellowship, which now the holy Angels and blessed souls do enjoy. Which teacheth us not to have any fleshly conceit, but to have our cogitations above any worldly matter.

Fifthly, to teach us that as we are to come boldly unto him as to a Father, so we also are to come with humility and reverence of his Majesty, who

For many art
about ad
repeate

Which art in
heaven.

Which art in
heaven.

who is so high above us! we wretched men being as worms or a wing upon the earth, and he sitting in great Majesty in the highest heavens. *Ecc. 4. 16. &c. 1.*

Sixthly, to teach us to pray not only reverently, but also fervently before him, so directing and lifting up our hearts to Almighty God, that our prayers may ascend into heaven. *2 Chron. 32. 20.*

Seventhly, to increase our confidence in him, who is both ready and able to do all things for us. That acknowledging him to ride on the heavens for our help, *able (as in bearing)* to do for us whatsoever (as a father) he will; (Psal. 115. 3.) we may with full confidence in his power and love, ask every good thing of him. Psal. 2. 8, Luke 11. 13.

Thus much of the Preface : now are we to come to the prayer it self.

What is generall unto it.

That our affections, with zeale and earnestnesse, ought to wait and attend on prayer: which appeareth by the shortnesse of all the Petitions, *what is declared hereby?*

The great affection we should have to the things we come for, which giveth a check to our cold prayers, where the understanding is without the affection, and (as it were) the sacrifice without the heavenly fire to lift it up and make it mount into heaven, both in publick and private prayers.

So much of attention generall to the Prayer. What are the parts thereof?
A forme of Petition and of Thanksgiving.

**The parts of
the Lords
Prayer.**

What is taught hereby?

Fourth, that whensoever we come unto God in Petition, we are also to give him thanks: (Phil. 4. 6. Luke 17. 17, 18.) things not to be severed & means to make way for further graces and benefits to be obtained.

circled W

Secondly, that it is a fault of us (when we are distressed in publick prayer to come unto God in Petition, but not to returne thanksgiving for our benefits received.

How many Petitions are there in the Lords Prayer?

6. Petitions in the Lords Prayer.

Six (equally divided, as it were, into two Tables :) whereof three do concern God, as doth the first Table of the Law; three do concern our selves and our neighbours, as doth the second Table. For in the three first we make request for those things that concerne Gods Majesty, whose glory and service we are to prefer before our owne good: (*Iohn 12. 27, 28.*) in the three latter, for those things that concerne the necessity of man, and our own welfare, which we must refer to the former. (*Psa. 50. 15.*) So that by the very order of the Petitions we learne this instruction; that we must and ought first to think upon Gods glory before any thing that appertains or belongs to us: and that we should seek the service of God before our own good; (*Joh. 12. 27; 28.*) yea, and prefer the glorifying of the name of God before our own salvation: (*Rom. 9. 3.*) as also by the order of the Commandements, which being divided into two Tables, the first concerneth the worship of God, the second our selves.

What observe you from this?

Our hypocrisie, for were it not for our selves, & our wants, we would not come to God at all in prayer: as in Popery, all their prayers are for themselves, and their salvation, &c. Whereas this word (*thy*) in all these

Petitions

petitions, doth shew forth the consideration of our selves, to the end that we might have our minds altogether fastened upon the service of God.

What further observe you proper to those Petitions that concerne the glory of God?

That as they must be begged in the first place, so must they likewise be performed with further zeale of spirit and earnestnesse of affection: as may be gathered, in that they are propounded without any band or coupling of one with another.

How are these Petitions divided?

Thus. the first concerneth Gods glory it selfe: the other two the things whereby God is glorified; as when his Kingdome commeth, and his Vvill is done.

What are the words of the first Petition?

Hallowed be thy Name. Matth. 6.9. Luke 11.12.

1. Petition.

What is the summe of this Petition?

That in all things God may be glorified. That he, who in himselfe, his word and works, is most holy and glorious; may be acknowledged and honoured for such, by us. *Psal. 96.8. 1 Pet. 2.9.*

Why is this Petition set before all?

Because it is that which ought to be dearest unto us; and for that all things are to be referred unto it. *Prov. 16.4. 1 Cor. 13.10.31.*

What is to be considered for the further opening of this Petition?

First, the meaning of the words apart; then of them together.

What is meant by the word Name?

By the Name of God, we are to understand God himselfe, (*1 Kings 5.5. 1sa. 26.8.*) as he maketh knowne to us the same and glory of his nature, otherwise unconceivable. (*Gen. 22. 29.*) For the Name of God in the Scripture signifieth God himselfe (because the nature of a thing is taken for that it is the name of: as *1st 1.15.*) his Essence, and all things by which he is known unto us.

What is meant by Name.

What are those Names, whereby God is made knowne unto us?

First, his Titles: as, *Jehovah, Eloim, the Lord of Hosts,* and such like. *Exod. 3.14. & 6.3.*

Secondly, his Attributes and Properties: as his wisdom, power, love, goodnesse, justice, mercy, truth: (*Exod. 33.18.19. & c. & 34.5,6. & c.*) which being essentiall in him, are for our capacity expressed under the name of such qualities in us, and are called the names of God, because as names serve to discern things by, so God is known by these things.

Thirdly, his memorials: signified by his name, because he getteth glory by them.

What are those Memorials?

First, the works and actions of God: as the Creation and Government of the world, (*Psal. 104.*) but especially, the work of Redemption. *Psal. 119.14.*

Secondly, the things that belong unto God: as his worship, word, Sacraments and Discipline, but especially his Vvord, (*Psal. 138.2. & 119.7. & c.*) which is the book of grace, and the box of ointment, out of which the

the sweet favour of his name is most effectually poured. *Cant. 1. 2, 3.*

What is meant by the word, Hallowed?

What is meant
by hallowed?

Sanctified and revered. For to *hallow*, is to set apart a thing from the common use to some proper end; and therefore to hallow the name of God, is to separte it from all prophane and unholy abuse, to a holy and reverend use.

Can any man adde any thing unto Gods holinesse?

No: we cannot adde any holinesse unto God, or take any from him. But as God is holy in his properties and actions, and also in his Ordinances, both in the Church and Common-wealth; so we desire they may be (and that not only by our selves, but also by all men) acknowledged and reputed as they are worthy in themselves to be reputed and accounted. And in this respect onely are we said to hallow his name, when we acknowledge it and honour it for such: (*Psal. 96. 7, 8.*) thereby (as it were) setting the Crowne of holinesse and honour upon the head of God. Contrariwise, failing so to do, we are guilty of the profanation of Gods holy name: not that he can receive any pollution from us, but only as the man that lusteth after a chaste woman, is said by our Saviour to be guilty of adultery with her, though she remaineth in her self spotlesse and undefiled. *Mat. 5. 28.*

May none else be glorified but the name of God?

When it is said, *Hallowed be thy name*: thereby is noted, that no glory or honour should be given to any thing in the world, but to the name of God, (*Esa. 42. 8. & 48. 11.*) further than they are instruments, whereby we may arise to the glorifying of it: for God will not give his glory to any other thing, no not to the manhood of our Saviour Christ.

What is to be considered in the words together?

That it is a singular benefit of God to admit us to the sanctifying of his name, and (as it were) to set the Crown (which is his glory) upon his head, and to hold it there: especially seeing he is able himselfe alone to doe it; and when he would use others thereto, he hath so many Legions of Angels to do it, yea, can raise up stones to do it.

What doe you then aske of God in this Petition?

What we aske
in this petition

That as God is glorious in himselfe, so he may be declared and made known unto men. That therefore God would have himself known and acknowledged by all men, but especially by my selfe, to be most holy. That whether we speak, thinke, or any way use his names, properties, works or Word, we may doe it holily and with all reverence. That his wisdom, power, goodness, mercy, truth, righteousness, and eternitie, may more and more be imparted unto me, and other of Gods people. That he may be acknowledged just, wise, &c. in all his works, even in his ordaining of some to eternall life, and other some to everlasting destruction. That his infinite justice, and infinite mercy over all his Creatures (but especially over his Church) may be revered and adorned by all men, but especially by my self. That the name of God may be reverently and holily used of all men, but especially of my self. That when the glory of God commeth in question between my self and any thing that belongeth unto me, I may prefer that unto this. Finally, that God would vouchsafe to plant and encrease in me and others such graces whereby his name may be glorified.

What

What are those graces for which we pray here in particular?

1. Knowledge of God: (*Psal.* 100.3. & 67.2.) that God would give us the knowledge of himselfe, his Word, and Works; for we cannot glorifie his name unlesse we know it. What graces we here pray for.

2. Beliefe of his Word: that we and others may sanctifie God in believing his Word, how unlikely soever. *John* 3.33. Wherefore *Moses* and *Aaron* are said not to have sanctified the name of God, in that they beleaved not. (*Num.* 20. 12.) Contrariwise *Abraham* glorified God in believing. *Rom.* 4.20.

3. Fearing the Lord alone, and not men. That the Lord be our feare; *Esa.* 8.12,13. *1 Pet.* 3.14,18.

4. Humility (for our selves and others) without which we cannot glorifie God, as it is meet. *Psal.* 115. 1. 2 *Sam.* 7.18. *Psal.* 8. 4, 5. and 144. 3. *Luke* 1. 48.

5. Patience, (arising from thence:) whereby we doe willingly submit our selves unto the correcting hand of God, as *Eli*, (*1 Sam.* 3.18.) & *Hezekiah*. (*Esa.* 39.8.)

6. Thankfulness: that we may praise him for his benefits more particularly. Where we are to hallow Gods name, as well by praising it for the benefits we have received, as for the wonderfull works in the Creation, and government of the world, the Church especially.

7. Lips opened, and tongues tuned to speak of him with reverence. *Psal.* 51.15. & 44.1. & 45.1.

8. A life so ordered, that men may say, he is a holy God, who by his grace maketh us an holy people. *Mat.* 5.16. *1 Pet.* 2.9. *Tis.* 2.10. That according as we know the vertues of our good God, so the fruits of them may appeare in ours and all Gods peoples lives; that so his name may be honoured and praised, and he may get glory by the godly conversation of us and others.

What doe we pray against in this Petition?

We pray against all ignorance of holy things we should know, (*Hof.* 8.12.) against infidelity and want of good works, whereby God wants of his glory. We pray against all lusty and high things, that hinder What things we here pray against.

that God onely cannot be exalted; (*Esa.* 2. 11, 12, 13, 14, 15.) especially the pride of our hearts. which we are to confesse and lament. (*Pro.* 8.13.) We pray against all false religion; all prophanenesse, impatience, unthankfulness, (*Rom.* 1.21.) &c. those tongue-wormes of swearing, blasphemy, and unreverent speaking of God; (*Exod.* 20.7.) together with all wickednesse and ungodlinesse, whereby Gods Name is dishonoured. In a word, we pray that God would remove, and root out of our hearts, tongues and lives, all such vices, by and for which his name is dishonoured, especially an evill and scandalous life, for which the name God, and his religion, is evill spoken of in the world, *Rom.* 2. 23, 24.

What doth this teach us?

Our dulnesse is hereby condemned; who by nature are so ill disposed to glorifie God, and to use his name holily and reverently.

What

What is to be considered in the second Petition?

The second
Petition.

Let thy Kingdome come. Mat. 6. 10. Luke 11. 2.

One of the means how to have the name of God sanctified; which is a dependance of the former Petition.

What is the summe of this Petition?

That God may reigne in our hearts and not sin: and that the Kingdome of our Lord Jesus Christ, both by the inward working of his Spirit, and also by the outward meanes, may be enlarged daily, untill it be perfected at the comming of Christ to judgement. That the Kingdome of sin and Satan being more and more abolished; (Aps 26. 18. Col. 1. 13.) Christ may now reign in our hearts by grace; (Col. 3. 15, 16.) and we with him for ever in glory. 2 Tim. 2. 12.

What is meant here by Kingdome?

What is meant
by Kingdome.

That government which our Saviour Christ exerciseth, first in this world, then in the last day, both in the whole Church & in every member thereof. For by the Kingdome of God we must understand here, not so much that universall soveraignty, which, as Creator, he exerciseth over all Creatures, disposing them all to their proper ends for his glory: (Esa. 6. 5. Psalme 95. 3, &c.) as the spirituall regiments (Psalme 110. 2. 1 Cor. 15. 25.) of the Church (and of all things for the good of the Church) wherein God hath appointed Christ to be the King, (Psal. 2. 6. Hef. 3. 5.) the Saints his Subjects, (Revel. 15. 3.) the Word his Law, (Job 22. 22.) the Angels and all Creatures his Servants (Hebr. 1. 6.) the Ministers his Heralds and Ambassadors; (2 Cor. 5. 20.) finally, the Devils kingdome, (Matth. 12. 26.) that is, wicked Angels, and men (enemies to the Kingdome of Christ, Luke 19. 27.) his footstool. Psal. 110. 1.

How is this Kingdome said to come?

What is meant
by coming.

1. In regard of means, where the word of the Kingdome is published. Mat. 12. 28. & 13. 19. Mark 4. 15.

2. In regard of efficacy, where from the heart obedience is yielded. Rom. 6. 17.

3. In regard of perfection, it hath these degrees: 1. Increase of grace in the time of this life. Mat. 13. 8.

2. The translation of blessed soules into heaven, in the moment of death. Luke 23. 42, 43.

3. Finally, the full redemption and glorification of the Saints in soule and body, in the life to come. Mat. 25. 34.

What do we then desire concerning the Kingdome of God in this Petition?

We pray either for that he exerciseth in this world, or for that he exerciseth in the world to come, called the kingdome of glory.

How many sorts are there of that Kingdome he exerciseth in this world?

Two. First, that he exerciseth over all men, and other creatures, called the

kingdome of power. Secondly, that he exerciseth over the Church; called the Kingdome of grace.

What desire we of God concerning the government he exerciseth over all Creatures?

That he would governe all the creatures, both in the naturall course of things, and in the civill and domesticall government of men, yea, in the rule of Devils themselves, in such sort as they may serve for the good of his Church. *Psal. 97. 1. Mat. 6. 13. John 17. 2.*

What desire we concerning his government in the Church?

That it may be here in this world enlarged, and that it may be accomplished in the last day. *Psal. 122. 6. Isa. 62. 7.*

What doe we desire for the enlargement of it in this world?

That by Christ the head of the Church, God would govern his people to the perfect salvation of the elect, and to the utter destruction of the reprobate, whether open rebels, or feigned and hollow-hearted Subjects.

What great need is there that we should pray for the Kingdome of God?

For that being taught that we should pray that the Kingdome of God may come, hereby we are put in minde of another Kingdome of Satan and darknesse, which opposeth strongly against his Kingdome. *12. 24, 25. 2 Cor. 6. 14, 15, 16.*

Why, all men doe naturally abhor Satan, even to the very name of him.

They doe in words and shew: but when they doe his will, live under his lawes; delight in his works of darknesse, subject themselves to the Pope and other his instruments; they are found indeed to love him as their father, and honour him as their Prince, whom in words they would seem to abhorre. For as the same men affirmed by our Saviour Christ to approach unto God with their lips, and to have their hearts farre from him: (*Mat. 15. 8.*) so are they in their lips far from Satan, but neare him in their hearts.

What other oppositions are there against Gods Kingdome?

The flesh, and the world. *Gal. 5. 16, 17.*

What be the means we ought to pray for, that our Saviour Christ may govern his Church in this world thereby?

Inward, and outward.

What inward things doe we pray for?

That God would give his holy Spirit, as the chiefe and principall meanes whereby our Saviour Christ gathereth and ruleth his Church, conveying his Spirit of knowledge and of good motions into his people: and consequently, we pray against the motions and temptations of Satan and of our owne flesh.

What are the outward things we pray for?

The means whereby the Spirit is conveyed: namely, the Word, and the dependance thereof, the Sacraments and Censures.

What pray we for concerning the word?

That it being the scepter of Christs Kingdome, the rod and standard of his power (*Psal. 110. 2. Isa. 11. 4. 10.*) and called the Word of the kingdome, (*Mar. 1. 14.*) and the kingdom of heavens (*Mat. 13.*) may have free passage every where, (*2 Thes. 3. 1.*) and be gloriously lifted up and advanced: and, it onely having place, all not agreeable thereunto, all tra-

ditions and inventions of men may be rejected.

What pray we for concerning the Sacraments?

That as they are the Scales of Gods promises and the whole Covenant of grace: so they may be both ministred and received in that purenesse and sincerity, which is according to his Word; and all false Sacraments and sacrifices put under foot.

What pray we for concerning the Censures?

That not only private persons, but the whole Church may be ruled by the line of Gods Word; that so well doers may be advanced, and evill doers censured and corrected, according to the degree of their fault: and therefore that all either impunity or tyrannous tortures of Conscience, may be taken away.

What further doe we pray for?

That God would furnish his Church with all such Officers as he approveth; that being indued with speciall gifts, may be both able and willing to execute their charge diligently and faithfully.

What further desire you in this Petition?

That where these things are only begun, they may be perfected; and that every Church may be polished and garnished, that Sion may appeare in her perfect beauty; and so the Jewes may be called, and so many of the Gentiles as belong unto Christ; and the contrary Enemies may be either converted or confounded.

What doe we pray for in respect of every member of the Church?

Even as poore captives are alwaies creeping to the prison doore, and labouring to get off their boulds; so we out of a sorrowfull feeling of the spirituall bondage we are in to Satan and sin, pray that the kingdome of Christ may come, and be advanced in every one of our Hearts, in justice, righteousnesse, peace, and joy in the Holy Ghost: (*Rom. 14. 17.*) that as *Kings* unto God, we may subdue within us all those either opinions or affections that rise up and rebell against God.

What then are the particulars concerning the Kingdome of grace, that we doe crave of God in this Petition?

The particulars here prayed for, 1. respecting the Kingdome of grace.

1. That Satans Kingdome may be abolished, (*AH. 26. 18.*) the bands of spirituall captivity loosed, (*2 Tim. 2. 26. Col. 1. 13.*) the power of corruption, that make us like well of our bondage, abated, (*Gal. 5. 24.*) the instruments of Satans tyranny (as the Turk, and Pope, and all such out-lawes from Christ) defeated. *2 Thes. 2. 8.*

2. That it would please God to gather out of every part of the world those that belong to his election.

3. That God for the gathering of them would raise up faithfull and painfull Ministers in every part of the world where there are any which belong to his election. That all loiterers and tongue-tyed Ministers being removed. (*Esa. 56. 10, 11.*) faithfull and able watchmen may be set over the flock of Christ, (*Mat. 9. 38.*) with sufficient encouragement of maintenance, countenance, and protection, &c. and the word of God may be freely preached every where. *2 Thes. 3. 1.*

4. That it would please God with the blessing of his Spirit to accompany the word; so that it may be of power to convert those that belong unto him.

5. That

5. That it would please God every day more and more to increase the holy gifts and graces of his holy Spirit in the hearts of those whom he hath already called effectually.

6. That the Lord, by his word and spirit, would rule in the hearts and lives of his Saints, (Col. 3. 15, 16.) making them also Kings, in part, by overcoming the corruption, which is in the world through lust. 2 Pet. 1. 4.

7. That God would raise up godly and religious Magistrates, which should further and countenance his worship as much as in them lyeth.

8. That the eyes of all men, especially Princes, may be opened to see the filthiness of the whore of Babylon, (Rev. 17. 16.) and the true beauty of pure Religion, and of the Spouse of Christ. Isa. 60. 3.

9. That God would banish and root out of his Church all those things which may hinder the proceeding of his kingdom in the hearts of those that belong unto him.

10. Finally, that he would finish the kingdom of Grace, calling his Elect uncalled (Gen. 9. 27.) confirming such as stand, (2 Thes. 2. 17.) raising the fallen, (Jam. 5. 15, 16.) comforting the afflicted (Isa. 61. 3.) and hasten the kingdom of glory.

What doe we desire of God in this Petition concerning the Kingdom of glory, and our good in the world to come?

1. That God would be pleased to take us in due time (so soone as he doth see it to make for his glory and our good) out of this sinfull and conflicting life, into peace with Christ, and translate us unto the kingdom of heaven. Phil. 1. 23. 2. Respecting the kingdom of glory.

2. That the number of the elect being accomplished, the finall dissolution of all things may come: that God would hasten the second coming of his Son to judgment for the elects sake, who with singular love and affection long for it, saying: *Come Lord Jesus, come quickly.* (Revel. 22. 20. 2 Tim. 4. 8.) that we, and all his chosen, may obtaine full salvation; and enjoy the fruition of that glory prepared for us before the beginning of the world.

3. That God would get himselfe glory by the finall confusion of his enemies.

What are the words of the third Petition?

Thy will be done in Earth, as it is in Heaven. Mat. 6. 10. Luke 11. 2. The third Petition.

What is the summe of this Petition?

That God would grant us that we may voluntarily and willingly subject our selves unto him, and his providence: that renouncing the will of Satan, and our own corrupt inclination, (2 Tim. 2. 26. 1 Pet. 4. 2.) and rejecting all things that are contrary to the will of God, we may doe his will; not as we will, nor grudgingly, but readily. (Psalm. 119. 60.) and heartily, (Col. 3. 23.) following in our measure the example of the Angels & Saints that are in heaven: (Psalm. 103. 20.) finally, that obedience may be given to Christ, in ruling us, untill we be as the holy Angels.

What is meant by this word [Thy?]

Hereby we exclude all wills opposed to, or diverse from the will of God;

God; whether the will of Satan, (2 Tim. 2. 26.) or our own, (1 Pet. 4. 2.) naturally corrupt and enthralled to Satan; yea, whatsoever lawfull intentions or desires, repugnant to the secret will of God. (2 Sam. 2. 7. *Jai* 4. 13.) For when we pray for obedience to Gods will, we pray that all wils of wicked Angels (*Zac* 3. 2.) and men, (*Psal* 140. 8.) as contrary to the wil of God, may be disappointed: we desire also the suppression of our owne will, as that which being prone to all sin, as a match to take fire, is naught and repugnant to the will of God; so far are we from having any free-will naturally to doe that which is good (*Psal* 86. 11. & 119. 37. *Gen* 6. 5. & 8. 21. *Rom* 8. 6. & 7. 24.) Which wee must bewaile both in our selves and others: (2 Pet. 2. 7. *Ezek* 9. 4.) freely acknowledging, that wee cannot of our selves doe the will of God, but by his assistance; and desiring grace, that we may obey his will, and not the lusts of our flesh.

How manifold is the will of God?

Twofold: (*Deut* 29. 29.)

1. His secret and hidden will; whereof the Scripture speaketh thus, *If so be the will of God*, (1 Pet. 3. 17.) Whereunto are to be referred his eternal counsell, the events of outward things, (*Prov* 27. 1.) times and seasons, &c. *Abs* 17. 1.

2. His manifest will, which is revealed and made knowne unto us in the Word; both in his Promises, which we are to beleieve, and in his Precepts and Commandements, which (as conditions of obedience, in way of thanksgiving annexed unto the promises) we are to perform.

What will are we to understand in this Petition?

Not so much that part, which God keepeth secret from us, as that part hereof, which he hath revealed in his Word, wherein is set downe what we ought to doe, or leave undone.

How doth that appeare?

1. Because it is unlawfull to search or enquire into the secret will of God, and impossible for man to know it, untill it come to passe: whereas to the doing of this will, knowledge is requisite.

2. No man can resist or withstand Gods secret will, neither is it any thank for us to accomplish it. *Abs* 4. 28.

3. There are no promises for the performing the secret will of God: seeing a man may doe it and perish; as *Pilate*, &c.

4. God purposeth many things in his secret will, for which it is not lawfull for us to pray.

What then must we specially pray for in the secret will of God?

That when God bringeth anything to passe by his secret will, which is grievous to our natures, we may with patience and contentment submit our wils to his will. *Abs* 2. 14.

What doe we aske of God in this Petition concerning his revealed will?

1. That we may know his will, without the which we cannot doe it.

2. That we may doe his will being known, and shew our selves obedient to our heavenly Father and Lord.

3. That he would bestow upon us the gifts and graces of his Spirit; that so our hearts being by grace set at large, strengthened, and directed, (*Psa* 119. 32, 36.) we may be enabled to doe his will.

4. That he would remove from us all things that shall hinder us from knowing

knowing his will and putting it in execution : as ignorance of the revealed will of God, (*Psa. 119. 18.*) rebellion, disobedience, murmuring, &c. (*1 Sam. 15. 22, 23.*) all pretences and dispensations, or powers presuming to dispence with the will of God. In a word, that so many as are subjects in the Kingdome of Christ may doe the duty of good subjects, and be obedient to the revealed will of God; seeking his kingdome and his righteousness. (*Mat. 6. 33.*) so that there is a mutuall relation of this petition to the former, where we pray that God may rule; as here, that his rule may be obeyed.

What underst and you in this Petition by Doing?

Not a good intent only in the heart, or profession of obedience in word and pretence : (*Mat. 21. 30.*) but an actuall and thorough performance of what is required of us, *James 1. 25.* And therefore we pray here, that the will of God may not only be intended and endeavoured, but also accomplished, although it be with griefe and smart. *Phil. 2. 13. Ahs 20. 24.*

What is here meant by Earth, and Heaven?

By Earth, those that are in earth; and by Heaven those that are in heaven. For here we propound to our selves the patternes of the Angels and blessed soules, who being freed from all mixture of Corruption, doe in their kinde perfectly obey God. (*Psal. 103. 20, 22.*) Whereby we learn, that our obedience should be done most humbly, willingly, readily, cheerfully, and wholly; (not doing one, and leaving another undone,) even as the will of God is done by the Angels : (*Mat. 18. 10.*) who therefore are set forth winged, to shew their speedinesse, *Esa. 6. 2.* and round footed, to expresse their readinesse to all and every commandement of God. *Ezek. 1. 7.*

But seeing we are sinfull, and the Angels holy; how can we imitate them?

We desire to imitate them in the manner, though we know we cannot equall them in measure and degree of obedience. And hereby we are taught that we should endeavour to the like holiness, and so grow therein daily more and more till we be like unto them : not that we can performe it to the full as they doe. As also in this regard God himselfe saith; *Be ye holy as I am holy: Levit. 11. 44. 1 Pet. 1. 16.* and yet it were absurd to say or think, that any man could come to the holinesse of God, whose holinesse he is commanded to follow. And this answereth to our desire of hastening the Lords comming in the former Petition.

What then doe we desire here for the manner of performance of Gods will?

That we may (after the heavenly patterne aforementioned) willingly without restraint or repugnancy, *Psal. 110. 3.* speedily without delay, *Psal. 119. 60.* sincerely without hypocrisie, *Deut. 5. 28, 29.* fully without reservation, *Psa. 119. 6.* and constantly without intermission, *Psal. 119. 112.* beleeve the promises of mercy, and obey the precepts of holinesse. And so all unwilling, and by law only inforced obedience is here condemned: and we enjoyned to performe our service with delight, joy, and alacrity.

Thus farre of the three first Petitions, for things concerning God. To come

The three last
Petitions.

come to the three latter, that concerne our selves, and our neighbour :
what are we generally to note in them ?

First, the order and dependance they have from the former three concerning God : whereby we are taught, that there is no lawfull use of these Petitions which follow, or any of them, unlesse we first labour in the former Petitions concerning the service of God. For we are then allowed, and not till then, (*Luke 17. 7. &c.*) to seeke good things for our selves, when we have first minded and sought those things that concern the glory of God : because unto godlinesse only the promises of this life, and that which is to come, are entailed. *1 Tim. 4. 8.*

What further ?

That as in the former word [*Thy*] did only respect God : so in these following, by these words [*Our and us*] we learne to have a fellow-feeling of the miseries and necessities of others ; and therefore in care to pray for them ; which is one tryall of the true spirit of prayer.

Is there any thing else common to them all ?

That in all these petitions, under one thing expressed, other things are figuratively included ; and under one kinde all the rest, and all the means to obtaine them, are comprehended : as shall appeare.

How are these Petitions divided ?

The first concerneth mans body and the things of this life: the two last concern the soul and things pertaining to the life to come. For all which we are taught to depend on God: and namely, according to the order observed in the Creed, (called the Apostles,) 1. On the providence of God the Father, our Creator, for our nourishment, and all outward blessings.

2. On the mercy of Christ our Saviour, for pardon of our sins.

3. On the power and assistance of the holy Spirit, our sanctifier, for strength to resist and subdue all temptations unto evil.

What observe you out of the order of these Petitions ?

That we have but one petition for outward things, as lesse to be esteemed: but for spirituall things two, as about which our care is to be doubled: (*Mat. 6. 33.*) To teach us how smally earthly things are to be accounted in regard of heavenly : and therefore that our prayers for the things of this life should be short, and further drawne out for the things that belong to the life to come.

Why then is the Petition for the temporall things, put before the Petitions for the spirituall ?

The first place is given to outward things, not because they are chiefest : but because,

First, it is the manner of the Scriptures, commonly to put things first that are soonest dispatched.

Secondly, that outward things may be helpes to inable us to spirituall duties : (*Gen. 28. 10, 21.*) and that in having aforehand earthly things, we may be the more ready and earnest to intreat for heavenly things: so our Saviour Christ healed the bodily diseases, to provoke all men to come unto him for the cure of the spirituall.

Thirdly, that outward things may be as steps or degrees, whereby our weake faith may the better ascend to lay claime and hold on spirituall graces : (*AB. 17. 27, 28.*) that by experience of the smaller things, we may

may climbe up to higher. Whereby their hypocrisie is discovered, which pretend great assurance of forgiveness of sinnes; and of their keeping from the evill one; whereas they are distrustfull for the things of this life.

Fourthly God hath a consideration of our weaknesse; who are unapt to performe any duties or service to God, if we want the things of this life and that which is requisite to sustaine and suffice nature.

To proceed in order: What are the words of the fourth Petition, which concerneth the things of this life?

Give us this day our daily bread, Mat. 6. 11. Luke 11. 3.

The fourth Petition,

What is the summe of this petition?

That God would provide for us competent meanes, and such a portion of outward blessings, as he shall see meet for us; (Prov. 30. 8.) not only for our necessities, but also for our Christian and sober delight, according to our calling, and his blessing upon us. Likewise, that he would give us grace to relye our selves upon his providence for all the meanes of this temporall life, and to rest contented with that allowance which he shall thinke fit for us. Phil. 4. 11, 12.

What is meant by Bread?

All outward things, serving both for our necessity, and sober delight: Pro. 27. 27. & 31. 14. as health, wealth, food, physick, sleepe, raiment, house, &c. together with all the helpes and meanes to attaine them; as good Princes, Magistrates, peace, seasonable weather, and such like: as also the remoyall of the contrary; as war, plague, famine, evill weather, &c. and the blessing of God upon those creatures which he bestoweth upon us.

What is meant by (bread.)

What is here to be observed?

That we must desire Bread: not quailles or delicacies, nor riches and superfluity; James 4. 3. Num. 11. 4, 5, 6. but a proportion of maintenance, credit, liberty, &c. convenient for us: Pro. 30. 8. 1 Tim. 6. 8. and that with condition; If God shall see it good for us, or so be his good pleasure; Mat. 8. 2. Jam. 4. 15. 2 Sam. 7. 27. which exception is a caution proper to this petition for outward things.

What need is there of asking these things?

The frailty of our nature, not able to continue in health scarce one day without these helps, and as it were props to uphold this decayed and ruinous cottage of our mortall bodies; lesse able to forbear them then many beasts. For seeing there was a necessary use of our meat in the time of innocency, the necessity by our fall is much greater.

What learn you from the word [Give?]

First, that from God all things come: Psa. 104. 27, 28, 29, 30. Mat. 14. 17. which we are ready to ascribe, either to the earth called the nurse; or to our money wherewith we buy them; or to our friends, that give them us. As if we should look upon the Steward only, and passe by the Master of the Family; or upon the breast that giveth suck, and neglect the nurse or bottle we drinke of, and passe by the giver.

What is meant by (Give.)

What

What next?

That although in regard of our labour or buying any thing, it may be called ours: yet we say, *Give Lord*, both because we are unable by any service or labour to deserve the least crum of bread or drop of water, (much lesse the kingdome of heaven and salvation) at the hands of God; (*Luk. 17. 10. Gen. 32. 10.*) and because our labour and diligence cannot prevaile without Gods blessing.

What learn you farther?

That seeing God giveth to whom he will, and what he will; we learn to be content with whatsoever we have received. Moreover to be thankfull for it; seeing all things in regard of God are sanctified by the Word, and in regard of our selves by prayer and thanksgiving (*1 Tim. 4. 5.*) And last of all, not to envy at other mens plenty, being Gods doing. *Mat. 20. 15.*

What reason is there, that they should pray for these things of Gods, which have them already in their Garners, Cellars, &c. in abundance?

Very great. Because, 1. our rights unto the creatures being forfeited in *Adam*, we have now nothing to plead, but onely Gods Deed of gift made unto us in *Christ*, the second *Adam*, and heire of all things; in whom and with whom all things are conveyed to us; (*Psal. 8. 7, 8, 9. Heb. 1. 2. Rom. 8. 32. 1 Cor. 3. 22.*) so that although we possesse them, yet are we not right owners of them but by faith, which is declared by prayer for them.

2. The things we do possesse, we may easily an hundred ways be thrust from the possession of them, before we come to use them: according to the proverb, that *many things come between the cup and the lip.* *1 Sam. 30. 16, 17. Dan. 5. 5. 2 Kings 7. 17.*

3. Although we have the use of them, yet will they not profit us, neither in feeding nor cloathing us, unlesse we have the blessing of God upon them; yea, without the which they may be hurtfull and poisonable unto us. *Esa. 3. 1. Haggai 1. 6. Prov. 10. 22. Dan. 1. 13, 14, 15. Psal. 78. 30, 31.* By all which reasons it may appeare, that the rich are as well to use this petition as the poorest: praying therein, not so much for the outward things as Gods blessing upon them.

Why doe we say give [Us?]

Give us.

Hereby we professe our selves petitioners for all men, especially the household of faith: that for the most part *every one* may have sufficient, and, where want is, *others* may be enabled to supply in out of their abundance. *2 Cor. 8. 14.*

Why doe we say, This day, or For the day?

This day.

That we are to pray for bread for a day, and not for a month, or yeare, &c. it is to teach us, to restraîne our care, that it reach not too farre: but to rest in Gods providence, and present blessing; and therefore not to be covetous. *Exod. 16. 19, 20, 21. Prov. 30. 8.* So that hereby we professe the moderation of our care, and desire of earthly things: (*Mat. 6. 34.*) with our purpose every day, by labour and prayer, to seek these blessings at the hands of God.

Is it not lawfull to provide for children and family?

Yes

Yes verily, not only lawfull, but also needfull. *Gen. 41. 34. 35. 48. 11. 28, 29. 2 Cor. 12. 14. 1 Tim. 5. 8.* But here our affections are only forbidden to passe measure; as to have a carking and troubling care, seeing the vexation of the day is enough for it self: (*Mat. 6. 34.*) but to commit our ways unto the Lord, and to roll our matters upon him, who will bring them to passe. *Psa. 37. 5. Pro. 16. 3.*

Why is the Bread called ours; seeing that God must give it us?

To teach us, that we must come unto it by our own labour, (*Ge. 3. 17. Psalme 128. 1. 1 Thes. 4. 11*) in which respect, he that will not labour, should not eat, (*2 Thes. 3. 8, 9, 10.*) For that is called *our* bread, which cometh to us by the blessing of God on our lawfull labours, (*2 Thes. 3. 12.*) so that neither God, nor man, can justly implede us for it.

What is the reason of the word Daily?

By daily bread, or bread instantly necessary, or such as is to be added to our Substance, we understand such provision, and such a proportion thereof, as may best agree with our nature, charge and calling. *Pro. 30. 8.* For this word in the Evangelists, (*Mat. 6. 11. Luk. 11. 3.*) and in the proper language of the Spirit of God, is the bread fit for me, or agreeable to my condition. Which is an especiall lesson for all estates, and callings, to keep them within their bounds, not only of necessity, but of Christian and sober delight, and not to aske them for the fulfilling of our fleshly desires. *Psa. 104. 15. Joh. 12. 3. Pro. 30. 8. 1 Tim. 6. 8. Rom. 13. 14. Jam. 4. 3.* Hereby also we are taught, that every day we must require these blessings at Gods hands.

What doe we then begge of God in this Petition?

1. That it would please God to preserve this mortall life of ours; so long as he seeth good in his wisdome that it maketh for his glory and our good.

What we begge in this Petition

2. That he would bestow upon us all good things needfull for the preservation of this life.

3. That he would give us care and conscience to get those needfull things by lawfull means. Which condemneth: First, those that use wicked and unlawfull meanes to warpe men. Secondly, those that goe to the Devil.

4. That he would give us grace to use painfullnesse and faithfullnesse in our callings: that labouring with our hands the thing that is good, we may eat our own bread. *Eph. 4. 28. 2 Thes. 3. 12.*

5. That we may adde unto our labour prayer, (that it would please God to blesse our labours in getting those things) and thanksgiving (for them being gotten) as whereby, on our part, all Gods blessings are offered and sanctified unto us. *1 Tim. 4. 4, 5.*

6. That we may put our confidence not in the means, but in Gods providence, and containe our selves within the care for the meanes, leaving events unto Gods onely disposition. *Phil. 4. 6. Psa. 37. 5.*

7. That it would please God to give us faith and grace, aswell in want as in abundance, to depend on his providence for ourward things. *Phil. 4. 12.*

8. That we may be contented with, and thankfull for, that portion of temporall blessings which shall please the Lord to measure out unto us

us, as his gift; (*Heb. 13. 5. Psal. 16. 6*) not envying such to whom he giveth more.

So much of the Petition for things belonging to this life. what doe we desire in those two which belong unto the life to come?

Perfect salvation: standing in the deliverance from the evils past, contained in the former, and those to come, comprized in the latter. By the former we pray for Justification, and by the latter for Sanctification.

To begin then with the former: what are the words of the fifth Petition?

The fifth Petition,

And forgive us our Debts, as even we forgive them that are debtors unto us, Mat. 6. 12. Luk. 11. 4.

Where we are to observe:

1. The Petition for the forgiveness of our sins.
2. The reason added for the confirmation thereof, or, a reason of the perswasion that they are forgiven.

What is the summe of this Petition?

That we may be justified, and be at peace with God. That God giving us a true knowledge and feeling of our sins, would forgive us freely for his Sons sake; and make us daily assured of the forgiveness of our sinnes, as we are privy to our selves of the forgiveness of those trespasses which men have offended us by. *Iob 33. 24. Psal. 35. 3. Jer. 14. 7. Col. 3. 13.*

What is meant here by Debts?

What is meant by debts.

The comparison is drawne from debtors, which are not able to pay their creditors: to whom all we are compared, for that we have all sinned. Therefore by debts we must understand *sins* (as Saint Luke expoundeth the Metaphor;) and that not in themselves, as *breaches* of the Law of God, (for who would say that we owe and are to pay sin unto God?) but with respect to the *punishment*, and satisfaction due to Gods justice for the offence of sins. For our *debt* being properly *obedience*, whereto we are bound under *penalty* of all the curses of the Law, especially eternal death; (*Rom. 8. 12. & 13. 8. Gal. 5. 3.*) we all in *Adam* forfeited that bond, wherby the *penalty* became our *debt*, and is daily increased in us all by sinning. *Luk. 13. 4. Mat. 18. 24. &c. Rom. 6. 23.*

What learne you from hence?

Here hence two things are implied: One, a franke and humble confession, that we have sinned both originally and actually; Another, that there is no power in us to make satisfaction for our sins.

What use is there of Confession?

Great: for that we have naturally a senselesnesse of sin: or else being convinced thereof, we are ready to lessen it, and make it light: the contrary whereof appeareth in the children of God. *1 Joh. 1. 8. 9. Psal. 32. 3, 4. Prov. 28. 13. Job 31. 33. 1 Sam. 15. 19, 20. Psal. 51. 3, 4, 5, 6. Aps 22. 3, 4, 5. 1 Tim. 1. 13, 15.*

How can a man confesse his sinnes, being not knowne and without number?

Those that are knowne we must expressly confesse; and the other that are

are unknown, and cannot be reckoned, generally, *Psal. 19. 12.*

How appeareth it that we are not able to pay this debt?

Because by the Law, as by an obligation, every one being bound to keep it wholly and continually, (*Deut. 27. 26. Gal. 3. 10.*) so that the breach thereof even once, and in the least point, maketh us debtors presently, (as having forfeited our obligation) there is no man that can either avoid the breach of it, or when he hath broken it, make amends unto God for it: considering that whatsoever he doth after the breach, is both imperfectly done; and if it were perfect, yet it is due by obligation of the Law, and therefore cannot goe for payment, no more then a man can pay one debt with another.

What doth it draw with it, that causeth it to be so impossible to be satisfied?

The reward of it, which is everlasting death, both of body and Soule. *Rom. 6. 23.* The greatness, and also number whereof, is declared by the parable of ten thousand talents, which no man is able to pay, being not able to satisfie so much as one farthing.

But are we not able to satisfie some part of it, as a man in great debt is sometimes able to make some satisfaction, especially if he have a day given him?

No. And therefore we are compared to a child new born, red with blood, and not able to wash himselfe, nor to help himselfe: (*Ezek. 16. 4. 5.*) and to captives close shut up in prison and fetters, kept by a strong one; (*Luk. 4. 18. Mat. 12. 29.*) so that there is a small likelihood of our deliverance out of the power of Satan, as that a poore Lambe should deliver it selfe from the gripes and pawes of a Lion.

What is the meanes to free us from this debt?

By this petition Christ teacheth us, that being pressed with the burden of our sin, we should flee unto the mercy of God, and to intreat him for the forgiveness of our debt, (*Mat. 11. 28. Esa. 55. 1.*) even the cancelling of our obligation, that in law it be not available against us. In which respect, the preaching of the Gospell is compared to the yeare of Jubilee, when no man might demand his debt of his brother. *Luke 4. 19.*

How shall we obtaine this at Gods hands?

By the onely blood and suffering of Christ, as the onely ranfome for sin. Contrary to the Papists, who confessing that originall sinne is taken away by Christ in Baptism, do teach that we must make part of our satisfaction for our actuall finnes: and therefore some of them whip themselves, as if their blood might satisfie for sinne; which is abominable to think.

What then do you understand here by forgiveness?

Such remission, as may agree with Gods justice, which will not endure him to be a loser. Wherefore it is forgiveness of us, by taking payment of another, (*Job 33. 24.*) even of our surety Jesus Christ, in our behalfe. *1 John. 2. 2.*

What mean you by saying Us, and Ours?

We include with our selves, in this petition, as many as are in Christ enabled by a true faith to lay hold on him, and to plead his payment and satisfaction. *Psal. 130. 7, 8. & 51. 18.*

Doe we here pray for the finnes of this day, as before for the bread of this day?

Not only for them, but also for all that ever we have done at all times before; to the end, that we might be the further confirmed in the assurance of the remission of all our sins.

What is further to be considered in this Petition?

That as in the former by *Bread* more was understood, so here under one part of our Justification, to wit, the Remission, or not imputation of sins unto death, by meanes of the satisfaction of Christs sufferings, we doe also conceive the other part, which is the imputation of his holinesse unto life eternall, implied under the former, and inseparably annexed thereto. For as Christ hath taken away our sins by suffering, so he hath also clothed us with his righteousness, by fulfilling of the Law for us. *Dan. 9. 24. 2 Cor. 5. 21.*

What doe we then aske of God in this Petition?

Six things: viz.

What we aske
of God in this
fifth Petition.

1. Grace, feelingly to know, and frankly and tremblingly to confesse, without excuse or extenuation, the great debt of our sins, (*Psal. 51. 3.*) and our utter inability to satisfie for the same, or for the least part thereof. *Psal. 103. 3. & 143. 2.*

2. That God would bestow upon us Christ Jesus; and for his sake remove out of his sight all our sins, and the guilt and punishment due unto us for the same.

3. The power of saving faith (*Luke 17. 5.*) to lay hold on the meritorious sufferings and obedience of our Lord Jesus Christ, unto our full Justification. *Esa. 53. 5.*

4. The spirit of prayer: that with griefe and sorrow for our sins, we may crave pardon for our sins and increase of faith. *Zach. 12. 10. Mark 9. 24.*

5. An assurance of the forgiveness of our sins: by the testimony of the spirit of Christ, (*Ro. 8. 15, 16.*) exemplifying, and applying the generall pardon of sins, once for all granted unto us at our conversion, unto the severall sins and debts of every day and moment of our life.

6. We pray for remission of sin, not as intending our selves, to undergoe the punishment, or any part thereof, (*Ier. 14. 7.*) but contrariwise, that the whole debt (which is properly the punishment, as hath been shewed) may be accepted at the hands of Christ our surety, and we fully discharged and acquitted; so that nothing may remain on our account, but the righteousness of Christ (*Phil. 3. 8, 9.*) whereby the favour and kingdome of God is purchased for us.

So much of Petition: what is set down in the reason?

The reason of
the petition.

A true note to certifie us, whether our sins are forgiven us, or not; by that we forgive, or not forgive others that have offended us.

Doe this reason binde God to forgive us?

No otherwise than by his gracious and true promise: this being a necessary consequent and fruit of the other, and not a cause. For when we say, *As we, or, for we also forgive, &c.* we argue with the Lord, not from merits, but from the modell of Gods grace in us; (*Mat. 6. 14, 15.*) which being incomparably inferiour to the mercy and love of God, and yet disposing,

sing us to forgive and let fall (in regard of hatred, or private revenge, (Rom. 12. 19.) any wrongs and injuries of our brethren against us, may both stirre up the compassion of the Lord towards us his children, (Neb. 5. 19.) and assure us of the attaining of this our request. Jam. 2. 13. And therefore that we may not be destitute of so important an argument, (Mar. 11. 25. 1 Job. 3. 14.) both to plead for mercy with God, and to assure our selves of successe; we desire of God a portion of that mercy, which is so abundant in him, that we may be tenderly affected one towards another, forgiving one another, even as God for Christs sake forgiveth us. Eph. 4. 32. Col. 3. 13.

But seeing God alone forgiveth sinnes, (Mat. 9. 2. Mar. 2. 7. Job. 14. 4. Eisa. 43. 25.) here understood by the word Debt: how is it said that we forgive sinns?

We forgive not the sin so far as it is sin against God, but so far as it bringeth griefe and hinderance unto us, we may forgive it.

Are we hereby bound to forgive all our debts?

No verily, we may both crave our debts of our debtors, and, if there be no other remedy, go to law, in a simple desire of Justice; (yea, in lawfull war we may kill our enemies, and yet forgive them) being free from anger and revenge: yet so, that if our debtors be not able to pay, we are bound in duty to forgive them, or at least to have a reasonable regard to their inability.

How is the reason drawn?

From the lesse to the greater, thus. If we wretched sinners upon earth can forgive others; how much more will the gracious God of heaven forgive us? Mat. 5. 7. & 6. 14. 15. If we, having but a drop of mercy, can forgive others, how much more will God, who is a sea full of grace? 1 Job. 2. 10. & 3. 14. especially, when we by forgiving, sometimes suffer losse; whereas from God by forgiving us nothing falleth away.

wherein appeareth the inequality betweene our debt unto God, and mans debt unto us?

First, in the number: our debts to Gods being compared to ten thousand; mens debts to us, to one hundred.

Secondly, in the weight: our debts to God being compared to tenne thousand talents, mens debts to us to an hundred pence.

How riseth this great inequality in the weight?

From the great inequality betweene God and man. For if to strike a King be much more hainous than to strike a poore boy: what is it then to strike God, who is infinitely greater than all the Kings of the earth?

What is to be gathered out of this reason?

That we should daily pray unto God, that he would work in us a mercifull affection, and give us loving and charitable hearts towards all men, free from malice and revenge, and desirous of their salvation. And that as this is a testimony to our hearts, that God will forgive us, if we for his sake can heartily forgive such as have offended us: so on the other side, if we can shew no favour unto others, we can look for none at the hands of God. And therefore to pray without forgiving such as have offended us, were not only a meere babling, but also a procuring of Gods wrath more heavily against us. Which condemneth the hipocrisie of man

which assuring themselves in great confidence of the forgiveness of their sins, yet cannot find in their hearts to forgive others; and so by mocking the Lord, bring a curse upon themselves instead of a blessing: seeing heart, hand, and mouth should go together.

What further learne we by this reason?

That as our forgiveness is nothing, unlesse the danger of imprisonment be taken away, which inability of paying the debt doth draw with it; so it availeth us nothing to have our sins forgiven us of God, unlesse the punishment also be forgiven. Contrary to the Papists, who teach that sin and the guilt thereof, is taken away by Christ; but that we must satisfie for the temporall punishment of it. Wherein they make God like unto those hypocrites (here also condemned,) who will seem to forgive, and yet keepe a prick and quarrell in their hearts, watching all occasions of advantage. Which say they will forgive, but not forget.

The sixth Petition.

So much of the former Petition belonging to the life to come, what are the words of the latter; which is the sixth and last Petition of the Lords prayer?

And lead us not into temptation, but deliver us from evil.

Mat. 6.13. Luke 11.4.

The summe of the sixth Petition.

What is the summe of it?

In it we pray for Sanctification, and strength against our sins. That sin may not only be pardoned unto us, but daily mortified in us: (Rom. 6.1,2.) and we either kept by the providence of God from temptations, (Pro. 30.8. 2 Cor. 12.8.) or preserved by his grace, from being hurt thereby: (1 Cor. 10.13. 2 Cor. 12.9.) And as we pray, that by the power of God we may be strengthened against all temptations: so do we also pray, that by the same power we may be raised up to new obedience. For under one part of sanctification, that is, the avoiding and mortifying of sin, is implied the other part also, which is ability unto new obedience. 2 Cor. 7.1. Rom. 6.11.

What is here to be observed in regard of the order; that this Petition consequently followeth upon the former?

That therefore to strengthen our faith for the obtaining of this Petition, we must be assured of the former. That seeing God hath forgiven us our sins, he will be pleased also to mortifie our flesh, and quicken our spirit: which are the two parts of Sanctification, and never severed from true Justification.

What learne you of this?

Then we cannot rightly desire God to forgive us our sins, unlesse we crave also power to abstaine from the like in time to come: else our prayer is but babling. So that here we would be stirred to pray for strength to avoid those sins, whereof we craved pardon for before: so farre is it, that men should thinke that they are justified, when they have not so much as a purpose to leave their sin. For who being delivered from a great disease, will return to it again, and not rather desire a diet whereby he

he may escape it? Swine indeed after they are washed, and dogs after their vomit, returne, the one to their mire, the other to their vomit; (*Pro. 26.11. 2 Pet. 2.22.*) as do also the Papists, who after auricular confession being discharged in their opinion, will go to their sins afresh: but those that are truly washed with the blood of Christ, will never give themselves over to their sins againe.

If they cannot returne to their vomit, what need have they to pray?

Yes, very great: because God hath ordained prayer one meates of keeping them from revolt. And they ought to be so much the more earnest in prayer, as they are more subject to be beaten and buffeted with temptations, then others. *Zach. 1.11. Luke 11.21.*

What learne you from hence?

Much comfort in temptations; in that is is a token of Gods favour and of pardon of our sins, that we are subject to temptation.

What other cause is there to pray, that we be not led into temptation?

For that the condition of them that are called to the hope of life, will be worse then the state of those that never tasted of the good word of God, if they give themselves to evil: as a relapse in diseases is more dangerous than the first sicknesse was, *Joh. 5.14. 2 Pet. 2.22. Mat. 12.43.*

May we pray simply and absolutely against all temptations?

No verily.

For first, the best men that ever were (yea, the Son of God himselfe) were subject to temptations.

Secondly, all temptations are not evil: but some are trials of our faith and hope, and oftentimes make for our good. In which regard, they are pronounced blessed that fall into divers temptations. And therefore ought we not to pray simply and without exception to be delivered from them; (*Jam. 1.2. Deut. 8.2. & 13.3.*) but only from the evil of them.

What then do we pray for concerning them?

That if the Lord will be pleased to take triall of the grace he hath bestowed upon us, either by afflictions, or by occasion of temptation to sin offered us; that we be not given over to them, or overcome by them; but that we may have a good issue, and escape from them: (*1 Cor. 10.13.*) and that if either we must go under trouble, or offend the Lord, we may rather chuse affliction than sin. *Joh. 3.6.21.*

Why are they called Temptations?

Because by them God trieth our obedience, to notifie our faith and patience, both to our selves and others, whether we will follow him or not: and therefore we may be assured, that so often as we beat back or overcome the temptations, we have as many undoubted testimonies of his love.

What is here meant then by the word Temptation?

Sin, and whatsoever thing, by the corruption of our nature, are occasions to lead us into sin; as prosperity, adversity, &c. (*Pro. 30.9.*) which otherwise simply are to be numbred among these temptations we desire here to be delivered from.

How many waies may a man be tempted?

Three:

1. By God.

Kk 2

2. By

Of temptations, and the causes why we must pray against them.

2. By Satan and his wicked instruments.
3. By a mans own corruption.

How may God be said to tempt?

How God
tempteth us.

Though God tempteth no man unto evill, as he is tempted of none, (*James 1.13.*) yet sometimes he leadeth men into temptations of probation: (*Mat. 4.1. & 6.13.*) and that, first, by unusuall probatory precepts: as when he commanded *Abraham* to kill his Son. *Gen. 22.1, &c.* Secondly, by sending an extraordinary measure of prosperity or adversity. *Deut. 8.16.* Thirdly, by letting loose Satan (his band-dog) to buffet and molest the godly, as *Saint Paul*, (*2 Cor. 12.7.*) or to seduce the wicked, as *Ahabs* Prophets. *1 Kin. 22.22.* Fourthly, by desertion, leaving men to themselves: whether for a time, (*Hos. 5.15.*) as *Ezechiah* in the businesse of the King of *Babels* Embassage; (*2 Chro. 32.31.*) or utterly, as those whom he justly giveth up to their own lusts, (*Rom. 1.26, 28.*) and the power of Satan. *Acts 5.3.*

How agreeth it with the goodnesse of the Lords, to lead thus into temptation?

When all things are of him and by him, it must needs follow, that the things that are done, are provided and governed of him; yet in such sort, as none of the evill which is in the transgressors cleaveth unto him.

But how can that be without staine of his righteousness?

It is a righteous thing with God to punish sin with sin, and to cast a sinner into further sins by way of just punishment. Therefore we desire God not to give us over to our selves, by withdrawing his spirit from us. As when men do delight in lies, he giveth them over to beleve lies: (*2 Thes. 2.11.*) and for idolatry, he justly punisheth them with corporall filthinesse in the same degree. (*Hos. 4.14. Rom. 1.24.*) Now being naturally prone to sin, when by the just judgement of God we are left to our selves, we rush into all evill, even as a horse into the battell to whom we put the spurres, or as an Eagle flyeth to her prey.

May not earthly Magistrates thus punish sin?

No verily: it were a cursed thing in Magistrates so to do. But God is above all Magistrates; who even for our naturall corruption may justly give us over to all naughty affections.

Why do the Papists say: And suffer us not to be led into temptation?

In a vaine and foolish feare of making God to be guilty of sin, if he should be said to lead us into temptation: and therefore they lay the Lords words (as it were) in water, and change his tongue, and set him to the Grammer Schoole to teach him to speake, which teacheth all men to speake. Whose folly is so much the greater, as it is the usuall phrase of Scripture. *Exod. 4.21. & 9.16. 1 Kings 22.20, 21, 22. Rom. 1.24, 26, 28. 2 Thes. 2.11.*

What inconvenience followeth upon this addition?

Very great. For by this bare permission of evill, they rob God of his glory, (working in the most things that are done of men) yea even of the best things, the doing whereof is attributed to his permission. *Heb. 6.3.*

May we not offer our selves unto temptation, as Christ did?

In no wise. For he was carried extraordinarily by the power of his Godhead into the desert, to be tempted for our sakes; that in his victory we might overcome.

What

What learne you of this?

1. That no godly man should chuse his dwelling among those of a sinful profession; as a chaste man among stewes, or a temperate man among drunkards, belly-gods, &c.

2. If we fall into such companies or occasions at unawares; (as did Joseph, Gen. 39. 12. and David, 1 Sam. 25. 13, 22.) that we pray God for his assistance to carry our selves godly, and in no wise to be infected by them.

What is meant by [deliver us from evill?]

This expoundeth the former by a flat contrary, as thus; [Lead us not into temptation] but pull us out of it (even when we fall into it by our own infirmity) and that with force. For by delivering here is meant a forcible rescuing of our nature, (Rom. 7. 24.) neither able nor willing to help it selfe out of these dangers.

What doth this teach us?

That mortals deeply plunged into sin, as a beast into the mire, which must be forcibly pulled out: although a beast will help it selfe more, than we can do our selves, of our selves. Not that there is nor a freedome and willingness in that which is well done; but, as that force cometh from that which is without, so the grace cometh not from us, but from God: Therefore the Church saith, Cant. 1. 4. Draw me, we will run: and Christ John 6. 44. No man can come unto me, except the Father which hath sent me draw him. Whence we learne, that to have this desire of being drawne out, is a singular favour of God.

What is Gods hand to pull us out of this evill?

The Ministry of the Word, whereby he frameth our wills through the power of his spirit, to yield to his worke.

What gather you of this?

That we kick not at the Ministers for reprovng our sins, seeing that they strive to pluck us out of the mire; but that we rejoyce and yield to their exhortation.

What is meant hereby Evill?

First, that evil one, 1 John 5. 18, 19. Satan, (who pretendeth to have power over us) and in him, all his instruments and provocations to sin. Then secondly, the effect of temptation, which without the speciall grace of God is extremely evil; to wit, sin and damnation. 1 Tim. 6. 9.

Is not the Devill the author of all evill?

Yes, he is the first author: but properly those evils are called his, which in his own person he suggesteth.

From how many kinds of evils then desire we deliverance?

From two:

1. The inward concupiscences of our hearts, which are our greatest enemies. James 1. 14, 15.

2. The outward, as the Devill, and the World, which do worke upon us by the former: and therefore if we can subdue the inward, these outward temptations use us as dead men.

From what evils should we desire principally to be delivered?

Those whereunto we are most bent and naturally inclined, or wherein our Country especially, or our neighbours amongst whom we converse, Mat. 8. 28. do most delight: that we make the hedge highest, where Satan

striveth most to leape over; who, although he knoweth not our secrets, yet seeing his subtilty and sharpenesse of discovering us even by a beck or countenance is very great, we must desire wisdome of God to discerne his temptations, and power also to resist them.

Shew now briefly, as you have done in the rest, what things we pray for in this last Petition?

What things
we pray for in
the sixth Peti-
tion.

1. That seeing we cannot be tempted without the will of God (*Job 1. 10.*) nor resist without his power; (*2 Cor. 12. 9.*) if it be his blessed will, he would give us neither poverty nor riches, (*Prov. 30. 8.*) nor any such thing as may endanger our spiritual estate, but remove those causes away which lead us into temptation.

2. That he would tye up Satan, and restraints his malice and power; (*2 Cor. 12. 8.*) or else make us wise to know and avoid his stratagems: (*2 Cor. 2. 11.*) preserve us from the evill that is in the world, (*John 17. 15.*) and abate the power of the corruption that is within us. *Rom. 7. 24, 25.*

3. That in our tryals (if he see Good to prove us) he would keepe us from charging him with any injustice or hard measure: (*Job 1. 22.*) and that he would give us grace to behold his holy hand therein, and to make that holy use of them for which he hath sent them. *Esa. 27. 9.*

4. That he would not take his holy spirit from us in our trialls, but give us sustentation in our temptations, and alwaies stand by us with his grace, to keep us from falling, and not suffer us to be overcome by the temptations. *1 Cor. 10. 13. Jude verse 24.*

5. That, leaving us at any time to our own weaknesse, for our humiliation, he would graciously raise us up againe, with encrease of spirituall strength and courage. *Psal. 51. 12.*

6. That he would keep us from all carnall security, from despaire, and presumption of his mercies.

7. That he would put an end to all trialls, and to these daies of conflict, in his own good time, treading Satan, with his forces, for ever under feet. *Rom. 16. 20.*

8. That he would encrease and perfect the worke of his grace in us, enabling us to every good work, (*Heb. 13. 21.*) and, in stead of temptations to the contrary, affording us all helps unto well-doing, and all things that may further us in holinesse, as good company, godly examples, holy counsels and encouragements, &c.

Hitherto of the Petitions. There remaineth the Conclusion; containing both the Thanksgiving, (which is the second part of Prayer) and a Confirmation of the former requests. What are the words of this close of the Lords Prayer?

Conclusion of
the Lords
Prayer.

For thine is the Kingdome, and the power, and the glory, for ever, Amen. Mat. 6. 13.

Which words, though they be not repeated by St. Luke, yet are expressly mentioned by St. Matthew: and therefore causelessly, and without warrant

warrant omitted by the Church of Rome.

What observe you therein?

Their Sacriledge, who steale away this Thanksgiving from prayer, as if it were no part of it. So that it is no marvell that in Popery, all the whole body of their doctrine is of the salvation of men; Gods glory being buried in a deep silence.

Whence is this forme of Thanksgiving drawn?

Out of Daniel 7. 14. and 1 Chron. 29. 10, 11, 12, 13. where David useth the like phraze in praising of God. But that which David enlargeth there, our Saviour shortheneth here; and yet comprehendeth the marrow of all.

What is the summe thereof?

That we ground our assurance of obtaining our prayers in God, from whom all things we aske do come, and to whom therefore all glory must returne.

What observe you in this?

That Christ maketh this Thank-giving, consisting in the praise of God, to be a reason of all the Petitions going before; and therefore a further assurance of obtaining our suites: for so good men in praying for new blessings, do alwaies joine thank-giving for the former.

What do you here understand by [Kingdome?]

Gods absolute Sovereignty and right over all things; 1 Chron. 29. 11. which answereth to the second Petition. And therefore this reason, of Gods right and authority over all, ought to move us to pray to him, and to him alone, as to one that hath only right to any thing we have need of.

What is meant by Kingdome.

What is meant by [Power?]

The omnipotency of God, whereby he is able to do all things. Luke 1. 37. That besides his right, noted in the former word, he is also able to bring to passe whatsoever he will: both which chncurre in God, though not alwaies in earthly Princes. Which seemeth to answer unto the third Petition, and ought to give us encouragement to pray unto him, who is able to affect any thing we pray for according to his will; and to strengthen us to any thing which in duty we ought to do, although there be no strength in us.

What is meant by Power.

What is meant by [Glory?]

That due, which rising from the two former, of Kingdome and Power, doth rightly belong unto God, as following upon the concurrence of the other two. For if whatsoever we desire be granted unto us, in that he reigneth powerfully; it is reason, that from the establishing of his kingdome and power, all glory and praise should returne unto him againe. Therefore hereby we do thankfully referre and returne all good things to the honour and service of God that giveth them. Psalme 65. 1, 2. otherwise we have no comfort of our prayers. And it answereth to the first Petition, and ought to move us to pray unto him, and to assure us that our prayers are granted; seeing by our prayers duly made and granted, he is glorified. And it is one of the most powerfull reasons that the servants of God have grounded their confidence of being heard, that the name of God therein should be glorified.

What is meant by Glory.

What

What meane you by the word [Thine?]

What meane
by Thine.

Hereby these titles of *Kingdome, Power, and Glory*, are appropriated unto God, to whom they do belong; and all creatures excluded from fellowship with him in these attributes. For howsoever, *Kingdome, Power, and Glory*, are communicated unto some creatures (namely Kings and Princes, *Dan. 2. 37.* as Gods instruments, and Vice-gerents: *Psal. 82. 6.* yet God alone claimeth them originally of himselfe, and absolutely without dependance or controll; others have them not of themselves, but as borrowed, and hold them of him as Tenants at will. *Rom. 13. 1. Prov. 8. 15. Job 33. 13.*

What is meant by the words, [for ever, or, for ages?]

What meane
by for ever.

By *ages*, he meaneth eternity: *Dan. 2. 4.* and thereby putteth another difference betweene the *Kingdome, Power, and Glory* of God, which is eternall, without any beginning or end, on *Tim. 1. 17.* and that in Princes, whose Kingdomes, powers and glory fade.

How is this a close of confirmation to our requests?

Because we doe not only in generall ascribe *Kingdome, Power, and Glory* unto God, as his due, but also with respect unto our prayers and faith beleeving and professing that he, as King of heaven and earth, hath authority to dispose of all his treasures, *Rev. 3. 7.* as omnipotent, is able to do exceeding abundantly above all that we can aske or think, *Eph. 3. 20.* finally, as the God of glory, is interested in the welfare of his servants for the maintaining of the honour of his name, *Psal. 34. 27.* and trust of his promises, *Psal. 119. 49.* Therefore there are here contained three reasons to move God to grant our Petitions. Because

First, he is our King; and so tyed to help us, who are his Subjects.

Secondly, he hath power; and therefore is able to help us.

Thirdly, The granting of our Petitions will be to his glory and praise. Whereupon we firmly beleeve, that God the mighty and everlasting King, *1 Tim. 1. 17.* can, and for his owne glory will grant the things we have thus demanded. *Eph. 3. 20. Jer. 14. 7. Ezek. 36. 12.*

What is understood by the last word [Amen?]

What is meant
by Amen?

Not only, So be it, as commonly men say; but also, so it is, or shall be, as we have prayed, (*Rev. 22. 20, 21.*) For it is a note of confidence and declaration of Faith, (without which our prayers are rejected) whereby we assure our selves, that God will grant those things which we have prayed to him for.

Why are we taught to conclude with this word?

There being two things required in prayer, a fervent desire, (*James 5. 17.*) and Faith, (*James 1. 6.*) which is a perswasion, that these things which we truly desire, God will grant them for Christs sake: this is a testimony both of our earnest affection of having all those things performed, which in this prayer are comprehended, and the assurance of our faith to receive our desires, at least so far forth as God seeth good for us. And so hereby we do not only testify our earnest desire that so it may be, but also expresse our full assurance that so it shall be, as we have prayed, according to the will of God, and being already let in, (*Mat. 7. 8.*) by the key of faithfull prayer into the rich treasure of his mercies, we also set our seale (*Ioh. 3. 11.*) in the word of faith, Amen.

Is it lawfull to use no other forme of words, then that which is set down in the Lords Prayer?

We may use another forme of words: but we must pray for the same things, and with like affection, as is prescribed in that Prayer.

Whether lawfull to use any other forme of Prayer.

This forme being so absolute, what need we use any other words in praying?

Because, as to refuse this forme savoureth of a proud contempt of Christs ordinance, so to confine our selves to these words alone, argueth extreame idlenesse in this duty, wherein variety of words is required for the powring out of our soules before the Lord; (*Hos. 14. 3.*) & oftentimes according to the occasion some one Petition is more than the rest to be insisted on and importuned. (*Mat. 26. 44.*) Wherefore our blessed Saviour hath commended this forme unto us, as an excellent copy or lesson, to be both repeated, and (as we may) imitated, or at the least aimed at by us his Schollers: for which cause, both he himselfe, (*Ioh. 17. 1. &c.*) and his Apostles, (*Acts 4. 24. &c.*) are recorded to have prayed in other words; which yet may be referred to these. Finally, the liberty which the Lord affordeth us is not to be abridged, or despised, who admitteth all languages, words, and formes, agreeable to this patterne, whether read, rehearsed by heart, or presently conceived; (*2 Chron. 29. 30. Psal. 90. & 92. in the Titles. Num. 10. 35, 36.*) so be it we pray both with spirit and affection; and with understanding also. *1 Cor. 14. 15.*

May there not then besides this prayer of the Lord, be now under the Gospell a set forme of Prayer in the Church?

Yes verily: so that it be left at the liberty of the Church (not of private men without consent of the Church) to alter it.

Wherefore is it convenient that there be a set forme of Prayer?

To help the weaker and ruder sort of people especially: and yet so as the set form make not men sluggish in stirring up the gift of prayer in themselves, according to divers occurrents; in being incident to the children of God to have some gift of prayer in some measure. *Zach. 12. 10.*

Remaineth there yet any thing necessary to be considered of prayer?

Something would be spoken of the Kinds, and Circumstances thereof.

What kinds are there of Prayer?

Prayer is either publick or private: and both of them, either ordinary or extraordinary. *Acts 6. 4. &c. 1 Tim. 2. 12. Mat. 6. 6. Acts 10. 4. Joel 2. 15. Jonah 3. 6.*

What is publick Prayer?

It is prayer made of, and in the Congregation, assembled for the service of God. *Psal. 84. 1. &c.*

What publick Prayer is.

What is private Prayer?

It is that Prayer which is made out of the Congregation; & it is either lesse private; as when the whole Family, or private friends, meet in that exercise: (*2 Sam. 6. 20. Esth. 4. 16.*) or more private; when either one of the members of the family, (*Neh. 1. 4, 5, 6. Gen. 25. 21.*) or some, by reason of speciall duty they have, joyntly together make their prayers. *1 Pet. 3. 7.*

What private Prayer is.

Is it not enough for every one in a family, to make prayers with the rest of the body of that household?

No:

No: it is required also that we pray *solitarily* by our selves. *Mat. 6. 6.* For as every man hath committed speciall sins, which others in the family have not; and hath speciall defects; and hath received speciall favours, that others have not: so in these regards it is meet that he should have a speciall resort unto God in Confession, Petition, and Thanksgiving.

What is ordinary prayer?

What ordinary prayer is.

It is that prayer which is made daily upon ordinary occasions. *Psal. 55. 17. Dan. 6. 11.*

What is the extraordinary?

What extraordinary prayer is.

That which is made upon some speciall occasion, or extraordinary accident falling out; by reason whereof, it is both longer and ferventer. *Psal. 119. 62. Ab. 12. 5. Joel 2. 15. Jonah 3. 6.*

Are the same persons alwayes to keep the private extraordinary Prayers that keepe the publick?

No. not such persons as are under the commandement of others; unlesse it be publick, or with consent of their commanders. *Numb. 30. 13, 14, &c.*

Circumstances of prayers.

What are the ordinary circumstances of Prayer?

Gestures, Place, and Times.

What behaviour and gestures must we use in praying?

1 Gesture.

We must use such holy behaviour and comely gestures of body, as are befitting the Majesty of God with whom we have to deale, and so holy an exercise which we have in hand: namely, such as may best expresse, and encrease, the reverence, humility, fervency, and affiance, that ought to be in our hearts. As the bowing of our knees, (*Eph. 3. 14.*) lifting up of our hands and eyes to heaven, (*Lam. 3. 41. Ioh. 17. 1.*) &c. which yet are not alwayes or absolutely necessary, (*Luke 18. 13.*) for our hearts be lifted up, (*Psal. 25. 1. & 143. 8.*) and the knees of our conscience bowed before the Lord, (*Phil. 2. 10.*) and nothing done unbecoming the company, with whom we pray, and the kind of prayer.

Is not the behaviour all one, in every kind of prayer?

No. In *private* prayer it sufficeth, that we use such words, gestures, &c. as may expresse our reverence and faith towards God: (*1 Cor. 14. 2.*) in *publick* prayer our behaviour must be such, as may also witnesse our communion one with another, and desire of mutuall edification. (*1 Cor. 14. 4, 17, 40.*) When we pray by our selves, we have more liberty of words, and gestures, than in company. (*1 Kings 18. 42.*) In extraordinary prayers the publick must be done with open shew of affection, either sorrow or joy; (*Esa. 1. and 58. Joel 2. 13.*) which in the private must be covert and secret. *Mat. 6. 17.*

Where must we pray?

2. Place of prayer.

Generally all places are allowed, (*1 Tim. 2. 8.*) the ceremonial difference of places being removed, (*Jo. 4. 21, &c.*) and Christ our propitiatory every where present before us. (*Mat. 18. 10.*) Notwithstanding, according to the kinds before mentioned, the publick place of resort, for the worship of God, best fitteth common prayers, (*Esa. 56. 7. Joel 2. 17.*) and the private house, or closet, is most convenient for private supplication: (*Mat. 6. 6.*) howsoever the sudden lifting up of the heart in secret unto God, may be as occasion is, (without gesture) in any place or company. *N. h. 2. 4.*

When

When must we pray? to shew that it is necessary to pray at

Continually: as the Apostle enjoineth, *1 Thes. 5. 17.* For the whole ^{Time of} course of a Christian is a perpetual intercourse with the Lord either for Prayer. ing for mercies, or waiting for the answer of his suits, or rendering thanks for graces received. (*Psal. 5. 3. Luke 2. 37.*) Nevertheless ^{ordinarily} the Sabbath among the daies of the weeke, *Psal. 92.* Title: and morning and evening among the hours of the day, *ibid. verse 2.* are to be preferred, whereto such times must be added, wherein we enter into any business, *Col. 3. 17. Prov. 3. 6.* or receive any of the creatures or blessings of God: *1 Cor. 10. 31. 1 Tim. 4. 4. 5.* Extraordinarily other daies, or houres, must also be set apart for prayer, especially in cases requiring longer continuance therein. *Psal. 55. 17. & 119. 62, 164.* ^{What circumstances are annexed unto such extraordinary prayers?}

An holy fasting; or fasting. *1 Cor. 7. 5. Zach. 8. 19. Neh. 8. 10.* the one, to further our zeale in *Petition*; the other in *thanksgiving*.

What meane you by Fasting? *Or Fasting.* Not any naturall abstinence, arising from sicknesse, nor medicinall, used to prevent or remove the same; nor civill, enjoined sometimes by authority, as in case of dearth, sometimes enforced by necessity, as in siege, *2 Kin. 6. 25.* seafaring, &c. nor yet morall, for subduing of carnall concupiscence, *1 Cor. 9. 27.* and preservation of chastity, required especially in some constitutions by vertue of the seventh Commandement: but religious, *Joel 1. 14.* that is, referred to religious ends, for the furtherance of the speciall practice of repentance, and the enforcing of our prayers.

Is fasting a good worke? *How* Fasting is not properly a good work, but an help, and assistance thereto; namely to Prayer: neither is the outward exercise thereof a certaine marke of a godly man. The Pharisees which fasted, *Luk. 5. 33.* came not to our Saviour Christ to learne of him, (as the disciples of John did, *Mat. 9. 14.* although it were in weaknesse) but to discredit him; namely, to make the world beleeve that he was a belly-god: as the Church of Rome doth charge the children of God now, to open a schoole to all liberty of the flesh, following the steps of their old fathers the Pharisees.

What is an holy Fast? *What an holy Fast is,* The chastising of our nature, and laying aside the delights of the senses for a time; *Joel 2. 16. 1 Cor. 7. 5.* to the end thereby to humble our selves, and to make us more apt to prayer. Or more fully: Fasting is a religious abstinence, commanded of God, whereby we forbear the use not only of meat and drinke, but also of all other earthly comforts and commodities of this life, so far as necessity and comelinesse will suffer; to the end that we being humbled and afflicted in our soules, by the due consideration of our sins and punishment, may, grounded upon the promises of God, more earnestly and fervently call upon God, either for the obtaining of some singular benefit or speciall favour we have need of; or for the avoiding of some speciall punishment or notable judgement hanging over our heads, or already pressed upon us. *Acts 16. 30, 31, 32. & 14. 23. 2 Chro. 20. Joel 1. & 2. 12, 16.*

Is there any necessity of this exercise of Fasting?

Yes verily, in that it is necessary to humble our selves under the mighty and fearefull hand of God; and to afflict our soules with the consideration and conscience of our sins, and the punishment due unto them: unto which, this outward exercise of Fasting is a good aid. For howsoever the kingdome of God consisteth not properly in the matter of meat and drinke, whether used or forborne; (*Rom. 14. 17.*) yet fasting as an extraordinary help unto the chiefe exercises of piety, hath the warrant and weight of a duty, as well from precepts as examples, both our of the old Testament (*Lev. 23. 27. Eccl. 3. 1. Joel 2. 22. Esa. 22. 12.*) and the new, (*Mat. 9. 14. 15. Acts 13. 3.*) And our Saviour Christ (*Luk. 5. 35.*) doth expressely say, that the time shall come, when his disciples shall fast, where both by the circumstances of the persons, and of the time, the necessity of fasting is enforced.

How so?

By the persons; for that the Apostles themselves had need of this help of fasting for their further humiliation. And by the time; for that even after the Ascension of our Saviour Christ, when the graces of God were most abundant upon them, they should have need of this exercise.

What is gathered hereof?

That it is a shamefull thing for men to say, that Fasting is Jewish or Ceremoniall.

What do you gather in that our Saviour would not have his Disciples to fast till after his Ascension?

His singular kindnesse, in that he would not suffer any great trouble, or cause of fast to come unto them, before they had strength to beare them, or were prepared for them.

When is the time of Fasting?

As oft as there are urgent and extraordinary causes of prayer; either for the avoiding of some great evill or notable calamity, (*1 Sam. 7. 6. Est. 4. 16.*) or for the obtaining of some great mercy or speciall benefit at the hand of God. (*Neh. 1. 4. Acts 10. 30.*) For in that our Saviour Christ teacheth (*Luk. 5. 34.*) that it must not be, when he, who is as it were the Bridegroom, is with his Disciples, to furnish them with all manner of benefits they had need of; we are taught, that the time is, when any great calamity is hanging over us, or falleth upon us, whereby the gracious presence of Christ, is taken from us; or when there is any weighty matter to be taken in hand.

What gather you hereof?

That the fast in Popery is foolish, which is holden at set times, whether the times be prosperous, or not prosperous; whether the affaires be common and ordinary, or whether they be speciall and extraordinary.

When then is this religious exercise of Fasting to be performed of Christians?

When God calleth upon us for this duty by the occasions, arising from his providence, and our own necessities. *Mat. 9. 15.*

What are those occasions, whereby the Lord calleth us to fasting?

They

They are generally two: (as hath been noted,) viz.

1. Evils, which, being felt or feared, we desire to remove, or to prevent: as sins, (1 Sam. 7. 6. 1 Cor. 5. 2.) and the judgement of God for sin, Est. 4. 16. Jonah 3. 7. Matth. 17. 21.

2. Good things, spirituall (Ahs 10. 30.) or outward, (Neh. 1. 4.) which we desire to enjoy; and therefore doe thus seek them, and prepare our selves for the receiving of them.

When is this fast to begin and end?

As in all holy rests, after preparation (Luke 23. 54.) it is to begin in the morning of the day of the Fast, and to continue to the morning of the day following; Marke 16. 2. Luke 24. 1.

It seemeth by this, that the law of Fasting will not suffer a man to sup the night of that day when the fast is holden.

The fast is so long continued as hath been said: but so, as there be that refreshing whereby health may be preserved. For such as be sick or weak are to take somewhat for their sustenance, thereby to be better able to serve God in the Fast; provided that they doe not abuse this to the licence of the flesh.

Is it of necessity, that the Fast should alway begin on the morning, and continue untill morning?

No. It may be from morning till evening; (Judg. 20. 26. 2 Sam. 3. 35.) or from evening till evening again, (Lev. 23. 32.) And according to the greatnesse of the affliction, the Fast is to be prolonged, even to the space of three dayes; as appeareth by the examples of the Jewes, Est. 4. 16. and Paul, Ahs. 9. 9.

What are the kindes of fasting?

It is either publicke, or private.

What is the publicke Fast?

It is when for a generall cause the Churches doe fast: viz. when the Governours and Magistrates, (Joel 2. 15.) stirred up by the consideration of common sins (Neh. 9. 1. &c.) calamities, (Jonah 3. 7; 8.) necessities, or businesse of great importances doe in the name of God blow the trumpet, and call a solemn assembly, or assemblies; in which case he that obeyeth not, is culpable before God and man. Lev. 23. 29. And it is either more publick, when all Churches fast generally; or else lesse publick, when some particular Churches are humbled in fasting.

What is the private fast?

When upon the view either of publicke causes, not considered by such as are in authority, (Ezek. 9. 4. Ezek. 13. 17.) or of the like, but more private occasions (as domesticall or personall, &c.) a Christian is moved, either with his family, or speciall friends, (Zach. 12. 12. 1 Cor. 7. 5.) or by himselfe solitarily, (Mat. 6. 17.) to humble himselfe before the Lord. For it is more or lesse private: lesse private, as when a particular house; more private, when a particular person is humbled in fasting.

Is there any difference in the manner of holding a publicke and private Fast?

Yes. In a publicke Fast, the sorrow and grief ought to be declared openly to the view of all: which ought to be covered, as much as may be in the private Fast; wherein the more secrecy is used, the greater proof is

where of sincerity and hope of blessing. Wherefore our Saviour Christ reproveth the private fast of Hipocrites, that would outwardly appeare to men to fast; and commandeth the contrary. *Mat. 6. 16, 17, 18.*

Whom doth God call to this exercise of fasting?

Who are to fast.

All Christians, enabled by understanding, and grace, to judge, and to performe aright this weighty duty (*Zach. 12, 12. &c.*) unlesse any be exempted by present debility: (*Matth. 12. 7. 1 Sam. 14. 29, 30.*) but differently according to the divers occasions of fasting, and kindes thereon depending, (whereof before hath been spoken.)

May those that are under the government of their Parents or Masters fast, without leave of them?

No: but in the publike all may fast.

Are all persons meet for this exercise of fasting?

By the unfitness of his own Disciples for it, our Saviour Christ teacheth, that they that are meet for this exercise, must not be Novices in the profession of the truth: no more then he that is accustomed with the drinking of old wine, can suddenly fall in liking of new wine, *Luke 5. 33.*

Is it so hard a matter to abstaine from a meals meat, and such bodily comforts for a short time; which the young sucking babes, and the beasts of Nineveh did, and divers beasts are better able to performe then any man?

No verily. But hereby appeareth, that there is an inward strength of the mind required, not onely in knowledge of our behaviour in this service of God, but also of power and ability to goe under the weight of the things we humble our selves for: which strength if it be wanting, the fast will be to those that are exercised in it, as a piece of new cloth sewed into an old garment; which because it is not able to beare the streesse and strength of, hath a greater rent made unto it, then if there were no piece at all.

What gather you hereof?

That it is no marvell, if where there is any abstinence and corporall exercise in Popery; yet that the same makes them nothing better, but rather worse: having not so much as the knowledge of this service of God; much lesse any spirituall strength and ability to performe it with.

What then are the parts of a true Christian Fast?

Of the parts of a Christian fast.

They are partly inward, partly outward. 1. Bodily exercise, serving to the inward substance, *1 Tim. 4. 8.*

2. An inward substance, sanctifying the bodily exercise, and making it profitable unto the users.

What is the bodily exercise in Fasting?

It is the forbearing of things, otherwise lawfull and convenient, in whole or in part, for the time of humiliation: so as nature be chastised, but not disabled for service; and the delights of the sense laid aside, but yet without annoyance and uncomelinesse.

What are those outward things that are to be forborne during the time of the Fast?

First, food: *Esther 4. 16. Jonah 3. 7.* from whence the whole action hath the name of Fasting: and the word doth signifie an utter abstinence from all

all meats and drinckes, and not a sober use of them, which ought to be all the times of our life. Wherefore this outward exercise is thus described, *Luke 5. 33. The Disciples of John and the Pharisees fast; but these eat and drinke.*

What is here to be considered?

A charge upon Popery. For the greater sort of people amongst them, in the day of their Fast, fill their bellies with bread and drinke; and the richer sort, with all kinde of delicates, (flesh, and that which cometh of flesh only excepted;) so that the fastings of the one and the other is but a fulnesse; and the latter may be more truly said to feast then a fast.

It seemeth you make it unlawfull for those that fast to eat any thing during their fasting.

Not so; if for help of weaknesse, the taking of meat be moderately and sparingly used, as before hath been observed.

What other things are outward?

The ceasing from labour in our vocations, on the day of the Fast; (*Num. 29. 7.*) to the end, we may the better attend to the holy exercises used in fasting: in which respect such times are called Sabbaths. (*Levit. 23. 32.*) The laying aside of choice apparell, or whatsoever ornaments of the body, and wearing of homely and courser garments. (*Exod. 33. 4. 5. Jonah 3. 5, 6.*) The forbearing of Sleep, Musick, Mirth, Perfumes, &c. (*Dan. 6. 18. & 10. 2, 3.*) And this abstinence is required of all that celebrate the Fast. But of married persons there is further required a forbearance of the use of the marriage-bed, and of the company each of others, *1 Cor. 7. 5. Joel 2. 16.*

What is the meaning of the abstinence from these outward things?

By abstinence from meat and drinke, by wearing of courser apparell, by ceasing from labour in our callings, and by separation in married persons for the time; we thereby professe our selves unworthy of all the benefits of this present life, and that we are worthy to be as far underneath the earth as we are above it; yea, that we are worthy to be cast into the bottome of hell: which the holy Fathers in times past did signifie, by putting ashes upon their heads; *Iob 2. 12. Est. 4. 3. Jer. 6. 26. Ezek. 27. 30. Dan. 9. 3.* the truth whereof remaineth still, although the ceremony be not used.

What is the spirituall substance of duty, whereto the bodily exercise serveth?

It is an extraordinary endeavour of humbling our souls before the Lord, and of seeking his face and favour; (*Ezra 8. 21.*) wherein that inward power and strength, whereof we speak, is seen.

Wherein doth it consist?

1. In the abasing of our selves, (*Joel 2. 13.*) by examination, confession, and hearty bewailing of our own, and the common sins: *Ezra 9. 3, 4, &c. Neh. 9. 1, 2, &c. Dan. 9. 3, 4, 5, &c.*
2. In drawing neer unto the Lord by faith, (*Luk. 15. 18, 21.*) and earnest invocation of his name; *Jonah 3. 8. Esa. 58. 4.*

The former is grounded upon the meditation of the Law and threats of God; the latter upon the Gospell and promises of God, touching the removing of our sins and Gods judgements upon us for them.

How agreeth this with the Popish fast?

It faileth in both parts. For in stead of humbling themselves and afflicting their soules, they pride themselves, and lift up their minds, in thinking they deserve something at Gods hand for their fasting: which is great abomination. Neither have they upon the dayes of their fast any extraordinary exercise of prayer, more then upon other dayes. Of all which it may appeare, how small cause they have to boast of their fasting, which in all the warp thereof hath not a thread which is not full of leprosie.

What is required in our humiliation?

Anguish and grieve of our hearts, conceived for our sins, and the punishment of God upon us, for which we ought to be humbled in fasting. For the effecting whereof, we are to set before our eyes:

1. The glasse of Gods holy Law, with the bitter curses threatned to the breakers thereof.

2. The examples of vengeance on the wicked.

3. The judgements now felt, or feared of us.

4. The spirituall contemplation of our blessed Saviour, bleeding on the Crosse, with the wounds which our sins have forced upon him. *Zach. 12. 10, &c.*

What is required in our drawing neer unto the Lord by Faith?

Not only fervently and importunately to knock at the gate of his mercy for the pardon of our sins, removall of judgements, and grant of the graces and blessings we need: (*Psal. 51. 1, 2, &c. and verse 14.*) but also to make a sure Covenant with his Majesty, (*Nehem. 9. 38, Ezra 10. 3, 5.*) of renewing and bettering our repentance thence forward, in a more earnest and effectually hatred of sin, and love of righteousnesse. *Esa. 55. 7. Jonah 3. 8.*

What fruit or successe may we look for, having thus sought the Lord?

Who knoweth, whether by this meanes we may stand in the gap, and cause the Lord to Repens of the evill intended, and to spare his people? (*Joel 2. 14, 18, &c. Jonah 3. 9, 10.*) At the least for our particular, we shall receive the mark and mercy promised to such as mourn for the abominations generally committed; (*Ezek. 9. 4, 6.*) together with plentiful evidence of our salvation, and assurance of the love of God towards us; (*Mat. 6. 18. Prov. 28. 13. 1 John 1. 9.*) strength against temptations; patience and comfort in afflictions; with all other graces, plentifully vouchsafed (especially upon such renewing of acquaintance) by him who is the rewarder of all that come unto him; (*Heb. 11. 6.*) so that we need not doubt, but that as we have sown in teares, so we shall reap in joy: (*Psal. 126. 5.*) and as we have sought the Lord with fasting and mourning, so he yet again will be sought; *Ezek. 36. 37.* and found of us, with holy resting and spirituall rejoycing.

What is an holy feasting?

Of a holy feast

A comfortable enjoying of Gods blessings, to stir us up to thankfulnesse and spirituall rejoycing. Or, (to describe it more largely) It is a solemne Thankf-giving unto God for some singular benefit, (or deliverance from some notable evill, either upon us, or hanging over us,) which he hath bewoisted upon us, especially after that in fasting we have

have begged the same at his hand. *Zach. 8. 19. Esther 9. 17, 18, 20, 21, 22, 30, 31.* for this is a duty specially required for the acknowledgement of such mercies, as we have by the former course obtained: (*Psal. 30. 11, 12. & 50. 15. Esther. 9. 22.*) and so answering thereto, that from the one, with due reference, the other may be conceived.

What ought especially to be the time of this duty?

The time that is nearest unto the mercy and benefit which we have received: as we see in the story. *Esther 9.* where the Jewes that were in the country, and in the provinces, did celebrate their feast on the 14 day of the moneth *Adar*, because they had overthrown their adversaries the 13 day before: and the Jewes in *Sushan*, because they made not an end of the slaughter of their enemies before the 14 day was past, they celebrated it the 15 day. Looke 2 *Chro. 20. 26.* and the example of *Jacob*, checked for deferring the payment of his vow at *Bethel. Gen. 35. 1, 3.* with 28. 20.

Of the time of feasting.

Wherefore ought we to take the time that is next to deliverance?

Because we being most strongly and thoroughly affected with the benefit we receive the first time it is bestowed upon us, especially where there is not onely a notable benefit befallen unto us, but thereby also we are freed from some notable evill that was upon us, or near unto us, we are then most fit to hold a feast unto the Lord.

Why is the ordinance of a yearly feast by Mardocheus, rather commanded upon the day after the slaughter of their enemies, then the day of the slaughter?

To set forth, that rejoycing ought not to be so much for the destruction of our enemies, as that thereby we obtaine peace to serve God in.

Wherein doth this feast consist?

The scope and drift of it is, to rejoyce before the Lord; and to shew our selves thankfull for the benefit received: not onely in that we are delivered, but that we are delivered by prayer that we have made unto God; whereby our joy encreaseth, and whereby it differeth from the joy of the wicked, which rejoyce that they are delivered, as well as we.

In what an holy feast consisteth.

How may that be best performed?

Partly by outward and bodily exercises; and partly by spirituall exercises of godlinesse.

What are the outward exercises?

A more liberall use of the creatures, both in meat and apparell, then is ordinary.

May we eat and drinke on that day more then on others?

No: the exceeding is not in the quantity of meat and drinke, but in a more dainty and bountifull diet then ordinary. (*Neh. 8. 10.*) Which yet is to be referred to the exercise of godlines; and therefore ought to be used in that moderation and sobriety, as men may be made more able thereunto: even as the abstinence in fasting is used to further humiliation of the mind, and affecting of the soule.

What is the exercise of godlinesse?

It is either in piety and duty unto God, or in kindnesse unto men.

What is the duty unto God?

To lift up our voice in thanksgiving unto him, as for all other his mercies, (whereof this benefit should cause the remembrance; as one sinne

causeth

causeth the remembrance of others; (*Psame* 51.) so for that present benefit: and for that purpose to call to remembrance, and to compare the former evils which either we are in, or were neer unto, with the present mercy, and every part of the one with the members of the other.

What other duty of piety is to be performed unto God?

By a diligent meditation of the present benefit, to confirme our faith and confidence in God; that he that hath so mightily and graciously delivered us at this time, will also in the same or the like dangers deliver us hereafter, so far as the same shall be good for us.

What is the kindnesse we should shew towards men?

An exercise of liberality according to our power, out of the feeling of the bountifull hand of God towards us.

To whom must that be shewed?

To our friends in presents, and as it were in New-yeares gifts, (*Rev.* 11. 10.) and portions to be sent to the poor and needy: *Neb.* 8. 10.

What remaineth further of these holy feasts?

The sorts and kindes of them; which are, as before we have heard of Fasts.

Hitherto of Prayer, and the extraordinary circumstances thereof, Fasting and Feasting. What is a Vow?

Of Vowes!

A solemne promise made unto God by fit persons, of some lawfull thing that is in their choice and power to performe.

It is thought that Vowes are Ceremoniall, and not to pertaine to the times of the Gospell.

There are indeed good, yea excellent persons, that thinke so; which carry so much the more a dislike of Vowes, because they have been abused in Popery. Howbeit, it appeareth by the fifty Psalme, verse 84. 15. that it is a constant and perpetuall service of God, as shall appeare.

What is the proper end and use of a Vow?

It is twofold:

First, to strengthen and confirm our faith.

Secondly to testifie our thankfulness unto God: but no way to merit any thing at Gods hand. So that whereas the exercise of a Fast is in adversity, and of a Feast in prosperity; the vow may be in both.

Who are the fit persons that may Vow?

Who are to
vow.

Such as have knowledge, judgement, and ability to discern of a Vow, and of the duties belonging to the performance of the same. *Numb.* 30. 6.

Are all such bound to vow?

Not simply all, (for it is no sinne not to vow: *Deut.* 23. 22.) but those onely, which either being in distresse feel a want of feeling of Gods assistance, thereby to strengthen their faith for necessary aide: or they, who being delivered from some necessary evil, or have received some singular good, where no vow hath gone before, should witnesse their thankfulness. *Deut.* 13. 21, 22. *Num.* 30. 2. & 6. 2, &c.

What have we herein further to consider?

That the Vow must be of lawfull things: else it is better not to pay the Vow, then to pay. As *Herod*, and the forty mentioned in *Acts*

23. 24. and as the Monks, Fryers and Nunnes vow willfull poverty, perpetuall abstinence from marriage, and Canonically obedience, and the people pilgrimages.

May we vow any thing that is lawfull to be done?

We may not vow any vile or base thing: as if a wealthy man should vow to give the poor some small value, far under his ability. For what either token of thankfulness can that be; or what comfort in his troubles can he take of the performance thereof?

What have we secondly to consider?

That the vow must be of such things as are in our choice to performe;

How many wayes faile men against this?

Two waies:

1. In vowing that which we are not able to performe.
2. In vowing that which otherwise by the Law of God we are bound to performe.

Who be they which vow that they cannot perform?

They are either they whose strength doth faile through the common frailty of all men (as those that vow perpetuall continency) whose lets come from themselves; or they which cannot performe it, by reason of subjection unto others; as wives unto their husbands, children to their parents, servants to their masters, &c. in whose power they are, to performe their vowes, or not to performe them. *Numb. 30. 3, 4. &c.*

Why may not a man vow such things as he is otherwise bound to doe?

For that they are due unto God without the service of a vow; and therefore it were a dalliance with God, to make shew of some speciall and extraordinary service, where the common and ordinary is only performed: as if a man would present as a gift unto his Lord, the rent of his house due for the occupation thereof.

What may we then lawfully vow

An increase of Gods service: as to pray more often every day then ordinarily is used: or to be more liberall to the poor with some straine of our ability; building of Colledges, Almshouses, &c.

What is the duty of those that have vowed?

1. To have a diligent care to performe their vowes: *Eccles. 5. 3, 4. Deut. 23. 21, 22, 23.* For if it be a reproachfull thing, to deale with God as with a man: it is more reproachfull to deale worse with God, then we dare deal with many men.

2. Not to delay the performance of it. *Eccles. 5. 3.* For God corrected sharply in *Jacob* the deferring of the payment of his vowes: (*Gen. 35. 1.*)

1. By his daughters deflowring. 2. By the rage and murder committed by his sonnes.

Is the necessity of performing vowes so great, that they may no waies be omitted?

Not so: for to the performance of a greater duty a man may omit his vow for a time, and after a time return, and be not a Vow-breaker. As the *Rechabites* for safety of their lives came and dwelt in *Jerusalem*, notwithstanding a former vow, that they would not dwell in an house; (*Ier. 35. 9, 10, 11.*) and yet God witnesseth, that the vow was not broken thereby: so to help our neighbours in some present necessity, we may cease from any

What is to be vowed.

The duty of those that have vowed.

any vowed duty at that time, & not sin, Wherein the Papists greatly fail, who having vow'd unlawfully, yet think they may not intermit their vows.

If a man in vowing doth not consider sufficiently the greatnesse of the matter; may he not breake that vow that he hath not so adviſeably made?

No: the vow being otherwiſe lawfull, that raſhneſſe is to be repented, but the vow muſt be kept.

What have we to learn of all this?

That we be adviſed in that we doe, and not to enquire after we have vowed, to find ſome ſtaring hole where to goe out: but either not to vow at all, or if we vow, to have a good remembrance of it, and a diligent care in the due time to performe it. *Prov. 20. 25.*

Having ſpoken of thoſe good things which we doe give unto God: let us proceed to that which we do give unto our needy neighbour. What is Almes?

Of Almes

It is a duty of Chriſtian love, whereby ſuch as have this worlds good, do freely impart to ſuch as are in want. *1 Joh. 3. 17. 1 Tim. 6. 17, 18. Mat. 5. 42.*

How can it be both a duty, and withall free?

1. That it is a duty, appeareth by many formall precepts touching this matter: (*Deu. 15. 7, &c. He. 13. 16.*) in that it is called our juſtice, or righteouſneſſe; (*Pſal. 112. 9. Mat. 6. 1.*) in that every man is a ſteward of Gods bleſſings for the benefit of others; (*1 Pet. 4. 10.*) finally, in that according to the performance, or neglect, even of this duty, men ſhall be judged at the laſt day. *Mat. 25. 35, 42.*

2. It is free, not as being left by God unto our choice, whether we will doe it or no; but as proceeding from an heart freely and cheerfully performing this obedience to God, and reliefe of our brother, without compulſion of humane law, &c. *2 Cor. 9. 7.*

Who are to give Almes?

Who are to give Almes.

Whoſoever hath this worlds good, (*1 Joh. 3. 17.*) that is, ſuch a portion out of which by frugality ſomething may be ſpared, though it be but two mites (*Lu. 21. 2, 3.*) And therefore not onely rich men & houſholders are to give; *1 Tim. 6. 17.* but alſo ſuch as labour with their hands, *Eph. 4. 28.* out of their earnings; ſervants out of their wages; children out of their Parents allowance; wives out of any portion they have in ſeverall without their husbands, or allowance from their husbands, or out of the common ſtock they enjoy with their husbands: provided the husbands conſent in whom the poſſeſſion fundamentally remaineth be either expreſſed, or by ſilence, or not gainſaying implied. Finally, even they that live upon liberall almes, muſt ſpare ſomething unto thoſe that have little or no ſupply. *2 Cor. 8. 2, 14.*

May there not be ſome caſes, wherein ſuch as are accomptable to others, may give without their knowledge, yea againſt their will?

Yes; as appeareth in the wiſe and commendable example of *Abigail*, (*1 Sam. 25. 3, &c.*) to wit, when the life and whole eſtate of the giver or receiver, may be now or not at all, thus or not otherwiſe preſerved. For extreme neceſſity diſpenſeth with the ordinary courſe of duty, both to God and man. *Mat. 12. 7.*

Whereof muſt we give Almes?

Of that good thing, (*Neh. 8. 10.*) that is, whoſome and profitable to the receiver, which is juſtly our own, not another mans; unles in caſe of extremity before mentioned. For otherwiſe of goods evil gotten, or wrongfully detained

detained, not almes, but restitution must be made. *Luke 19. 8.*

How much must we give?

We must sow liberally, that we may reap also liberally; *2 Cor. 9. 6. Gal. 6. 7. Prov. 11. 25.* notwithstanding, in the quantity and proportion of almes respect must be had;

1. To the ability of the giver (*Luk. 3. 11. 1 Cor. 16. 2.*) who is not bound so to give as utterly to impoverish himself, (*2 Cor. 8. 13.*) & to make himself of a giver a receiver; (*Ab. 20. 35.*) that in a common and extreme necessity of the Church, every one must be content to abate of his revenues that the rest may not perish; (*2 Cor. 8. 1, 2, 9. Luke 12. 33.*) and some whose hearts God shall move, may voluntarily and commendably sell all, & put it into the common stock; (*Ab. 4. 34, 35. with Ab. 5. 4.*) yea it is unlawfull so to give unto some one good use, as to disable ourselves for the service of the Common-wealth, Church, or Saints in general, or for the reliefe of our Family or kindred in speciall. *1 Tim. 5. 8.*

How much must be given

2. To the condition of the receiver, that his necessity may be supplied; (*2 Cor. 9. 12. Job 31. 17, 18, &c. Jam. 2. 15, 16.*) not as to make him of a receiver a giver: for this is to give a patrimony, not an almes; and belongeth rather to Justice, binding men to provide for those of their own household, then to mercy.

To whom must we give?

To such as are in want; (*Mat. 5. 42. Rom. 12. 20.*) but with this difference;

1. In present extremity, we must preserve life in whomsoever, without inquiring who or what an one the party be. *Luk. 10. 33. with Job 4. 9.*

To whom almes must be given.

2. In cases admitting deliberation (*Psa. 41. 1.*) we must confine our alms to such as God hath made poor: (*Deut. 15. 7, 11.*) as Orphans, Aged, Sick, Blind, Lame, the trembling hand, (*Lev. 25. 35.*) &c. Wherein such gifts are most commendable, as extend unto perpetuity; as the erecting or endowing of Churches, (*Luke 7. 5.*) Schools of good learning, (*2 Kings 6. 1. &c. 2 Chron. 34. 22.*) Hospitals &c. But as for such as turn begging into an art or occupation, they are by order to be compelled to work for their maintenance; (*2 Thes. 3. 10, 11, 12.* which is the best and greatest almes.

What order must we observe in giving?

We must begin with such, as are nearest to us in regard of domesticall, (*1 Tim. 5. 8. Mat. 15. 5, 6.*) civill, (*Deut. 15. 7.*) or Christian (*Gal. 6. 10.*) neighbourhood, according to the lawes of Nature, Nations & Religion direct us, unlesse other circumstances, as the extremity of want, or the dignity of the person to be relieved, *1 Kings 17. 13.* doe dispence: and so proceed to such as are farther off, according as our ability can extend.

What order must be observed in giving;

What are the times and places fittest for this duty?

For publike almes the fittest time is, when we meet together for the solemn worship of God; (*1 Cor. 16. 2.*) likewise the fittest place, where provision is made for publike collections. (*Luke 21. 1.*) For private, when, and wheresoever the necessity of our poor brother offereth it selfe unto us. *Iob 31. 16. Prov. 3. 28.*

With what affection must we doe Almes-deeds?

1. With pity and compassion on our need brother. *Psa. 112. 4.*
2. With humility, and secrecy, not seeking praise from men, but approving our selves to God. *Mat. 6. 1. &c.*

With what affections almes must be given;

3. With

3. With cheerfulness; (*Rom. 12.8.*) because God loveth a cheerful giver. *2 Cor. 9.7.*

4. With simplicity; (*Rom. 12.8.*) not respecting our selves but the glory of God; and the good of our fellow members. *2 Cor. 8.4.5.*

How many waies may Almes-deeds be performed?

Not onely by giving; but also;

First, by *lending* (*Deut. 15.8. Mat. 5.42*) to such as are not able to lend to us againe *Luk. 6. 34. Psal. 37. 26.* (some being no lesse relieved by lending, the others by gift;) provided, we take nothing for the loan; (*Exo. 22. 25.*) yea in some cases either remit part of the loans (*Neb. 5. 11*) or commit it into the hands of our poor brother without assurance to receive from him the principall againe. *Luke 6. 35.*

Secondly, by *selling*, when we do not only bring forth the commodity, as of corn, &c. which others keep in: (*Pro. 11. 26.*) but also, in a mercifull consideration of our poor brother, abate somewhat of the extreame price.

Thirdly, by *forbearing* whatsoever is our right in case of great necessity. *Nehem. 5. 18.*

What fruit may we expect of this duty?

The fruits of
Almes-deeds.

Not to merit thereby at the hands of God: (*1 Chro. 29. 14.*) but yet,

1. To make God our Debtor, (*Prov. 19. 17.*) according to his gracious promise; who also in Christ will *acknowledge and requite it* at the last day. *Mat. 10. 42. & 25. 35. 2 Tim. 1. 18.*

2. To seal the truth of our religion. *Jam. 1. 27.*

3. To assure our salvation. *Heb. 6. 9, 10. 1 John 3. 14. 1 Tim. 6. 19.*

4. To make amends to men, for former covetousnesse and cruelty. *Dan. 4. 24. Luke 19. 8.*

5. To sanctifie our store (*Luk. 11. 41.*) & bring a blessing on our labours; (*Deu. 15. 10.*) yea & upō our posterity after us, *Ps. 112. 2. & 37. 26. 2 Ti. 1. 16.*

We have spoken at large of the participation of the grace of Christ, and the benefits of the Gospell: Now we are to come unto the means whereby God doth effect these things.

Shew therefore how, and in what manner, God doth offer and communicate the Covenant of grace unto mankind.

Of Vocation.

By *Vocation, or Calling*, (*Rom. 8. 30. Heb. 3. 1.*) when God, by the meanes of his word and Spirit, acquainting men with his gracious purpose of salvation by Christ, inviteth them to come unto him; (*Hos. 2. 14*) and revealing unto them his Covenant of grace; (*Mat. 11. 27. & 16. 17. John 14. 21. Psal. 25. 14.*) bringeth them out of darkenesse to light. *Ahs 26. 18.*

Is this Calling of one sort onely?

Externall.

No there is an externall gathering common to all, together with some light of the Spirit, and certaine fruits of the same, attained unto by some that are no heires of the promise: for *many are called with this outward and ineffectuall calling, who are not chosen.* *Isa. 48. 12. Mat. 22. 14.*

Internall.

And there is an internall and effectuall calling, peculiar to those few that are elect: whereby unfeigned faith and true repentance is wrought in the heart of Gods chosen; and God become in Christ their father doth not onely outwardly by his word invite, but inwardly also and powerfully by his spirit allure and win their hearts to cleave to him inseparably unto salvation. *Gen. 9. 27. Psal. 25. 14. & 65. 4. Joel 2. 32. Ahs 2. 39.*

How

How doe both these kindes of Callings differ?

Howsoever we are to judge charitably of all outwardly called: (1 Cor. 1, 2.) because who among them are also inwardly called is only known to God; (2 Tim. 2. 19.) yet doth this outward calling differ from the inward.

1. In that it is wrought only by outward meanes and common illumination; (Heb. 4. 2.) without the spirit of regeneration, (Jude, verse 19.) or any portion of saving faith. Luke 8. 13.

2. In that they are admitted only to an outward and temporary league of formall profession, (Ahs 8. 13. Rom. 9. 4, 5.) not to that entire fellowship with Christ, required unto salvation. 1 John 2. 19. 1 Cor. 1. 8, 9.

What are the meanes which God hath appointed to call us by?

They are partly inward and partly outward, 1 Thes. 5. 19, 20. Ahs 10. Meanes of
Vocation

44.

What are the inward?

The spirit of God; which is given by the outward things. Gal. 3. 2, 3. 1 Tim. 1. 14.

What meane you by the spirit of God in this place?

That power of God which worketh in the hearts of men things which the naturall discourse of reason is not able to attaine unto.

Being incomprehensible, how may we come to some understanding and sence of it?

By the things whereunto it is compared.

1. Towinde, Ahs 2. to shew the marvellous power of it in operation.

2. To oyle, Heb. 1. 9. that is of a hot nature that pierceth and suppleth.

3. To water, John 4. that cooleth, scowreth, and cleanseth.

4. To fire, Mat. 3. Ahs 2. that severeth drosse and good mettall.

How is the operation of it?

Divers: as softning and hardening, enlightening and darkening; which it worketh after a diverse manner, by the word, in the hearts of the elect and reprobate, according to the good pleasures of Gods secret will onely; and after that, according to the good pleasure of his revealed will. So, that the lawfull use thereof is rewarded with a gracious increase of blessings, and the abuse punished with further hardnesse to condemnation.

What then doth the spirit work in the wicked?

Finding them hard, it hardeneth them more (by withholding of grace) to their further condemnation.

What doth the same spirit worke in the godly?

Faith; whereby they take hold on Christ with all his benefits. Eph. 2. 8.

What are the outward things which God hath given to call us by?

They are either common to the whole world, or proper to the Church.

What are the things common to the whole world?

Gods works, not unprofitably given, although not sufficient to salvation

Is not the knowledge of the wisdomes power and goodnesse of God in the Creation and government of the Heaven and Earth, with the things

that are in them, sufficient to make us wise to salvation?

No. It serveth rather to further condemnation, without the word: Rom. 1.

19, 20, 21.

19, 20, 21—as by, and with the word, the due meditation and consideration of Gods works is a good help to further us in religion, and in the graces of Gods spirit. 1 Cor. 1. 21, 22.

Of the Church

Sith then God doth not reveal the covenant of grace, nor afford sufficient meanes to salvation to the whole world, but onely to the Church: explaine here what you meane by the Church.

We speak not here of that part of Gods Church which is *triumphant* in glory; who being in perfect fruition, have no need of these outward meanes of communion with him: (Rev. 21. 22, 23.) but the subject here is the Church *militant*. And that we consider also, as *visible* in the parts of it; consisting of divers assemblies and companies of beleivers, making profession of the same common faith: howbeit many times, by force of persecution, the exercise of the publike ordinances may for a time be suspended among them.

But are none to be accounted members of this Church, but such as are true beleivers, and so inseparably united unto Christ their head?

Truly and properly none other. (1 John 2. 19.) Howbeit, because God doth use outward meanes with the inward, for the gathering of his Saints; and calleth them as wel to outward profession among themselves, (Acts 2. 42. Cant. 1. 7.) as to inward fellowship with his Son, whereby the Church becomes visible: hence it is, that so many as partake of the outward meanes, and joyn with the Church in league of visible profession, are therefore in humane judgement accounted members of the true Church, and Saints by calling, (1 Cor. 1. 1.) untill the Lord (who only knoweth who are his) doe make known the contrary. As we are taught in the Parable of the Tares. Matth. 13. 24. & Matth. 13. 47, &c. and of the draw-net, and the threshing floore, where lyeth both good corne and chaffe, Mat. 3.

Hath Christ then his Church visible upon earth?

Yea, throughout the world, in the particular congregations of Christians, (Rom. 2. 3.) called to the profession of the true faith and obedience of the Gospell. In which visible assemblies, and not else where, the true members of the true Church invisible, on earth, are to be sought (Rom. 11. 5.) and unto which therefore all that seek for salvation must gladly joyne themselves. Esa. 60. 4.

Doth the visible Church consist of good and bad, or of good onely?

It consisteth of good and bad: as at the beginning we may see it did in Cain and Abel. Whereupon our Saviour compareth the Church to a net, in which are fishes good & bad; and to a field, which in it hath wheat and cockle. Matth. 13. 24, 47, &c.

The markes of
a true visible
Church,

What are the markes and infallible notes whereby to discerne a true visible Church, with which we may safely joyne?

First and principally, the truth of Doctrine which is professed, and the sincere preaching of the Word; together with the due administration of the Sacraments, according to the Commandement of Christ our Saviour. Matth. 28. 19, 20.

Secondarily, the right order which is kept; with a sincere and conscionable obedience yielded to the Word of God.

why

Why doe you make the first to be the principall marke of visible profession?

Because they are the onely outward meanes, appointed by God for the calling and gathering of the Saints; and which prove the Church to be a pillar of truth. 1 Tim. 3. 15.

Can the Church want these, and yet be a Church?

Yea; it may want them in the time of warre or persecution: and in such a time we may safely joyn our selves to a company which allowes of the publike ministry of the word of God and administration of the Sacraments; howsoever the exercise of the same by reason of those garboiles be wanting for a time.

Are we to joyn with all Churches, that have these markes?

Yea: neither must we seperate from any, farther then they separte from Christ. Phil. 1. 18. Cant. 1. 5. as shall be shewed.

What say you to the other notes that are commonly given of the Church?

Either they are accidentall, and in great part separable; or utterly impertinent, and forged for the upholding of the Romish Synagogue.

But is not Antiquity a certaine note of the Church?

No: for errors are very ancient; and the Church when it began, was a Church, yet had no antiquity.

Is not Multitude a note?

No: for Christs flock is a little flock; (Luk. 12. 32.) and Antichrists very great. Apoc. 13. 3, 4, 8. 18. 13.

Are not Miracles a marke of the Church?

No: for beside that wicked people may work them, (Mat. 7. 22, 23.) the Church of Christ hath been without miracles; and the coming of Antichrist is foretold to be with all powers, and signes, and lying wordes: (2 Thes. 2. 9.) Apoc. 13. 13, 14.) such as those are whereof the Papists brag and boast of, which are indeed no true miracles.

May the Church erre, and be corrupted, or fall, and become no Church?

First, we must distinguish of errors. Some are fundamentall, such as raze the foundation of the Church, (as the denying that Christ came in the flesh, or the denying of the resurrection:) and in these the Church cannot erre. Others are of lesse moment; and in these it may erre.

Whether the Church may erre.

Secondly, the Catholike Church considered in her true members, can never utterly fall: (Matth. 16. 18. Phil. 1. 6. 1 Thes. 5. 24.) howsoever no Congregation be so pure, that it may be said at any time to bee free from all corruption, (1 Cor. 1. 4.) or so constant, but that, at times it may be shaken in the very Foundation of truth; as may appeare by the Churches of Corinth, Galatia, &c. 1 Cor. 15. 12, 33. Gal. 3. 1. &c.

Thirdly, the Church being considered with respect to the place; God doth not alwaies continue a succession of true beleivers within the same limits and borders: and hence we say, that divers Churches are false, as those of Asia, &c. Neither is any place so privileged, but that for sin the Candlestick may in time be thence removed. Rev. 2. 5.

How may we judge of a Church corrupt, or ceasing to be a Church?

Where God, utterly taking away the meanes of his Word and Worship, (Mat. 23. 46.) hath apparently given the bill of divorce, (Esa. 50. 1.)

there are we not to acknowledge any Church at all : as at this day in *Jerusalem*, once the holy City. But where these meanes are yet continued, we are to acknowledge a Church of Christ, (*Rev.* 2. 12, 13.) howsoever more or lesse corrupt, according to the greater or lesse abuse of Gods Word and Worship.

Since Churches may be so diversely corrupted; from which, and how far are we to separate?

In what cases
we may sepa-
rate from a
corrupt
Church.

From Churches mortally sick of heresie, (*Tit.* 3. 10, 11.) or Idolatry, as it were a contagious plague or leprosie, we are to separate: (*Re.* 18. 4.) howbeit, whiles there is yet any life, rather from the scab or sore, then from the body; that is, from the prevailing faſſion, maintaining fundamentall errours, and forcing to Idolatrous worship. Such is our separation from the present Church of *Rome*, not from such therein, who, either meaning well in generall, are ignorant of the depth of Satan. (*Rev.* 2. 24.) or secretly dissent from these damnable corruptions; (*1 Kin.* 19. 18.) with whom, as a body yet retaining life, we desire to joyne, (*Phil.* 1. 18.) so far, as we may with safety from the foresaid contagion.

Are we to continue fellowship with all other Churches, not so deadly and dangerously corrupt?

From Churches holding the foundation, in substance of faith and worship, though otherwise not free from blemish, wee are not to separate (*1 Kin.* 15. 14. & 22. 43.) farther then in dislike & refusall of that wherein they doe apparently separate from Christ, in respect either of manners, doctrine, or forme of publike worship.

What are the enemies of the Church?

Of the ene-
mies of the
Church:

Besides these spirituall wickednesses, which fight against our soules; there are outward enemies also, that visibly oppose the church of Christ.

How doth Christ defend his Church against those enemies?

This is partly to be done by the Civill Magistrate, to whom it belongeth by civill meanes to maintaine the Church in that truth and liberty, which Christ hath given unto it: and partly by the breath of Christs owne mouth in the preaching of the Gospell, yet not perfectly, but by the brightnesse of his comming in the latter day.

What is the estate of the Church, when these enemies doe prevaile?

The Church is often oppressed and darkened so by them, that it doth partly degenerate, and is partly hid; but never wholly destroyed, nor altogether invisible.

Is not the Church alwaies visible in her parts?

The persons are alwaies visible. For Christ hath, and ever had from the beginning, his Church visible upon earth, (*Rom.* 11. 1, 2, 3, 4.) that is, some companies of Beleevers, making profession of the same common faith. Yet the persecution may be such, that the visible Church may not appear throughly for a time: the professors being forced thereby to hide themselves from the eye of the world, (*Rev.* 12. 14.) and happily by the rage of the Enemy so scattered, that as in the daies of *Elias*, (*1 Kin.* 19. 10, 14, 18.) they can hardly be knowne or have entercourse between themselves. And hence it is that the Church is compared to the Moon, sometimes in the full, and sometimes in the wane.

What distinction is there of the members of this visible Church?

Generally

Generally, they are all the family of Christ; (Eph. 3. 15.) which as sheep of his flock are to heare his voice and follow him: (Job. 10. 12, 13, 14.) but more specially, out of these, Christ the chiefe Prince and Shepheard, hath instituted some to be above, some to be under; ordaining some to have preheminence, and government, others to be governed and guided by them. Heb. 13. 17.

Whom hath Christ appointed to be Governours and guides unto the rest?

1. Church Officers and Ministers, appointed to teach and governe the flock of Christ, and to feed it with the wholesome food of the Word and Sacraments. 1 Cor. 12. 18. 1 Tim. 5. 17. Luk. 12. 21. Job. 1. 10. 1 Pet. 5. 2.

Of the governours of the Church;

2. Princes and Civill Magistrates, whom Christ hath charged to see to the waies of his households (and so to rule and order it outwardly) that all, both Ministers and People, do their office and duty, even in things concerning God. Psal. 78. 71. 72. 2 Chron. 35. 25. Eccl. 10. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

What are the parts of the Ministry committed to the officers of the Church?

The word: (Rom. 10. 17. Job. 5. 25. 8. 6. 68.) and the dependants thereof, viz. Sacraments, (1 Cor. 10. 16, 17, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.) and Censures. 1 Tim. 5. 20. 1 Cor. 5. 13.

What is the Word?

Of the Word;

That part of the outward Ministry which consisteth in the delivery of Doctrine. (2 Chron. 17. 9. 18. 21. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.) And this is the ordinary instrument which God useth in begetting of faith. Job. 17. 20. Rom. 10. 17. Eph. 1. 13.

What order is there used in the delivery of the word, for the begetting of Faith?

First, the Covenant of the Law is urged to make sin & the punishment thereof knowne: whereupon the sting of Conscience pricketh the heart with a sense of Gods wrath, and maketh a man utterly to despair of any ability in himselfe to obtaine everlasting life. After this preparation, the promises of the Gospel are propounded, whereupon the sinner conceiving hope of pardon, sueth to God for mercy, and particularly applyeth to his own soul those comfortable promises which in the word are propounded.

Rom. 3. 19. 20.
7. 9. 10.
Gal. 3. 12. 23.
Aas. 2. 37.
Mat. 15. 24.
Gal. 2. 19. 20.
Web. 4. 16.
Hosea 14. 2. 3.
Rom. 8. 15. 16.

What is the inward meanes for the begetting of Faith?

The holy Spirit of God.

Is it not lawfull to separate the inward meanes from the outward?

In no case: for those things which God hath joynd together, no man may separate. Matth. 19. 6.

How doth it appeare, that God hath joynd both these meanes together?

Because he saith by the Prophet, Esa. 59. 21. that this is the Covenant that he will make with his people, to put his spirit and Word in them, and in all the posterity of the Church. The Apostle in like manner, 1 Thes. 5. 19, 20. joynerh these two together: Quench not the Spirit, and Despise not prophesying.

It would seem by these words of the Apostles, that the spirit of Adoption and Sanctification proper to the faithfull may be lost, whilst hee doth not heare the Word.

By no means: but as God doth assure the faithful of their continuance in him, so he doth declare by these exhortations, that the onely means whereby we should nourish this holy fire in us, is to take heed unto the preaching of the Word.

Is, by the word prophesying, only meant the preaching of the Word?

No: but by a figurative speech, all those outward means whereby God useth to give his holy Spirit, as are the Sacraments and the discipline of the Church; over and above the preaching of the Word, which being principall of all, is here set down for the rest.

Why doth the Apostle set the Spirit before the preaching of the Word?

meant by Prophecy: considering that by and after preaching of the Word, the Lord giveth his Spirit?

1. Because the Spirit is the chiefe of the two: the Word being but the instrument whereby the Spirit of God worketh.

2. For that the work of the Spirit is more generall, and reacheth to some to whom the preaching of the Word cannot reach.

3. For that the Word is never profitable without the Spirit: but the Spirit may be profitable without the Word, as after will appeare.

What doe you learn by this, that the manes of Gods Spirit and Word are usually conjoynd together?

That no man is to content himselfe with this phantasie, to thinke that he hath the Spirit, to and so neglect the Word: because they goe together.

Who are by this condemned?

The Anabaptists, Papists and Libertines, which ascribe to the spirit that which they like, although wickedly: seeing the Spirit doth not ordinarily suggest any thing to us, but that which it teacheth us out of the Word: *Job. 14. 26. what other sort of men are here condemned?*

The Stancarists, who esteeme the word to be fit to catechise, and to initiate or enter us in the Rudiments of Religion; but too base to exercise our selves continually in it: whereas the Prophets and Apostles, most excellent men, did notwithstanding exercise themselves in the Scriptures: *Mar. 4. 1, 2, &c. compared with Isa. 2. 15, 2, &c. 1 Pet. 3. 15, 16.*

Are none saved without hearing of the Word?

Yes. For First, children which are within the Covenant, have the Spirit of God, without the ordinary meanes of the Words and Sacraments: *Mat. 2. Ro. 8. 9, 14.* Secondly, some also of age in places where these means are not to be had. Thirdly some also which living in places where such means are, yet have no capacity to understand them; as some naturall fools, mad men, or deafe borne, to shew that God is not tyed to meanes.

What must we here take heed of?

That we presume not upon this, sith that notwithstanding this secret working of God, yet it is as impossible to come to heaven, if having the meanes and capacity of receiving them, we contemne the meanes; as it is impossible to have a harvest, where no seed time hath gone before; (*Mat. 13.*) or to have children without the Parents seed: (*1 Pet. 1. 23.*) seeing amongst such the Spirit of God works faith onely by the preaching of the Word. Indeed, where the Lord placeth not the preaching of the Word, there he can and doth worke Faith without it: but where he hath placed it, he will not doe it without it. In times and places where Popery hath prevailed, many were, (and may be so at this day in *Spaine* and *Rome*) converted by the very bare reading of the Word, yea without the reading of the word: but not so among them who have or may have it, either by going from home to it, or fetching it home to them.

How

How is the diverse working of Gods Spirit, by the ministry of the word, set out unto us?

By the parable of the seed, three parts whereof fell into barren and unprofitable ground, one into good and fruitful. *Mat. 13. 3, 9, 18, 19, 24.*

Are not three parts of the sower in the Church likely to be condemned by this Parable?

No, in no case. For it is both curious, and uncomfortable doctrine, in being a farre different thing to have three sorts of wicked men in foure sorts, and to have thrice as many of one sort.

What is the first thing you observe here, common to the godly with the wicked?

What things are common to godly and wicked hearers.

To understand something of the word of grace; and to give consent unto the same.

If they understand it, how is it that the first sort of unfruitfull hearers are said not to understand? Mat. 13. 19.

They have some understanding; but it is said to be none, because it is no cleare knowledge, (whereof they can give a reason out of the Word) nor effectual. Which ariseth from hence; for that they come without affection, and go away without care.

What are we here to learn?

1. To take heed not to deceive our selves in a bare profession of light knowledge of the Word; and that we come to heare it with zeal, and depart with care to profit.

2. To beware also of the great subtilty of Satan, who as a swift bird, snatcheth the Word out of unprepared hearts; even as also doth a thief; which taketh away whatsoever he findeth loose.

What observe you in the second sort, common to the godly with the wicked?

To have some kinde of delight in the Word, and a glimpse of the life to come. *Mat. 13. 20. Heb. 4. 5.*

What difference is there between a godly joy and this?

1. This is like the blaze of the fire, and is never full and sufficient: whereas the godly joy is above that in gold and silver.

2. The wickeds delight is for another purpose, then is the godlies. For it is onely to satisfie a humour desirous to know something more then others: whereas the godlies joy is to know farther, to the end they may practise.

Why is it said they have no root? Mat. 13. 21.

Because, though they understand the things, yet are they not grounded upon the reasons and testimonies of the Word, nor transformed into the obedience of the Gospell; and therefore when persecution cometh, they wither away.

Proceed to the third sort.

They are they which keep it, (it may be with some suffering of persecution:) yet the rhornes of covetousnesse, or of worldly delights, overgrow the good seed, and make it unfruitfull.

So much of the three sorts of unfruitfull soyle, and therein of the things common to the godly with the wicked. What are the things proper to the godly; signified by the good and fruitfull ground;

Things proper to godly hearers.

1. The receiving of the seed in a good heart.

2. The bringing forth of fruit with patience. *Luke 18. 15.*

What is there meant by receiving the seed into a good heart?

By the seed, is meant, the word of promise; whereby God hath said he will be mercifull to us in Christ. By receiving it into a good heart, is meant the receiving it by faith in Christ.

Where it is said, that the word must be received into a good heart; it may seeme that a man hath a good heart before he receiveth that seed?

Doubtles, naturally they are all alike, and there is never a barrrell better herring (as they say:) but as the face answereth the face in a glasse; so one of the sons of Adam is like another in their nativity they have by their parents till they be regenerated. And therefore it is called a good heart, in respect of Gods changing of it by the ingrafted word. (Ja. 1. 21.) And by these words he putteth difference between the fruits of the three former, and the fruits of this last: for that there is no difference in the outward shew of fruits; but only in regard that those fruits proceed from an uncleane heart, and these from a heart that is cleansed.

How may we know that we have true faith; and so approve our selves that we are good ground?

- By good fruits, which are the effects of faith.

What are the effects of Faith?

Reconciliation, and Sanctification. (Rom. 8. 1, 2, 3. Eph. 2. 6. Col. 2. 1, 2, 3.) The fruits of the former are set down, Rom. 5. 1, 2, 3, 4. The fruits of the latter, are Repentance and new Obedience: which have been already declared.

What speciall tokens observe you out of the former whereby we may discern a justifying faith from the faith of worldlings?

Now justify-
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fereth from
the faith of
worldlings.

The end of our faith being the salvation of our souls, which shall be at the day of judgement, if we can willingly forsake father & mother, sister and brother, wife and children, and abandon the world, and say; Come Lord Jesus, come quickly: we may assure our selves we are in a happy case.

What speciall marks of a justifying faith, observe you out of the latter?

1. To be zealous of Gods glory.
2. To love Gods children. For these be the speciall effects of our holy Faith.

What is the word further compared with, and likened unto?

The Apostle Peter, 1. cap. 2. v. 1, 2. compares it unto milke. As new borne babes desire the sincere milke of the word, that ye may grow thereby. Teaching us, that the word is not onely of use for our begetting unto God; but for our daily nourishment, that we may grow in grace, and in the knowledge of our Lord Jesus Christ, 2. Pet. 3. 18. So it is called a light, a lanthorne; and is appointed to be our guide, our Counsellor, or Comforter, &c.

Is this only of the word preached?

Doubtlesse, the blessing of God doth in a speciall manner wait upon that ordinance. Whence it is said, that when Christ ascended up on high, he gave gifts to men, some Apostles, and some pastors and teachers, for the gathering of the Saints, for the edifying of the body of Christ: (Ep. 4. 12.) yet with all, the reading of the Word with prayer and diligence, is of singular use and benefit, and commended unto us by our Saviour, Search the Scriptures; Job. 5. 39. and, how readeest thou? Luk. 10. 26. and by the example of the Bereans, who searched the Scriptures daily, and examined the things they

they heard in the publike ministry of them. *Acts 16. 11.*

So much of the word?

What are the dependants annexed to it?

Sacraments (*1 Cor. 10. 3, 4.*) and Censures: *Mat. 18. 15, 16.* *Cor. 5.* the one, sealing the promises; the other, the threatnings of the Gospel.

What are Sacraments?

Seales of the promise of God in Christ; wherein by certaine outward signes, (and sacramentall actions concerning the same) commanded by God, and delivered by his Minister, Christ Jesus with all his saving grace is signified, conveyed, and sealed unto the heart of a Christian. For Sacraments are seales annexed by God to the word of the Covenant of grace: (*Rom. 4. 11. 1 Cor. 1. 1, 2.*) to instruct, assure, and possesse us of our part in Christ and his benefits: (*Gal. 3. 27.*) and to binde us to all thankfull obedience unto God in him. *Rom. 6. 4.*

Was not Gods word sufficient? what need have we of Sacraments?

This argues our infirmity, and manifesteth Gods great love and mercy, who for the furthering of our understanding hath added visible signes to his Word; that our Ears might not onely be informed of the truth, but our eyes also might more plainly see it; and for the greater strengthening of our faith vouchsafeth to confirme the covenant of grace unto us not onely by promise, but also by outward seales annexed thereto. The like meanes had Adam himselfe in Paradise, to put him in remembrance of Gods will. And if he, in his perfection needed a token of Gods favour, (which was the tree of life,) how much more we that are corrupt and sinfull? If we were Spirits or Angels, we should not need these helps; but sith God knowing our frailties and what is best for us, hath given us these seales to our further comfort, let us use the receipt of so skilfull a Physician, unlesse we will hasten our owne deaths.

How doth God by the Sacraments assure us of his mercies in Christ?

By exhibiting to the worthe receiver, by such outward signes; (whether Elements, or actions) as himselfe for the reliefe of our weakness hath prescribed, whole Christ, God and man, with all his benefits; (*1 Cor. 10. 4.*) in whom all the promises of God are yea and Amen. *2 Cor. 1. 20.*

Do they seale nothing else but the promise of God unto us?

Yes: they seale our promise unto God, that we take him onely for our God and Redeemer; whom alone by faith we rest on, and whom we will obey.

How doe they bind us unto God?

Wee receiving them as pledges of his infinite love in Christ, doe thereby professe our selves bound to expresse our thankfulness by all duties to his Majesty 3 (*Col. 2. 6, 7.*) and for his sake one to another. *Eph. 4. 35 4, 5.*

Describe yet more largely what a Sacrament is?

A Sacrament is an ordinance of God, wherein by giving and receiv-
ving of outward elements, according to his will, the promises of the
Covenant of grace, made in the blood of Christ, being represented, exten-

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bited, and applied unto us, are further signed and sealed betwixt God and man. Or, It is an action of the whole Church, wherein by certaine visible signes and outward things done according to Gods institution, inward things being betokened, Christ with all his benefits is both offered unto us, and received by us: offered (I say) to all in the Church, but exhibited onely to the faithfull, for the strengthening of their faith in the eternall Covenant, and the bringing them more effectually to the practise of Gods Commandments. Ex. 24. 8. Luk. 1. 22. 1 Cor. 11.

23. Mat. 26. 26. Rom. 4. 11. 1 Cor. 11. 23. 1 Pet. 3. 21. Why call you it an action?

Because it is not a bare signe alone, but a work. 1 Cor. 11. 24, 25.

Why call you it an action of the whole Church?

Because it is a publike action, and appertaineth to the whole Church: and therefore ought to be done in the presence of the congregation, by the example of John (Mat. 3. 11, 12) and commanded of Paul, 1 Cor. 11. 18, 20, 22. it being a great indignity for the Sacraments to be administered privately, then for the civill judgement, which is open and publike, that we say nothing of the Sacrifices under the Law, which were not so excellent as these; and yet it was not lawful to offer them in private. Which reproveth the disorder of the Papists, who turne the Communion into a private Masse, and minister the Lords supper to one alone without the presence of the Congregation.

What may not the Sacraments be so administered upon necessity? as namely to a sick man ready to depart out of this life?

There is no such necessity. For a man believing, wanting that opportunity of coming to the Lords Supper, wanteth not the effect thereof: seeing the Lord promised by Ezekiel, that he would be a Tabernacle to his people being banished from it. (Eze. 37. 27.) And therefore the want of the Sacraments doth not hurt, when with conveniency a man cannot enjoy them; but the contempt or neglect of them, when they may conveniently be come unto.

What then is the fittest time and place for the administration of the Sacraments?

The fittest time, is the Lords day or some other day of publick meeting. The most convenient place is the Church, and usuall place of the assembly of the Congregation.

Did not Abraham minister the Sacrament of Circumcision in his private house?

His house was at that time the Church of God; and therefore not private. And so in the time of persecution, the godly did oft-times meet in Barnes and such obscure places; which were indeed publike, because of the Church of God there: the house or place availing nothing to make it private or private. Even as, wheresoever the Prince is, there is the Court also said to be; although it were in a poore Cottage.

What difference is there between a Sacrament and a Sacrifice?

In a Sacrifice, there is an offering made to God; in a Sacrament, there is an offering made to God by us. In the Sacrifices, Christ was signified as given for us, in the Sacraments as given to us: the Sacrifices were onely signes, the Sacraments seals also.

Who is the author of a Sacrament?

God alone; because he only can bestow those grates which are sealed in a Sacrament.

How doth God ordaine a Sacrament?

By his Word.

How many parts of Gods Word are there whereby he doth institute and ordaine a Sacrament?

Two.

First, a commandement to doe it.

Secondly, a Promise of a blessing upon the right using of it.

Was not the Rainbow a Sacrament, being a signe ordained by God?

No. For though it were a sinne, yet it was no signe of salvation by Christ.

What is the matter and substance of every Sacrament?

One and the same Jesus Christ, although diversely communicated in divers Sacraments, and in some more forcibly then in others; because of some Elements communicating with, or taking hold of, or reaching to more of our Senses.

What things then are required in a Sacrament?

Three.

First, the outward signes; and sacramentall actions concerning the same.

Secondly, the inward things signified thereby: *viz.* Christ Jesus, with his saving graces; and spirituall actions concerning the same.

Thirdly, a similitude betwixt them both. As in Baptism for example; that as water doth wash the body, so doth the blood of Christ wash away the spots of the soule.

What signes are used in Sacraments?

Some only representing, as water, bread and wine: some applying, as washing, eating, drinking, and such like.

What are the things signified?

First, Christ Jesus and his merits: and secondly, the applying of the same unto us in particular.

Wherein doe the signes and the things signified differ?

1. In Nature.
2. In the manner of receiving.
3. In the parties which doe receive them.
4. In the necessity of the receiving of them.

Wherein doe they agree?

In this, that the signe doth so fitly represent the things signified thereby, that the mind of a Christian is drawne by the signe to consider of the things signified.

What is then the Sacramentall Union, betwixt the signs and the things signified?

Such as betwixt a sealed will, and the things conveyed in the same. From whence it is, that the names, effects, and properties of the one are given to the other.

What is the cause that moved the Lord to grace the outward signes in the Sacraments, with the names of the things signified?

The

The outward elements have the names of the spirituall things they set forth: 1. because of their fit proportion and agreement, in regard of the resemblance and similitude of the elements and the things signified; in which respect they are called *Signes*. 2. To shew the inseparable conjunction of the things signified with the signe, in the worthy receiver; in which regard they are called *Seales*: as in the person of Christ his two natures are so inseparably united, that oftentimes the properties and effects of the one are attributed to the other.

What is the ground of this sacramentall union?

In generall, the institution of Christ, whereby fit things are appointed so to be used, with a promise annexed. In speciall, the applying of that word unto certaine speciall signes with prayer. In particular and unto me the ground is, my reverent and worthy receiving.

What is the use of Sacraments?

The use of Sacraments.

God hath ordained them, to the end, that by comparing and conferring the outward things with the inward they might help.

1. Our Understanding; in which regard they are as in were images and glasses. *Gal. 3. 1.*

2. Our Remembrance; in which respect they are monuments. *Luke 22. 19. 1 Cor. 11. 24.*

3. And specially, the perswasion of our hearts; by reason whereof they are seales and pledges. *Rom. 4. 11.* For they are appointed by God to strengthen us in the promises of salvation, which God hath not onely made to us in word, but also confirmed the same by writ: and lest that we should any waies doubt (as naturally we are inclined) he hath set to his seales, according to the manner of men; that nothing might be lacking which should increace our strength.

What doctrine is here to be gathered?

1. What root of blindnesse, of forgetfulnesse, and especially hardnesse of heart to beleve, is in us; That the Word and Oath of God is not sufficient to pluck up, but that we must have such aides.

2. The mercy of God, that applieth himselfe to our weaknesse.

3. What miserable men they are that refuse the Sacraments.

Repeate the principall ends, for which God hath instituted the Sacraments.

To help our insight as cleare glasses; to relieve our memories as lasting monuments; and to confirme our faith as most certain seales and pledges: from whence they become our bonds of obedience, and the marks and badges of our profession. So the ends for which they are appointed are these four.

1. The clearing of our knowledge.

2. The helping of our memories.

3. The strengthening of our faith.

4. The quickning of our obedience.

How may we more clearly consider of those things which are ministered in the Sacraments?

By considering distinctly, the things given and received, and the persons giving and receiving.

What are the things given and received?

They

They are partly outward, and partly inward.

What are the outward?

The visible creatures, ordained for signes and figures of Christ: as under the time of the Gospell, Water, Bread and Wine.

Why hath God made choice of these Creatures?

Both in respect they are for their naturall properties most fit to represent the spiritual things: as also for that they are most generally used of all Nations in the World.

What are we to learn from hence?

The wonderfull wisdom of God, that hath chosen base and common things, for so high and singular mysteries: whereas he might have chosen things more rare and of greater price, to set out such excellent benefits as are offered to us in the Sacraments. Wherein there is great difference between the time of the Law and of the Gospell.

What are the inward things?

The invisible and spirituall graces: namely, Christ, with all his benefits.

What learne you of this?

Not to stick to the outward elements, but to lift up our hearts unto God; accounting the elements as a ladder, whereby to climbe up to those celestiall things which they represent.

So much of the things, what are the persons?

The Giver and the Receiver.

How many Givers are there?

Two: the outward, giving the outward; and the inward, giving the inward things.

What is the inward giver?

God himselfe: even the holy Trinity; God the Father, God the Son, and God the Holy Ghost.

What be the signs of God in a Sacrament?

They are principally two:

(1.) To offer and reach forth Christ and his graces:

(2.) To apply them to the heart of the faithfull communicant.

Who are the outward givers?

The Ministers especially, representing unto us the Lord, whose stewards they are, 1. Tim. 28. 19, 1. Cor. 4. 1.

What is the Ministers office herein?

To consecrate the elements, and then to distribute them.

Wherein consisteth his consecration of the elements?

Partly in declaring the institution of the Sacraments, and partly in going before the Congregation in prayer unto God. First, in praising God, who hath ordained such meanes for the reliefe of our weaknesse: then in suing to God, that he would be pleased to make those meanes effectuell to that end, for which they were ordained.

Is not the substance of the elements changed by this consecration?

No verily; onely the use is altered, in that they are separated from a common to a holy use, which change and alteration continueth onely while the action is in hand.

Doth the Minister with the signe give the thing signified also?

No;

The Persons
that are actors
in Sacraments
and their actions.

No: he onely dispenseth the signes, but it is God that giveth and dispenseth the things signified. *Mat. 3.11.*

Is God alwaies present, to give the thing signified to all them that the Minister giveth the signe?

No, not to all: for some in receiving the signes, receive together with them their owne judgement. (*1 Cor. 11.29.*) Yet he is alwaies ready to give the thing signified to all those that are fit to receive the Sacraments: and to such persons the signes and things signified are alwaies conjoyned.

Who are the persons that are to receive the Sacraments?

All Christians that are prepared thereunto.

Is there any speciall preparation required to the receiving of the Sacraments?

Yes verily: for seeing men ought to come with preparation to the hearing of the word alone; they ought much more to come when the Sacraments are administred also, wherein God doth offer himselfe more familiarly and visibly to us. *Exod. 3.5. 1 Cor. 11.28.*

What is the preparation that is required in them that come to receive the Sacraments?

Of preparati-
ons to the Sa-
crament.

There is required in those that are of yeares of discretion, to a worthy participation of the Sacraments, knowledge, faith, and feeling, both in the Law, and in the Gospell.

The Person
that receiveth
the Sacrament
must have
knowledge
of the Law
and the
Gospell.

Seeing no man is able to attaine to the knowledge of the Law and the Gospell perfectly, much lesse the simple and common Peoples: tell me, how far is this knowledge, faith, and feeling necessary?

First, concerning the Law, it is necessary that the receiver of the Sacrament be able to understand and beleve the common corruption of all men, both in the bitter root of originall sin, and in the poysoned fruits thereof, together with the curse of everlasting death due thereunto; and that he be able to apply both these, that is, the sinne and wages thereof, to himselfe.

Secondly, concerning the Gospells, that he be able (in some measure) to understand the covenant of Grace, which God in Christ hath made with the sons of men: and then that by faith he be able (in some measure) to apply the same to himselfe.

What ariseth from this knowledge, faith, and feeling, to a further preparation thereunto?

A true and earnest desire to be made partaker of the Sacraments, with a conscionable care to performe speciall duties, in and after the action of receiving. *Mat. 3.13. Luk. 22.15.*

Duties in the
action of re-
ceiving.

What duties in the action of receiving are to be performed?
First, a grave and reverent behaviour, befitting such holy mysteries.
Secondly, an attentive heedfulness, in comparing the outward signes and actions in the Sacraments, with the inward and spirituall things which they betoken.

Duties after
receiving.

What duties are to be performed after the partaking of the Sacraments?

If we have a sense and feeling of the gracious worke of God by them, we are to rejoyce with thanksgiving; if not, we are to enter into judgement with

with our selves; and to humble our selves for our want therein. And though we ought to be humbled, if we feele not the work of God in us, in or after the Sacraments, as that which argueth want of preparation before, or attention in receiving of them; yet ought we not therefore to be altogether dismayed: for as the sick man feeleth not the nourishment of his meat, because of his malady, and yet notwithstanding is nourished; so it is in such faithfull ones, as doe not so sensibly feel the working of God in and by the Sacraments, through the weaknesse of their faith. And although we cannot feel it immediately, yet after (by the fruits thereof) we shall be able to discern of our profiting thereby.

How many kindes of Sacraments be there?

Two. The first of the *Admission* of Gods children into the Church, there to be partakers of an everlasting communion with Christ. The second of his *Preservation* and nourishment therein; to assure him of his continuall increase in Christ. (1 Cor. 10. 1, 2, 3, 4. Exod. 12. 48.) In which respect, the former is once onely; the latter often to be administered.

Hath the administration of the Gospell been alwayes after the same manner?

For substance it alwayes hath been the same: but in regard of the manner proper to certaine times, it is distinguished into two kindes; the Old and the New. Heb. 11. 2, 13. & 13. 8. Acts 10. 43. & 15. 11. & 26. 6, 7. Luke 16. 16. Job. 1. 17. Heb. 11. 2. & 8. 8, 9, 10, 13. & 9. 9, 10, 11. 2 Cor. 3. 6, 7, 8.

What call you the old Ministry?

That which was delivered unto the Fathers to continue untill the fullnesse of time; wherein by the comming of Christ it was to be reformed. Heb. 1. 1. & 9. 10. Acts 7. 44. 2 Cor. 3. 7, 11.

What are the properties of this Ministry?

First the Commandements of the Law were more largely, and the promises of Christ more sparingly and darkly propounded: these latter being so much the more generally and obscurely delivered; as the manifesting of them was further off. Malach. 4. 4, 5. Jer. 31. 31, 32, 33. Heb. 11. 13. 2 Cor. 3. 13, 18.

Secondly, the promises of things to come were shadowed with a multitude of types, and figures; which when the truth shall be exhibited, were to vanish away. Heb. 8. 9, 13. & 9. 1, 8, 9, 10. 2 Cor. 3. 11, 13. Gal. 4. 3, 4. Col. 2. 16, 17.

What were the chief States and Periods of this old Ministry?

The first from Adam to Abraham; the second from Abraham to Christ.

What were the speciall properties of the latter of these two Periods?

First, it was more specially restrained unto a certaine Family and Nation. Luke 11. 54, 55. Psalme 147. 19, 20. Rom. 9. 4. Acts 13. 17. Deut. 4. 1, 6, 7, 8. & 14. 2. & 26. 18, 19.

Secondly, it had joyned with it a solemne repitition and declaration of the first Covenant of the Law. John 1. 17. Exod. 24. 7, 8. Deut. 4. 12, 13. & 5. 2, 5. & 27. 26. Rom. 10. 5.

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Thirdly, besides the ceremonies, (which were greatly enlarged under *Moses*) it had Sacraments also added unto it. *Heb.* 9. 1, 2, 3. *Acts* 7. 44, 45, 46, 47.

What were the ordinary Sacraments of this Ministry?

The Sacrament of Admission into the Church was circumcision instituted in the daies of *Abraham*: (*Gen.* 17. 9, 10. *John* 7. 22. *Exod.* 12. 48. *Deut.* 30. 6, 7, 8. *Acts* 7. 8. *Rom.* 2. 28, 29. & 4. 11. *Col.* 2. 11) The other of continuall Preservation and nourishment, was the Paschall Lambe, instituted in the time of *Moses*. *Exod.* 12. 3, 4. *Num.* 9. 11, 12. *Deut.* 16. 2. 1 *Cor.* 5. 7. 1 *Pet.* 1. 19. *John.* 19. 36. with *Exod.* 12. 46.

What is the new administration of the Gospel?

The new administration
of the Gospel.

That which was delivered unto us by Christ: which is to continue unto the end of the world. *John* 1. 17. *Heb.* 1. 2. & 2. 3, 4. & 3. 5, 6. & 12. 25, 26, 27, 28. 2 *Cor.* 3. 11.

What are the properties thereof?

First, it is propounded indifferently to all people, whether they be Jews or Gentiles; and in that respect is Catholike or universall, *Esa.* 54. 1, 2, 3. & 60. 3, 4, 5. & 65. 1. & 66. 12, 19, 20. *Joh.* 16. 10. *Mat.* 18. 19, 20. *Rom.* 16. 25, 26. *Ephes.* 3. 5, 6, 8, 9. *Col.* 1. 5, 6.

Secondly, it is full of grace and truth; bringing joyfull tydings unto mankind, that whatsoever was formerly promised of Christ, is now performed, and so instead of the ancient types and shadowes, exhibiteth the things themselves; with a large and clear declaration of all the benefits of the Gospel. *Joh.* 1. 17. & 17. 21, 25. *Rom.* 1. 1, 2, 3. 1 *Pet.* 1. 10, 11, 12. 1 *Cor.* 1. 23, 24. & 2. 9, 16. 2 *Cor.* 3. 11, 13, 14, 18.

What be the principall points of the Word of this ministry?

That Christ our Saviour (whom God by his Prophets had promised to send into the world) is come in the flesh, and hath accomplished the work of our redemption. That he was conceived of the holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, and dyed upon the Crosse. That the body and soule being thus separated, his Body was laid in the grave, and there remain'd under the power of death: & his Soule went into the place appointed for the soules of the righteous; namely, Paradise, the seat of the Blessed. That the third day, body and soule being joyned together again, he rose from the dead, and afterwards ascended into Heaven; where he sitteth at the right hand of his Father, untill such time as from thence he shall come unto the last Judgement. *Rom.* 1. 1, 2, 3. *Joh.* 1. 14, 15. & 19. 28, 30. *Heb.* 9. 12, 26, 28. 1 *Tim.* 3. 16. *Luke* 1. 35. *Mat.* 1. 18, 19, 20, 21, 22, 23, & 27. 2. 26. *Verse.* ad 50. & 12. 40. & 27. 59, 60. *Rom.* 6. 9. *Luke* 23. 43, 46, 47. *Mat.* 16. 21. & 28. 16, 17. 1 *Cor.* 15. 4, 5, 6. 1 *Tim.* 2. 8. *Mar.* 16. 19. *Acts* 1. 2, 3, 9, 10, 11. *Ephes.* 4. 10. *Heb.* 1. 3. 2 *Tim.* 4. 1.

How doe the Sacraments of the new Testament differ from those of the Old?

In respect, Not of the Author, God; the substance, Christ; or the receivers, the people of God; which are in both the same: (*Rom.* 4. 11. 1 *Cor.* 10. 2, 3, 4.) But of continuance, (*Mat.* 28. 19, 20.) evidence, (1 *Cor.* 11. 26.) easie performances and efficacy; in all which those of the new Testament have great preheminance; (2 *Cor.* 3. 9.)

What Sacraments be there of the New Testament?

One

Onely two : to wit, *Baptisme*, succeeding in the place of *Circumcision* and the *Supper of the Lord*, answering to the *Passover* (*Rom. 4. 1. Gen. 17. 11, 12. 1 Cor. 10. 1, 2, 3. and 12. 13. Matth. 26. 26. and 28. 19.* By the former we have our admission into the true Church of God : by the latter we are nourished and preserved in the Church after our admission.

The Sacraments of the New Testament, two onely.

How may it appeare, that there be no more then two Sacraments of the New Testament?

First, when the number of Sacraments were most necessary (as under the Law) they had but two : wherefore we need require no more. *1 Cor. 10. 1, 2, 3.*

Secondly, having meat, drinke and cloaths, we ought therewith to be content. (*1 Tim. 6. 8.*) Now by the Sacrament of our entrance, our spirituall cloathing is sealed unto us : (*Gal. 3. 27.*) and by that of our growth is sealed, our feeding. (*1 Cor. 10. 16.*)

Thirdly these two seals assure us of all Gods graces ; as of our regeneration, entrance, and ingrafting into Christ, so of our growth and continuance in him : and therefore we need no more. (*1 Cor. 12. 13.*) For there are as many Sacraments, as there be things that need to be betokened to us about our justification. Now they be two ; our birth in Christ, and our nourishment after we are born : as in the bodily life we see that we need no more, but to be born, and then to have this life preserved. The Sacrament of Baptisme sheweth us the first ; the Sacrament of the Lords Supper the second.

Therefore those five other Sacraments of Confirmation, Penance, Matrimony, Orders, and extreame Unction, joyned by the Papists, are superfluous. Because some of them have no warrant at all out of the Word of God, and God hath not promised a blessing upon the using of them : others of them, though they be agreeable to the Word, yet are without the nature and number of Sacraments.

What is Baptisme ?

It is the Sacrament of the New Testament by the washing of water (*Eph. 5. 26.*) representing the powerful washing of the blood and spirit of Christ ; (*1 Cor. 6. 11. Heb. 10. 22.*) and so sealing our regeneration or new birth, our entrance into the Covenant of Grace, and our ingrafting into Christ, and into the body of Christ, which is his Church (*John 3. 5. Tit. 3. 5. Act. 8. 27.*) The word *Baptisme* signifieth in generall any washing ; but here it is specially taken for that sacramentall washing which sealeth unto those that are within Gods Covenant, their birth in Christ, and entrance into Christianity.

How was this Sacrament ordained and brought into the Church, in the place of Circumcision ?

At the Commandement of God, (*John 1. 33.*) by the Ministry of *John*, therefore called the *Baptist* : (*Mat. 3. 1.*) after sanctified and confirmed by our Saviour Christ himselfe, being baptized by *John* (*Mat. 3. 13.*) and giving commission to his Apostles and Ministers, to continue the same in his Church unto the end. (*Mat. 28. 18.*)

Why call you it the first Sacrament ?

Because Christ gave order to his Apostles, that after they have taught, and men believe, they should baptize them ; that so they might be enrolled amongst those of the household of God, and entred in-

to the number of the Citizens and Burgesſes of the heavenly *Jerusalem*.

What abuſe doth this take away?

That which ſometimes the ancient Church was infected withall: namely, that they baptized men at their deaths, and let them receive the Lords Supper twice or thrice a yeer; whereas this is the firſt Sacrament of the Covenant.

What are the eſſentiall parts of this Sacrament of Baptiſme?

As of all other Sacraments, two: the outward ſignes, and the inward things ſignified. Where alſo is to be conſidered, the proportion and union which is between thoſe two parts; which as it were the very forme and inward excellency of a Sacrament.

What are the outward ſignes in Baptiſme?

They are the outward element of water, and the outward ſacramentall actions about it.

What are thoſe Sacramentall actions?

Firſt, the Miniſters bleſſing and conſecrating the water. And ſecondly, the right applying it ſo conſecrated, to the party to be baptized.

May none but a lawfull Miniſter baptize?

No. For baptiſme is a part of the publike Miniſtery of the Church, and Chriſt hath given warrant and authority to none to baptize, but thoſe whom he hath called to preach the Goſpell: *Go, Preach and Baptize, Mat. 28. 29.* thoſe only may ſtand in the room of God himſelfe, and Miniſterially ſet to the ſeal of the Covenant. And it is monſtrous preſumption for Women, or any other private perſons, (who are not called) to meddle with ſuch high myſteries; nor can there be any caſe of neceſſity to urge, as will appeare afterwards.

Touching the firſt action of the Miniſter; how is he to bleſſe and conſecrate the water?

Firſt, by opening to them that are preſent the doctrine of Baptiſme, and the right institution and uſe of it; what inward myſteries are ſignified and ſealed up by thoſe outward ſignes. So did *John* when he baptized: he preached the doctrine of repentance, and taught the people the inward baptiſme of the ſpirit, ſignified by his baptizing with water. *Matthew, 3. 11.*

Secondly, by acknowledging in the name of the congregation mans naturall pollution, that we ſtand in need of ſpiritually waſhing; by giving thanks to God the Father for giving his Son for a propitiation for our ſins, and appointing his blood to be a fountaine to the houſe of *Iſrael* to waſh in; and for ordaining this ſervice to be a Sacrament and ſeal of ſo great a myſtery.

Thirdly, by making profeſſion of Faith in Gods promiſes in that behalfe, and praying that they be made good unto the party, that is to receive the ſeal thereof. For as every thing is ſanctified by the Word of God and prayer: ſo in eſpeciall manner the Sacramentall water in baptiſme is bleſſed and conſecrated by the Word of institution, and prayer to God for a bleſſing upon his own Ordinance.

What is the ſecond Sacramentall action?

The action of waſhing, that is, of applying the Sacramentall water unto the party to be baptized; diving or dipping him into it, or ſprinkling

ling him with it, *In the name of the Father, the Son, and of the Holy Ghost.*

Is the action of diving, or dipping, materiall and essentiall to the Sacrament? or is there a solate ground and warrant for sprinkling; which is most commonly practised with us in these cold Countries? Mat. 28. 19.

Some there are that stand strictly for the particular action of diving or dipping the baptized under water; as the onely action which the institution of this Sacrament will bear; and our Church allowes no other, except in case of the child's weaknesse, and there is expresse in our Saviours baptisme, both his descending into the water and rising up: so that some thinke our common sprinkling to be (through ease and tendernesse) a stretching the liberty of the Church further then either the Church would, or the symbolicalnesse of the outward signe with the thing signified can safely admit, it typifying our spirituall buriall and resurrection. Whether dipping be essentiall to Baptisme.

Rom. 6. 8.

Others conceive the action of sprinkling of water upon the face of the baptized very warrantable; especially in young children, to whom further wetting may be dangerous: and the grounds are these.

First, it seems that neither dipping is essentiall to the Sacrament of Baptisme, nor sprinkling; but onely washing and applying water to the body, as a cleanser of the filth thereof.

Secondly then, as in the other Sacraments, a spoonfull of wine is as significant as a whole gallon; so here, a handfull of water is as significant as a whole river.

Thirdly, the action of sprinkling bears fit resemblance with the inward grace; as well as dipping, and hath authority in the Scriptures. Read *1 Pet. 1. 2.* and *Heb. 12. 14.* Where is speech of the sprinkling of the blood of Christ, and *the blood of sprinkling speaking better things then the blood of Abel.*

Fourthly, it is not unlikely that the Apostles baptized as well by sprinkling or pouring upon, as by diving and dipping into: sith we read of divers baptized in houses, as well as others in rivers. However the washing the body by water, is essentiall: (*Ephes. 5. 26.*) though whether way it be done seem not to be essentiall; so water be applyed to the body for the cleansing of it.

Thus much of the Sacramentall element, and Sacramentall actions, which are the outward part of Baptisme: What now is the inward part?

Those spirituall things which are signified, and represented, and exhibited in and by the outward element and actions. As the water signifies the blood of Christ; the Ministers consecrating the water signifies God the Father setting apart his son for the expiation of the sins of the world by his blood; the Ministers applying the water to the body of the baptized to cleanse it, signifieth Gods applying the blood of his Son to cleanse the soul for justification and remission of sins: and not onely to signify, but to seal up unto the believer, that the inward part is effected as well as the outward. The inward part or thing signified in Baptisme.

How come these visible things to signifiesuch invisible mysteries?

There is a naturall fittnesse and aptnesse in the outward things to expresse the inward. As for water to be a resemblance of the blood of Christ; thus they agree: The similitude between the sign and thing signified.

First, water is a necessary element; the naturall life of man cannot be without it: and the blood of Christ is as necessary to his spirituall life.

Secondly, water is a comfortable element: as the Hart *panteth after the water brooks. Psal. 42. 1.* The thirst of the body cannot be quenched but by water: whence the height of misery is described *by a barren and dry ground, where no water is, Psal. 63. 1.* So the thirst of the soul cannot be quenched but by the blood of Christ. *John 4. 13.*

Thirdly, water is a free element: as it is necessary, usefull, and comfortable, so it is cheap and easie to come by without cost. So is the blood of Christ. *Esa. 55. 1. Ho, he that thirsteth come and drinke freely.*

Fourthly, water is a common element: none are barred from it, any may goe to the river and drinke. And the blood of Christ is offered as generally to all, rich and poor, high and low, bond and free; every one may lay claime unto him, come and have interest in him. *Joh. 1. 12. Who ever receiveth him, who ever believeth, the proposall is without restraint; none can say, I am shut out or excepted.*

Fifthly, water is a copious and plentiful element; there is no lesse in the river for thy drinking of it, there is enough for all men. So is the blood of Christ all-sufficient, it can never be drawn dry: of his fulnesse we may all receive, and yet he be never the more empty. Hence the Scripture speaks of plenteous redemption.

Sixthly, lastly and especially, water is a cleansing and a purifying element: and it resembles the blood of Christ fitly in that; for *1 John 1. 7. The blood of Christ cleanseth us from all sinne.*

And here we may also observe the symbolicalnesse between the Sacramentall action of washing, and the inward grace signified.

First, nothing is washed but that which is unclean: even so the Sacramentall washing implies our naturall pollution: Whosoever submits to this Sacrament of Baptisme, doth by so doing acknowledge himselfe to be defiled; who ever brings a child to be baptized, doth by so doing, make confession of originall corruption and sinfulness, as *Johns* hearers were baptized of him in Jordan, confessing their sins. *Mat. 3. 6.*

Secondly, as the applying of the water to the body washeth and cleanseth; so it is with the blood of Christ; it cleanseth not the soul, but by being applyed to it, in the merit and efficacy of it, by the sanctifying Spirit; of which the outward ministeriall washing is a sign and scale *1 Cor. 6. 11.*

What is there besides the naturall fitnessse of the outward things to expresse the inward?

There is also considerable Gods divine institution, ordaining and appointing these things to typifie to the soul Christ crucified in his cleansing quality. For otherwise though there were never such aptnesse in the creature: yet it hath nothing to doe to meddle with a Sacrament, unlesse the Lord do specially appropriate it to serve for such a purpose. And then with Gods institution, there goeth a blessing and a speciall vertue and power attends on a divine Ordinance. That which makes the outward signes significant, is Gods Word and appointment.

But is Christ and the cleansing power of his blood only barely signified in the Sacrament of Baptisme?

Nay more: the inward things are really exhibited to the believer as well as the outward; there is that sacramentall union between them, that the one is conveyed and sealed up by the other. Hence are those phrases of *being born again of water and of the Holy Ghost, John 3. 5.* of cleansing by the

the washing of water, Ephes. 5. 29. *So Arise and be baptized, and wash away thy sins.* Acts 22. 16. *So Rom 6. 3. We are buried with Christ by baptism, &c.* the Sacraments being rightly received, doe effect that which they doe represent.

Are all they then that are partakers of the outward washing of baptism, partakers also of the inward washing of the Spirit? Doth this Sacrament seal up their spirituall ingrafting into Christ to all who externally receive it?

Surely no. Though God hath ordained these outward means for the conveyance of the inward grace to our soules; yet there is no necessity that we should tie the working of Gods Spirit to the Sacraments more then to the Word. The promises of salvation, Christ and all his benefits, are preached and offered to all in the Ministry of the Word: yet all hearers have not them conveyed to their soules by the Spirit; but those whom God hath ordained to life. So in the Sacraments, the outward elements are dispensed to all, who make an outward profession of the Gospel, (for in Infants, their being born in the bosome of the Church is instead of an outward profession) because man is not able to distinguish corn from chaffe: but the inward grace of the Sacrament is not communicated to all, but to those onely who are heirs of those promises whereof the Sacraments are seals. For without a man have his name in the Covenant, the seal set to it confirms nothing to him.

What is the advantage then or benefit of Baptisme to a common Christian?

The same as was the benefit of Circumcision to the Jew outward, *Rom. 2. 28.* *Rom. 3. 1, 2.* there is a generall grace of Baptisme which all the baptized partake of as a common favour; and that is their admission into the visible body of the Church, their matriculation and outward incorporating into the number of the worshippers of God by externall communion. And so as Circumcision was not onely a seale of the righteousness which is by faith, but as an overplus God appointed it to be like a wall of separation between Jew and Gentile: so is Baptisme a badge of an outward member of the Church, a distinction from the common rout of Heathen; and God thereby seals a right upon the party baptized to his ordinances, that he may use them as his priviledges, and wait for an inward blessing by them. Yet this is but the porch, the shell, and outside: all that are outwardly received into the visible Church are not spirituallly ingrafted into the mysticall body of Christ. Baptisme alwayes is attended upon by that generall grace, but not alwayes with this speciall.

To whom then is Baptisme effectuall to the sealing up this inward and speciall Grace?

We must here distinguish of persons baptized. The Church doth not only baptize those that are grown and of years; if any such any being bred Pagans be brought up within the pale of the Church, & testifie their competent understanding of Christianity, and professe their faith in the Lord Jesus and Gods precious promises of remission of sins by his blood, and their earnest desire to be sealed with Baptisme for the strengthening of their soules in this faith: but the Church also baptizeth her Infants, such as being born within her bosome of believing parents are within the Covenant, and so have right unto the seal thereof.

Doth the inward grace alwayes accompany the outward signe of those of years baptized?

No; but only then when the profession of their faith is not outward only and counterfeit, but sincere and hearty; they laying hold on Christ offered in the Sacrament by a lively faith, which is the hand to receive the mercies offered. *Acts 8. 37. If thou believest with all thy heart, thou maist be baptized; saith Philip to the Eunuch.* For it were absurd to extend the benefit of the seal beyond the Covenant. Now the Covenant is made only to the faithfull. *John 1. 10. Marke 16. 16. He that beleeueth and is Baptized shall be saved; but he that beleeueth not, whether he be baptized or no, shall be condemned.* *Simon Magus (Acts 8. 13.) and Julian and thousands of Hypocrites and Formalists shall find no helpe in the day of the Lord by the holy water of the Baptisme, without it be to increase their judgement.*

But what say you of Infants Baptized that are born in the Church, doth the inward grace in their Baptisme alwaies attend upon the outward sign?

Surely no: the Sacrament of baptisme is effectuell in Infants, onely to those and to all those who belong unto the election of grace. Which thing though we (in the judgement of charity) do judge of every particular Infant, yet we have no ground to judge so of all in generall: or if we should judge so, yet it is not any judgement of certainty; we may be mistaken.

Is every elect Infant then actually sanctified and united unto Christ in and by Baptisme?

We must here also distinguish of elect infants baptized, whereof some die in their Infancy, and never come to the use of reason; others God hath appointed to live and enjoy the ordinary meanes of faith and salvation.

What is to be thought of elect Infants that die in their infancy, and have no outward means of salvation but their baptisme?

Doubtlesse in all those the inward grace is united to the outward signes; and the Holy Ghost doth as truly, and really, and actually apply the merits and blood of Christ in the justifying and sanctifying vertue unto the soul of the elect Infant, as the Minister doth the water to its body; and the invisible grace of the Sacrament is conveyed by the outward meanes.

How Infants
may be capa-
ble of the
grace of the
Sacrament.

But how can an Infant be capable of the grace of the Sacrament?

Very well. Though Infants be not capable of the grace of the Sacrament by that way whereby the grown are, by hearing, conceiving, believing; yet it followeth not that Infants are not capable in and by another way. It is easie to distinguish between the gift conveyed, and the manner of conveying it. Faith is not of absolute necessity to all Gods elect, but only to those to whom God affords means of believing. It is the application of Christs righteousness that justifieth us, not our apprehending it: God can supply the defect of faith by his sanctifying Spirit, which can doe all things on our part which faith should doe. Doe we not know that the sin of Adam is imputed to children, and they defiled by it, though they be not capable to understand it? even so the righteousness of Christ may be, and is by Gods secret and unknowne way to elect Infants: and so to those that are borne deafe, and fooles, not capable of understanding. For though God ryeth us to meanes, yet not himselfe: he that hath said of Infants, *to them belongs the Kingdome of God,* knowes how to settle upon them the title of the Kingdome. And we have no reason to thinke, but that

even

even before or in, at or by the act of baptisme, the Spirit of Christ doth unite the soule of the elect infant to Christ, and cloath it with his righteousness, and impute unto it the title of a son or daughter by Adoption, and the image of God by sanctification; and so fit it for the state of glory.

But what is to be thought of the effect of Baptisme in those elect infants whom God hath appointed to live to years of discretion?

In them we have no warrant to promise constantly an extraordinary worke to whom God intends to afford ordinary means. For though God doe sometimes sanctifie from the womb, as in *Jeremy*, and *John Baptist*, sometime in Baptisme as he pleaseth; yet it is hard to affirm (as some do) that every elect Infant doth ordinarily before or in Baptism receive initiall regeneration, and the seed of faith and grace. For if there were such a habit of grace then infused, it could not be so utterly lost or secreted as never to shew it selfe but by being attained by new instruction. But we may rather deem and judge that Baptisme is not actually effectuell to justifie and sanctifie, untill the party doe believe and embrace the promises.

What benefit elect Infants that live to years have by Baptisme for the present.

Is not Baptisme then for the most part a vain empty shew, consisting of shadows without the substance, and a sign without the thing signified?

No; it is alwayes an effectuell seale to all those that are heires of the Covenant of grace: the promises of God touching Justification, Remission, Adoption are made and sealed in Baptisme to every elect child of God; then to be actually enjoyned, when the party baptized shall actually lay hold upon them by faith. Thus Baptisme to every elect Infant is a seale of the righteousness of Christ, to be extraordinarily applyed to the Holy Ghost, if it dye in its infancy; to be apprehended by faith, if it live to years of discretion. So that as Baptisme administred to those of years is not effectuell, unlesse they believe; so we can make no comfortable use of our Baptism administred in our Infancy untill we believe. The righteousness of Christ and all the promises of grace were in my Baptisme estated upon me and sealed up unto me on Gods part: but then I come to have the profit and benefit of them, when I come to understand what grant God in Baptisme hath sealed unto me, and actually to lay hold upon it by faith.

Explain this more clearly.

We know that an estate may be made unto an Infant, and in his infancy he hath right unto it, though not actuall possession of it untill such years. Now the time of the childs incapability, the use and comfort of this estate is lost indeed; but the right and title is not vaine and empty, but true and reall, and stands firmly secured unto the child to be clamed what time soever he is capable of it. Even so Infants elect have Christ, and all his benefits sealed up unto them in the Sacrament of Baptisme; yet through their uncapableness they have not actuall fruition of them, untill God giveth them actuall faith to apprehend them. Is Baptisme lost then which is administred in our infancy? was it a vain and an empty Ceremony? no, it was a compleat and an effectuell Sacrament; and Gods invisable graces were truly sealed up under visible signes. And though the use and the comfort

of

of Baptisme be not for the present enjoyed by the Infant; yet by the parent it is who beleeveth Gods promises for himselfe and for his seed, and so by the whole Congregation: and the things then done shall be actually effectuell to the Infant, when ever it shall be capable to make use of them.

The lawfulness of Infants baptisme

But are there not some who utterly deny the baptizing of Infants to be warrantable?

Yes; but not to insist upon answering their weak arguments: sufficient and clear ground for the practise of our Church in this behalfe may both be pickt out of that which hath been spoken before; and further evidenced by these following arguments.

1. The first we draw from the use of Circumcision in the old Testament, which answereth to Baptisme: yet that was applyed to the Infant the eight day. There can be no reason given to deprive Infants of Baptisme, but that which may be given against Circumcision; the maine whereof is their incapableness of the grace of the Sacrament.

2. To them to whom the Covenant belongs, to them belongs the seal of the Covenant that confirms the right unto them. But to the infants of faithfull parents the Covenant belongs: to you and to your children are the promises made, saith Peter *Act. 2. 39.* and to them belongs the Kingdome of God: if the thing is selfe, then the sign and seal of it. And the Apostle saith, Your children are holy, *1 Cor. 7. 14.* there is a foederall sanctity, or externall and visible holinesse at least in children of believing parents; and they are to be judged of the true flock of Christ, untill they shew the contrary.

Yea, but it is objected that they do not believe, which is in the Scripture required of those that are to be baptized, that they make profession of their faith?

The Scripture requiring faith in the party to be baptized, speaks of grown men. When the Apostle gives a rule that none should eat but those that labour, it were monstrous from thence to deny meat to children or impotent persons. Besides, it is not simply an improper speech to call the infants of believing parents a Believer. Our Saviour reckoneth them among Believers. *Mat. 18. 6.* he took a child and said, Whosoever offendeth one of these little ones that believeth in me. What do we deem of Christian Infants? is there no difference between them and Pagans? Certainly as it were hard to call them Infidels, so it were not harsh to call them Believers. And further it is the received judgement of our Church, that the faith of the Parents (or of those that instead of parents present the child in the Congregation) is so far the Infants, as to give him right unto the Covenant. And lastly, as we have said before, the Spirit of God in elect Infants supplies the room of faith: and however it be, Adams corruption cannot be more effectuell to pollute the Infants, then Christs blood and Innocency is to sanctifie them; and Gods wisdom wants not means to apply it, though we cannot attain unto the manner.

But the Anabaptists urge, we have no rule in Scripture for baptizing Infants, nor example.

But doe we read any thing in Scripture that may infringe the liberty of the Church therein? nay, doe not the Scriptures afford many friendly proofs by consequence of it? we read of such an one baptized, and

and all his household, the house of *Lydia*, of the Jaylor, of *Crispus*, of *Stephanas*, &c. why should we imagine that there were no infants there, or that they were left out? And if the Scriptures not expressing directly the Baptizing of Infants, were sufficient reason why that Sacrament should be denyed them: then by the same reason the Sacrament of the Lords Supper should be denyed to women. For (to my remembrance) it is not expressed in all the new Testament, that any women did partake of it: which thing yet were senselesse to doubt of.

But is Baptisme of absolute necessity to salvation?

Baptisme as we have seen is an high Ordinance of God, and a meanes whereby he hath appointed to communicate Christ and his benefits to our soules; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankfull devotion when it may be had: Yet where God denieth it, either in regard of the shortnesse of the infants life, or by any other unavoidable necessity, there comes no danger from the want of the Sacraments, but onely from the contempt of them.

Baptisme not
of absolute
necessity to
salvation.

Who are here to be confuted?

First, the Papists; who have contrived in their owne braines a room neare hell, which they call (*Limbus infantum*) a receptacle for the soules of infants which die without Baptisme; and whereas they feign, they are deprived of Gods presence, and never partake of joy and happinesse.

Secondly, many ignorant people amongst us; who, for want of better teaching, harbor in their mindes such Popish conceits, especially that Baptisme doth conferre grace upon all by the work done. (for they commonly looke no higher:) and they conceive a kinde of inherent vertue, and Christendome (as they call it) necessarily infused into children by having the water cast upon their faces. Hence the minister is oft posted for to baptize in a private chamber, to the dishonour of that Ordinance: and which is more intolerable, in case of the want of a Minister, women will undertake to be Baptizers; which is a monstrous profanation of so high a service.

How may these errors of opinion and practise be avoided?

They proceed from grosse ignorance; and therefore the meanes to cure them is to be informed in the right nature and use of the Sacraments, and in the extent and limitation of the necessity of them.

How may that be done?

Wee must know that Sacraments properly doe not give us any right unto God and his Christ, but onely seale up and confirme that right and interest which already wee have in Gods Covenant and promise. God promised to *Abraham* life; and then he gave him the Tree of Life to be a pledge of his promise. It was not the Tree of Life that gave *Adam* life, but the promise. *Adam* might have lived by the promise without the Tree; but the Tree could do him no good without the promise. Thus God promiseth Christ and his benefits to the faithfull and to their seed, and then he gives us Baptisme to seale these promises: it is not Baptisme that saves us, but the promises; it is not water that purgeth our sins, but the blood of the Covenant.

why then was the Sacrament added?

For our weaknesse, to be a strengthening to our faith; not to give any strength or efficacy to the Covenant made in the blood of Christ. Gods Word is as sure as his bond; his promise is as effectuell as his scale, and shall as surely be accomplished; the Sacraments only give strength to our faith in apprehending it.

What inferre you from this?

That where God is pleased to dispense his scales and Sacraments, they are great comforts and pledges of his love; and to despise or slight them were a horrible sleighting even of the Covenant it selfe. But where he denieth meanes and opportunity of enjoying the signs, the things signified are never the farther off, or lesse effectuell. It is said *Gen. 17. 14.* that the uncircumcised should be cut off from Gods people, because he had broke the Covenant: but it is meant only of voluntary and wilfull refusing of Circumcision. For the People of God in the wilderness were forty yeares without the outward signe of Circumcision; yet they were not without the inward grace. Davids child dyed the seventh day, a day before the time appointed for circumcision: and yet both his words, and his carriage expresse that he doubted not of the salvation of it; so the theefe upon the Crosse beleiving in Christ, was received with Christ into Paradise, though he were never baptized: he had the inward grace of Baptism, the washing of the blood of Christ though not the outward signe. When God affordeth meanes, we must wait upon him for a blessing in them, and by them: when he doth not afford meanes, we must not tye the working of his grace to them. God who sanctifieth some in the wombe, knowes how to sanctifie all his elect infants, and by his spirit apply the merits of Christ unto them without the outward water. Some have the outward signe and not the inward grace, some have the inward grace and not the outward sign, we must not commit Idolatry by deifying the outward element. The rule wil hold: It is not the want of the Sacraments, but the contempt or wilfull neglect of them that is dangerous.

What other errors of opinion and practise do you observe about Baptisme?

Baptisme to be highly accounted of,

As some through ignorance and superstition have too high a conceipt of the outward signes, so others through ignorance and prophanenesse have too mean and base opinion of them. Some there are who esteem of Baptisme, as of a meer Ecclesiasticall ceremony and Church complements; as if there were no serious vertue or efficacy in it, or profit to be expected by it; or had no other use, but to give the child a name and there is an end, they look no further.

How doth it appeare that some have so slight an opinion of this Ordinance?

That many have a slight esteem of this Ordinance.

By their answerable practises: such as these and the like. 1. Often, Baptisme is deferred, and that upon every trifling occasion, as if it were a businesse of no great weight and moment, but might attend every ones leisure: and many times, through delay, the child dieth without it. Which though it doth nothing prejudice the childs salvation; yet it will lie heavy upon the parents conscience; for neglecting Gods ordinance when he afforded opportunity.

2. Often

2. Often the minister is sent for home to perform that service with few in a private chamber, when no imminent necessity urgeth; to the dishonour of so sacred a business, which ought to be a most solemn and public-like action of the whole Congregation.

3. Though the Child be brought to Church, yet often some by-day is chosen, and not the Lords Sabbath; and it is then done as if it were only womens work to be present at Baptisme, who have most leisure to spend time about matters of smaller consequence.

4. If it be of the Sabbath; then the main care and preparation is about matters of outward pomp & state: every thing is fitted and prepared for the purpose, but only that which should chiefly be, *viz.* the hearts and mindes of those that goe about a business of that nature.

5. While the Sacrament is in performing, the demeanor of many sheweth that they have a slight opinion of that service: some turning their backs upon it and going out of the Church so soone as sermon is done, as if the word was worth the minding, but not the Sacrament; others prating and talking all the while, as if there were nothing for them to learn by, but no duty for them to perform in that action.

6. Lastly, Infants are brought to the Sacrament of Baptisme in their infancy, but are never by their Parents taught the doctrine of Baptisme when they come to yeares of understanding: Baptism is not made use of, as it ought, in the whole course of mens lives. These things shew, that men commonly have a mean conceit of this Ordinance.

What is the best way to reforme these irreligious practices?

A serious pondering and considering of the high dignity of this divine ordinance: which will cause a devout and reverent demeanor in that holy business.

What are the means to reform this slight esteem?

1. Every one should consider that it is no customary formality, but an honourable ordinance instituted by a lawfull authority of God himselfe; who never imposed any service upon his Church in vaine. It was honoured by our Saviour Christ himselfe, who sanctified it unto us by submitting unto it in his own sacred person; confirmed by his practise, by his precept, &c.

2. Every one should consider, that there are infinite mercies sealed up by it to the faithfull, and to their seed. It is a visible admittance of thy child (if thou beest a Parent) into the congregation of Christs flock, signifying its interest in the heavenly Jerusalem which is above. Is this a business to be mumbled over in a corner? Christ came from Galilee to Jordane to be baptized. Is the receiving of the child into the bosome of the Church in a full Congregation, no comfort unto thee? is it not mercy to see the blood of Christ ministerially sealed up unto thy Infant, to purge it from that pollution which it hath brought into the world with it; which also thou makest confession of by presenting it to this mysteriall washing? Is it not joy to thy heart, to hear the whole congregation of Gods Saints pray for thy child: And that God hath honored thee so much, as to count thy very child holy and within his Covenant? think on these things.

3. Every one that is present at Baptisme, should consider, that that being a publicke action of the Congregation, every particular person ought reverently to joyn in it. Shall the whole Trinity be present at Baptisme (Mat. 3.) and we be gone? Joyne ought every one in prayer to God for the Infant, joyn in praises to God for his mercy, that we, and our children are

brought forth, & brought up within the pale of his Church (whereas the rest of the world are like a wilderness) and thank God for adding at the present a member to his Church. Joyn every one ought in meditation of the pollution of nature, of the blessed means of redemption by Christ, of the happy benefits that God seals up unto us in our Baptism, even before we knew them; of the vowes and promises which we in our child-hood made by those who were undertakers for us: & finding our failings, every time we are present at Baptism, we should renew our own covenant with God, and labour to get new strength to close with his promises, which in our Baptism he made unto us. Thus if we were wise to make a right use of it; we might learn as much at a Baptisme as at a Sermon.

4. Parents should alwaies beare in mind the promises which their children have made to God by them, and they for their Children; labouring to bring them up accordingly in the instruction and information of the Lord, teaching them (so soon as they understand) the meaning of that Sacrament, unfolding unto them Gods pretious promises, and their strict ingagements. The negligence of Parents herein, is a cause of monstrous profanenesse in many; they bring children to receive Christs badge, but bring them up to the service of the Devill: and God hath not so much dishonour by Heathens and Pagans, as by those who have taken upon them the name of Christians.

Lastly, Baptisme should be a continuall use through a Christians whole life: It is administred but once, but it is alwaies lasting in the verue and efficacy of it. Baptism loseth not its strength by time. In all thy feares and doubts looke back to thy Baptisme, and the promises of God sealed up unto thee there; lay hold on them by faith, and thou shalt have the actuall comfort of thy Baptisme, and feel the effect of it, though thou never saw it. In thy failings, slips, and revolts, to recover thy selfe have recourse to thy Baptisme: new Baptisme shall not need; the Covenant and seale of God stands firm, he changeth not: onely renew thy repentance, renew thy faith in those blessed promises of grace which were sealed up unto thee in thy Baptisme.

So much for Baptisme. What is the Lords Supper?

Of the Lords
Supper and
what it is.

It is the second Sacrament of the new Testament, wherein God by the signes of bread and wine signifieth, sealeth and exhibiterh to every faithfull receiver, the body and blood of Christ, for his spirituall nourishment and growth in Christ: and so sealing unto him his countenance with increase in the body of Christ, which is his Church, confirmeth him in the Covenant of Grace. Or thus: It is a Sacrament of the Gospel, wherein by the outward elements of Bread and Wine, sanctified and exhibited by the minister, and rightly received by the communicant, assurance is given to those that are ingrafted into Christ, of their continuance in him and receiving nourishment by him unto eternall life.

Are there divers graces offered to us in Baptisme and the Lords Supper?

No. The Covenant solemnly ratified in Baptisme, is renewed in the Lords Supper, between the Lord himselfe and the receiver: and the same graces offered againe, but to divers ends; in Baptisme, to the investing and entring of us into Christianity (for of that entrance Baptisme is a seal:) in the Lords Supper to the nourishing and continuing of us in it; of which growth and continuance in Christianity, it is a seal. And therefore as unto the Sacrament of Baptisme, so unto this of the Lords supper, the Po-
pish

pish feigned Sacrament of Conformation is notably injurious.

Wherein then doth Baptisme differ from the Lords Supper?

1. In regard of the thing signified. Baptisme (as hath been said) is a seal of our entrance into the Church of God, the Supper of the Lord of our continuance in the same; the one of our new birth; the other of our spiritual food. The former is ordain'd to this end, that being out of Christ by nature, we might by the Sacrament of our new birth be ingrafted into his body: (*Titus 3. 5. Joh. 3. 5.*) the latter, that being in Christ by grace, we might continue and increafe in him. *1 Cor. 10. 16. & 11. 23. 1 Pet. 3. 21.*

The difference
between Bap-
tism and the
Lords Supper.

2. In regard of the outward signe. Water in the one, bread and Wine in the other.

3. In regard of the Communicants. Unto Baptisme both Infants, and those that are of yeares and discretion are to be admitted; but unto the Supper of the Lord, only those of yeares of discretion.

4. In regard of the time. The supper of the Lord is to be received as often as the Lord shall give occasion; Baptisme but once.

Why is this called the Lords Supper? seeing we use not to make it a Supper.

It is called the Lords Supper, (*1 Cor. 11. 20.*) not because he appointed it a Supper to us; but because our Lord Jesus Christ sitting at his last Supper ordained it instead of the Pascheover. For in the night that he was betrayed, (*2 Cor. 11. 23.*) immediatly after he had eaten the Pascheover with his Disciples, he did both himselfe with them celebrate this holy Sacrament, (*Mat. 26. 26. &c*) and withall, give charge for continuance of the same in the Church untill his second coming. *1 Cor. 11. 20.*

Why is it cal-
led the Lords
Supper.

What may we learn by this; that both our Saviour Christ and his Apostles likewise administred this Sacrament after Supper?

That we must not come unto it for our bellies, but have our minds lifted up from these earthly elements to our Saviour Christ represented by them. For men after supper set not bread and wine, but banqueting dishes upon the Table. Which serveth to reprove,

1. Such prophane persons as come for a draught of Wine only.

2. Those that rest only in the outward Elements.

But doth not the example of our Saviour Christ and his Apostles tye us to administer this Sacrament in the night time?

No: because they had speciall cause so to doe, which we have not.

What cause had our Saviour so to doe?

He was to administer it after supper:

First, because it was to come in lieu and stead of the Pascheover; and therefore was presently after the eating of it.

Secondly, that it might goe immediatly before his Passion, the better to shew whereunto it should have relation. Where also is another difference: our Saviour Christs Supper representing his death, which followed the Supper and was to come; our Sacrament representing the death of Christ already suffered and past.

What cause had the Apostles?

They did it in the night, because it was not safe for the Church to meet in the day for feare of Persecution. Wherefore herein the laudable custome of the Church of administring it in the morning, when our wits and capacities are best, is to be followed. In which respect also there is some difference between this Sacrament and the Sacrament of Baptisme which may without any inconvenience be administred in the afternoon.

What is the fittest day for the administration of this Sacrament?

The Lords day is the fittest day for the administration of the Sacraments. For although our Saviour Christ did administer it on another day, (for the reasons before declared) yet he did not bid us so to doe. But the Apostles example and religious practise herein is to be followed, which did celebrate the Supper of the Lord on the Lords day.

So much of the time. Now for the nature of this Sacrament, how may it be known?

First, by the matter; and secondly, by the forme of it.

What is the matter of the Supper of the Lord?

Of the matter
of the Lords
Supper

Partly outward, as the elements of bread and wine: partly inward, as the body and blood of Christ. Those outward elements signifying Christ and him crucified, with all the benefits of his death and passion; even whole Christ, with all the fruits of his mediation. *Mat. 26. 26, 27. 1 Cor. 11. 24, 25.*

Wherefore did the Lord make choice of Bread and Wine for the outward elements of this Sacrament?

Because meaning to set forth our spirituall nourishment by them, they are of all the means of our corporal nourishment the chiefest. *Psa. 104. 15.*

Why did he not content himselfe with one of these only?

He took both, that he might hereby shew how plentiful and assured redemption we have in Christ, whom these do represent. Wherefore it is no marvell that the Papists in the prohibiting of the cup, doe answerably teach our salvation to be neither wholly in Christ, nor assuredly.

What argument doe you observe, in the institution of the Sacrament, against this robbery?

The foreseeing spirit of Christ, knowing the sacriledge that Popery would bring in for the robbing of the People of the use of the Cup, hath prepared a preservative against it; speaking here more fully, of the Cup (which he did not of the bread) *Drinke ye all of this. Mat. 26. 27.*

What Bread used our Saviour Christ?

Ordinary Bread, such as was used at the common Table, at that time. It was indeed unleavened bread: but it was so, because no other was then lawful at the feast of the Paschever.

Are not the Bread and Wine changed into the Body and Blood of Christ in this Sacrament?

That the bread
and wine are
not changed
into the body
and blood of
Christ,

No: they are not changed in nature, but in use. (*1 Cor. 10. 16.*) For the words of eating and drinking doe properly belong to the outward elements of Bread and wine, and by a borrowed speech doe improperly belong to the body and blood of Christ, to note unto us the communion we have with our Saviour Christ; of whom we are verily partakers by a lively faith, as of the bread and wine, by eating and drinking them. And thus we say that these elements are changed in use; because being separated from a common use, they are consecrate to sign and seal unto us our spirituall nourishment and growth by the body & blood of Christ Jesus. (*Luke 22. 19. 1 Cor. 10. 3, 4.*) For as the Sacrament of Baptisme doth seal to us a spirituall regeneration; so the Lords Supper, a spirituall feeding; and even as well the Body and Blood of Christ is in Baptisme given us for cloathing, as they are given in the Lords Supper for nourishment. Therefore the bread & wine are not the true body and blood of Christ, but the signes and tokens of them; as in Baptisme, the water was only a signe of Christs blood, not the blood.

What

What further reasons have you to overthrow the carnall presence of Christ in the Sacrament?

1. If the bread were turned into Christ; then there should be two Christs, one that giveth, another that is given: for our Saviour Christ gave the bread, &c.

2. If the bread be the very body of Christ, there should then be no signe of the thing signified; and so no Sacrament. (*Rom. 4. 11.*) Where their miserable shift, that the whitenesse is the seale and sign, is not worthy the answer.

3. The wicked receiver might then eat and drinke Christs body and blood, as well as any true believer. *John. 13. 2, 30.*

4. The minister cannot give the inward grace, but the outward element in the administration of the Sacrament. *Luke 3. 16.*

What reason was there to move our Saviour Christ to use such a borrowed speech in this so great mystery?

Because it is ordinary and usuall in the Scripture, to give the name of the thing signed and signified to the signe: as it is called the Tree of Life, which was but a signe of life. (*Gen. 2. 9.*) So in the Sacraments of the Old Testament, Circumcision is called the Covenant, (*Gen. 17. 10.*) that is, the token of Covenant: (*verse 11.*) and the Lamb of Kid the Pascheover, whereof it was a sign only. (*Exod. 12.*) The selfe same manner of speech is also used in the new Testament, of Baptism, called the new birth and washing away of sins, whereof it is only a seale. So that unlesse the Lord would in this Sacrament have departed from the wisdom of the Spirit of God accustomedly received, he must needs here also tread in the same steps of a borrowed and figurative speech.

Howbeit, it may seem that to have used a more proper speech, would have been more meet for him, being near unto his death, and more convenient for their understanding.

He did after his last Supper use as figurative speeches as this, in the 14, 15, and 16, of *John*; and that without all danger of darknesse of speech: there being oftentimes more light in a borrowed, then in a proper speech. And a troop of force must be yielded, when he saith, that the cup is the new Testament.

It maketh further for the corporall presence, that our Saviour Christ saith in his supper, that his body was then broken, and not that it should be broken after.

That is also usuall to the Scripture, for further certainty to speak of things to come, as of them that are present.

But there is nothing impossible unto God.

1. The question is here, not of the power, but of the will of God; what he will have done.

2. God cannot doe those things, in doing whereof he should contradict himselfe: and therefore the Scripture feareth not, without dishonour to God, to say that he cannot lie, nor cannot deny himselfe. *Tit. 1. 2.*

2 Tim. 2. 13.

Why is the cup called the cup of the new Testament?

Because it is a seale of the promise of God touching our salvation in Christ, which being in old time under the Law shadowed by the shedding of the blood of beasts, is now after a new manner accomplished in blood of Christ himselfe.

Thus much of matter of this Sacrament: wherein consisteth the forme thereof?

Of the form of
this Sacrament
of the Lords
Supper.

Partly in the outward actions both of the Minister and of the receiver; partly in the inward and spirituall things signified thereby: these outward actions being a second scale, set by the Lords own hand unto his Covenant.

The Sacramental actions
of the Minister

What be the Sacramentall actions of the Minister in the Lords Supper?

Four. First, to take the bread and wine into his hands, and to separate it from ordinary bread and wine.

What doth this signifie?

That God in his eternall decree hath separated Christ from all other men to be our mediatur: and that he was set apart to that office, and separated from sinners, *Exod. 12. 5. Heb. 7. 26.*

What is the second?

To blesse and consecrate the bread and wine, by the word and prayer.

What doth that signifie?

That God in his due time sent Christ into the world and sanctified him, furnishing him with all gifts needfull for a Mediator.

How are the Bread and Wine to be blessed and consecrated?

By doing that which at the first institution Christ did.

What is that?

1. He declared the doctrine of the mystery of the Sacrament unto his Apostles, which received it, by teaching the truth of that which these outward signes did signifie.

2. He thanked his heavenly Father for that he had so loved the world, that he gave him, which was his onely Son, to die for it; through the breaking of his most holy Body, and shedding his most precious blood. Also he gave him thanks, for that he had ordained these outward elements, to seal our spirituall nourishment in Christ.

3. By a trope of the chiefe part of Prayer (which is thanksgiving) for the whole, the Evangelist giveth to understand; that our Saviour Christ shewed to God his Heavenly Father, that his death, in it selfe sufficient to save, might by the working of his holy spirit, be effectually to the elect: and that those outward signs of Bread & Wine might, through the operation of his holy spirit, be effectually to the purposes they were ordained unto.

How shall it be known that he gave thanks, and prayer for these things; seeing there is no mention of these things in the Evangelists?

1. The very matter it selfe that is handled, doth guide us to the knowledge for these things.

2. The like manner of speech in other places of Scripture; where there being no mention what words he used, yet must needs be granted that he gave thanks & prayed, proportionably to the prayer & thanks here used. For taking the barley loaves and fishes, and giving thanks; what can be understood, but that he giving thanks to God, that had given those creatures for the bodily nourishment, prayed that he would blesse them, and make them effectually to that purpose and end? (*Mat. 14. 19. and 15. 36. John 6. 11.*) And as it is not lawfull to eat and drinke the common meat and drinke, without such prayer and thanksgiving; so it is not lawfull to communicate these elements without thanksgiving and prayer.

So much for the second action (which the Minister indeed performeth with the Communicants, but yet as chiefe in the action:) What is the third?

To

To break the Bread and poure out the Wine.

What doth it signifie?

The passion and sufferings of Christ, with all the torments which he endured for our sins both in body and soul: his blessed body being bruised and crucified, his precious blood shed (trickling and streaming down from all parts of him to the ground) and his righteous soule powred out unto death; (*Iſa. 53. 5, 10. 12. Heb. 9. 14.*) That Christ himselfe of his owne accord offered his body to be broken, and his blood to be shed, upon the Crosse: and that as the Bread nourisheth not, if it remaine whole and unbroken; so there is no life for us in Christ, but in as much as he died.

What is the fourth?

To give and distribute the Bread and Wine to the Receivers.

What doth that signifie?

That God giveth Christ, and Christ himselfe to us: that Christ Jesus with all his merits is offered to all sorts of receivers; and that God hath given him unto the faithfull receivers, to feed their soules unto eternall life. *John 3. 14, 15. and 6. 50, 51.*

What be the Sacramentall actions of the Receivers?

They be two: first, to take the bread and wine offered by the Minister.

What doth that signifie?

The receiving of Christ into our soule with all his benefits by faith. That they, and only they, have benefit by Christ crucified, which thus apply Christ to themselves by a true and lively faith. *John 1. 12.*

What is the second?

To eat the bread, and drinke the wine; receiving them into the body, and digesting them. *1 Cor. 11. 26.*

What doth that signifie?

Our uniting to Christ, and enjoying of him. That we must with delight apply Christ and his merits to all the necessities of our soule; spiritually feeding upon him, and growing by him. For the eating of the bread to strengthen our nature, betokeneth the inward strengthening of our souls by grace, through the merit of the breaking of Christs body for us: and the drinking of the wine to cherish our bodies, betokens that the blood of Christ shed on the Crosse, and (as it were) drunk by faith, cherisheth our soules. And as God doth blesse these outward elements, to preserve and strengthen the body of the receiver: so Christ apprehended and received by faith, doth nourish him, and preserve both body and sou unto eternall life. *Joh. 6. 50, 51. 1 Cor. 10. 3, 11, 19, 17.*

Is Christs body and blood, together with the outward elements, received of all Communicants?

No. For howsoever they be offered by God to all, (*Mat. 26. 26.*) yet are they received by such alone, as have the hand of faith to lay hold on Christ. And these with the bread and wine do spiritually receive Christ with all his saving graces. As for the wicked and those that come without faith; they receive only the outward elements, *1 Cor. 11. 27.* and without judgement and condemnation to themselves, *verse 29.*

So much of the matter and forme: Shew now the speciall ends and uses for which the Lords Supper was ordained.

1. To call to mind and renew the memory and vertue of Christs death. *1 Cor. 11. 24.*
2. To increase our faith begotten by the Word preached: and to confirme

The Sacramentall actions of the Receivers.

The ends and uses of the Lords Supper.

firm unto us our nourishment therein by the means of Christs death.

3. To increase our love.

4. To increase our joy in the Holy Ghost, our peace of conscience, our hope of eternall life, and all other graces of God in us.

5. To stir us up with greater boldnesse to professe Christ; then heretofore we had done.

6. To quicken our hearts to all holy duties.

7. To shew our thankfulness to God for his mercy bestowed up-

8. To make a difference betwixt our selves and the enemies of Christ.

9. To knit us more neer in good will one to another, on us in Christ.

10. To preserve the publike ministry of the Word and Prayer in Christian assemblies.

Who are to receive the Lords Supper.

Who are to be partakers of this Sacrament?

All baptized who are of yeares and sound judgement to discern the Lords body, ought to repaire to this Sacrament. But those onely come worthily, who professing the true Faith, have duly examined and prepared themselves. (Esa. 66. 23. 1 Cor. 11. 27, 28.) Whereby all not of age and sound judgement, are shut from this Sacrament; which are not alwayes from the other of Baptisme.

May none be admitted by the Church to the Supper of the Lord, but such as have these things in them which God requireth at their hands?

Yes. Those who having knowledge, do make profession of Religion, and are found guilty of no great error or crime unrepented of.

What if any thrust themselves to the Lords Table, who are ignorant, or guilty of such crimes?

They are to be kept back by the discipline of the Church.

What is to be performed by every Christians, that he may worthily partake of the Lords Supper?

Of preparation to the Lords Table.

There must be a carefull preparation before the action, great heed in the whole action, and a joyfull and thankfull close and shutting up of it. All which must be performed as well by the Minister as the people. For there is great difference betwixt our Saviour Christ, the first deliverer of this Sacrament, and all other Ministers. He having no battell of the spirit and flesh in him, but being alwayes prepared unto every good work, had no need of these things; but other Ministers have as much need thereof as the people.

How are we to prepare our selves to this Sacrament?

By due search and triall of our own soules, whether we can find in our selves the things which God doth require in worthy communicants.

How may we perform that?

By fitting our minds, and framing our hearts thereunto. 1 Cor. 10. 15, 16. and 11. 28.

How may we fit our minds?

By examining our wilddome and knowledge both of Gods will in generall, and of the nature and use of this holy Sacrament in particular: whether we can give a reason of the representation of Christ in the bread and wine; and bring the resemblance and difference of the proportion of the bread and wine, with the body and blood of Christ; and of the eating and drinking of the elements, with the partaking of the spirituall things. Rom. 4. 11. 1 Cor. 10. 3, 4, 16, 17.

How

How may our hearts be framed for the feeling of the vertue and power of this Sacrament?

1. By weighing with our selves what need we have of it, and what benefit we may reap by it.
- 2.. By examining of our Faith, (2 Cor. 13. 5, 1 Tim. 1. 15.) and Repentance, (Heb. 10. 22. James 4. 8.) attended with the love of God, (Zach. 12. 10.) and of our brethren. 1 Cor. 16. 4.
3. By fervent Invocation, praying for a blessing upon this ordinance of God. Mat. 26. 26.

How may we find what need we have of this Sacrament?

Partly by our wretched estate by nature, and partly by our weak estate by grace.

What may we find by our estate by nature?

That being prone to all evill, we had need of this Sacrament to nourish and preserve the life of grace new begun, which otherwise by our own corruption might die or decay in us. 1 Cor. 10. 16.

What need have we of this Sacrament for reliefe of our weak estate by grace?

That being weak in understanding and feeble in memory, we may by the signes of Bread and Wine have our understanding bettered, and our memory confirmed in the death of Christ. 1 Cor. 11. 24, 26.

What further need may we find of it?

That being fraile in faith and cold in love, we may by the same creatures, as by seals and pledges, have our faith further strengthened and our love more enflamed to God and Gods children.

What benefit then may we reap by the Lords Supper?

We see already the benefit is great: this Sacrament being as a glasse for the mind, a monument for the memory, a support of faith, a provocation to love, a quickning to obedience, and a sign and seal of all the mercies of God in Christ Jesus.

How must the heart be prepared to find the power of this Sacrament for supply of these wants and obtaining of these benefits?

The heart must be purged by Repentance and purified by Faith. 1 Cor. 10. 14, 16, 21. Acts 15. 9.

How may the heart be purified by Faith?

If I have not onely knowledge what Christ hath done for his chosen, but a full assurance that whatsoever he hath done he hath done it for me as well as for any other. 1 Cor. 2. 2. John 17. 3. Gal. 2. 20.

What gather you hence?

That they only are to present themselves at the Lords table, who after their baptism are able to make a profession of the true faith, and can find that they doe truly believe in Christ: seeing ignorant and unbelieving persons do rather eat and drinke their own judgement, then reap any benefit by this Sacrament. 1 Cor. 11. 29, 30, 31.

How may thy heart be purged by repentance?

If from my heart I doe repent of my particular sins past, and judge my selfe for them, bewailing and forsaking them: and frame the rest of my life according to Gods will. 1 Cor. 11. 30, 31. Gal. 6. 16.

What learn you hence?

That it is dangerous for such as remaine in their old sins, or after the sacrament return unto them, once to offer themselves to the Lords Table; forasmuch as by this means they procure the wrath of God against them, and

and those that belong unto them; although not in condemnation in the world to come (which the faithfull notwithstanding their unworthy receiving cannot come unto) yet to fearfull plagues and judgements in this world.

Is it not meet that we be free from all malice in our hearts, when we come to the Lords Supper?

Yes it is: for this Sacrament is a seale both of our conjunction with Christ, and of our society one with another: (1 Cor. 10. 17.) and we must know that true repentance purgeth out malice amongst other sins; and a sound faith worketh by love towards God and our Brethren. *Mat. 5. 22, 23. James 1. 19, 20, 21. 1 Pet. 2. 1. Gal. 5. 6.*

So much for Examination and Preparation required before the action:

What is to be done by the Communicants in the present action?

1. They are to use reverent attention, the better to apply the whole action: hearkning to the doctrine of the Sacrament delivered by the Minister, joyning with him in his prayers, making use of all the sacramentall actions, and so commemorating the Lords death for the comfort and refreshing of their owne soules. *1 Cor. 11. 17, 26.*

2. According as it is commanded, all must take the Bread and Wine into their hands. Contrary to the superstition of divers, which will either have it thrust into their mouths, or else take it with their gloves: as if the hand of a Christian, which God hath both made and sanctified, were not as fit as the skin of a beast, which the Artificer hath tanned and sewed.

3. They must moreover, according to the commandement of Christ, eat and drinke the Bread and Wine; not laying or hanging it up, or worshipping it, as the Papists doe.

4. Lastly, they must use thanksgiving: offering up themselves both soules and bodies as a sacrifice of thanks; (*Rom. 12. 1.*) in which regard this Sacrament is called the Eucharist.

What is to be done after the action?

What duties
are to be per-
formed after
the action.

1. We must by and by use joyfull thanksgiving, with prayer and meditation: being so comforted in heart in the favour of God towards us, that we be ready with a feeling joy to sing a Psalm unto the Lord. *Mat. 26. 30.*

2. We must continually endeavour to find an increase of our faith in Christ, love to God and all his Saints, power to subdue sin and practise obedience, with all other sanctifying and saving graces: (*1 Cor. 10. 16, 17. and 11. 21. Col. 2. 6, 7. 1 Pet. 3. 18.*) For a true receiver shall feel in himselfe, after the receiving of the Sacrament, an encrease of faith and sanctification; a further deadning of the old man, and so a greater measure of dying unto sin; a further strength of the new man, and so a greater care to live in newnesse of life, and to walke the more strongly and steadily in the wayes of God all the dayes of his life. This being a Sacrament, not of our incorporation, as Baptisme, but of our growth: which albeit one cannot alwayes discern immediately after the action, yet between that and the next Communion it may be easily espied in our service towards God and men.

What if a man after the receiuing of the Sacrament never find any such thing in himselfe?

He may well suspect himselfe, whether he did ever repent or not; and therefore is to use means to come to sound Faith and repentance. For the Lord,

Lord is not usually wanting to his ordinances, if men prepare their hearts to meet him in them. If we receive no good nor refreshment at this spirituall feast, if God sends us away empty: either it is because we have no right unto his mercies, being not in Christ, & so not accepted; or because some secret unmortified lust remaineth in us, like *Achans* wedge of gold. So some beloved sin (either not seen, or not sufficiently sorrowed for, and resolved against) lieth glowing in the heart, which causeth God to frown upon our services; and like a dead flye causeth the pintment to stink: and therefore in this case, a man should descend into himself, and make a more strict search into his conscience, that he may again come before the Lord with more humility, & better preparednes, & God will reveal himself in due time to every one who unfainedly seeks after him in his ordinances.

So much of the Sacraments. What are the censures?

They are the judgements of the Church, for ratification of the threats of the Gospell, against the abusers of the Word and Sacraments.

Of the Censures of the Church

What doe these Censures profit the Church of God?

Very much. For by them the godly having strayed from the course of sincerity, are through obedience brought home again; but the wicked are hardened by them through disobedience: whereof it is, that the wicked are properly said to be punished; the godly only chastened and corrected.

But it seems that corrections rather belong to Magistrates then to Ministers?

The Magistrates by the lawes of the Common-wealth punish some by death, others by other torments, and some by purse: which belongeth not to the Minister, who hath to doe only with the soule. And these spirituall censures are of as necessary use in the Church (both to helpe the godly; and to restraine and root out the wicked out of the Church) as those penall laws of the Magistrate in the Common-wealth. They therefore who upon this pretence that God forceth no man to come unto him, suppose the censures to be unprofitable; are like unto children that will have no rod in the house.

Whereby doth the necessity of Censures appeare?

Easily. For sith in the Church of God there be of all sorts, as in a net cast into the sea, which catcheth good and bad: it is impossible, without correction, to keep good order in the Church; especially to restraine the wicked hypocrites from offending, & thereby slanderer their profession.

If then there were no hypocrites, there were no use of censures.

Not so: but they serve most of all for them that make no conscience of their calling. For the best man that is, having some sparks of his naturall corruption remaining unregenerate, may fall and offend, & therefore must be chastened by the Church. But this is the difference: the godly falling by infirmity, by correction doe amend; but the wicked offending purposely, by punishment are hardened.

What is to be gathered of this?

That sith censures are as needfull in the Church as the rod in the house, or the Magistrates sword in the Common-wealth for offenders; (yea and of so much more use as these are for the body and this life, and the other for the soule and life to come) they that set themselves against them, care not what disorder there be in the Church, but seek to exempt themselves from punishment, that they might doe what they list, and make the Gospell a covert for all their wickedness: who are like to them in the second Psalm, that would not beare the yoke of Government.

So much for the use and necessity of Censures. Where is the doctrine of them especially delivered?

In the 18 chapter of Saint Matthew, from the 15 verse to the 20. where both their Institution and Ratification is laid downe. For first our Saviour declareth the degrees of the censures ordained for such as are called brethren, which are generally corrections according to the greatnesse of the offences, and then treateth of their power and authority.

Of the degrees of Censures.

What is to be observed in the degrees of the censures?

That the censures be according to the offences: as if the offence be private, the censure thereof must be private. Wherein the censurer is to deale circumspectly: 1. That he know the offence. 2. That he admonish the offender secretly. 3. That he doe it in love, convincing his offence so to be by the word of God.

What further duty is required of us in this case?

1. That we run not to others to slander the offender: whicly Moses forbiddeth. *Levit. 19. 16.*

2. Not to keep the injury in mind, of purpose afterwards to revenge it.

3. Not to deale roughly with one, under pretence of seeking the glory of God.

4. Not to despise the offender, but by all meanes seek his amendment.

Who are to be admonished openly in the Church?

Those that sin openly.

What if they will not amend by admonition?

Then they are by *suspension* to be barred for a time from some exercises of Religion: and if by that they will not amend, then they are by *excommunication* to be cut off from the Church, and delivered unto Satan, as shall be declared.

How are the Censures ratified, and the authority of the Church confirmed by our Saviour Christ?

That appeareth by his word unto the disciples, *Mat. 18. 18. Whatsoever you bind on earth, (meaning according to the rule) shall be bound in heaven; and whatsoever you loose on earth, shall be loosed in heaven.* Which is as much as if a Prince, giving authority to one of small reputation, should bid him execute justice, he would beare him out.

How is this further used?

It is further confirmed in the verse following, by a reason of comparison. *If two or three shall agree upon any thing, and shall aske it in my name; it shall be granted.* If Christ will ratifye the deed of two or three, done in his name; how much more then, that which the whole Church shall doe accordingly?

Why is it said; And shall aske it in my name?

To declare that by prayer unto God in the name of our Saviour Christ all the censures of the Church, but especially Excommunication, should be undertaken: as the Apostle saith, *1 Cor. 5. 4. when you are gathered together in the name of the Lord Jesus Christ, (that is, calling upon the name) deliver such an one unto Satan.*

What need is there of this ratifying of the Churches authority in exercising the Censures?

Because some doe contemne the Censures of the Church, as proceeding from men only, as if thereby they were no whit debarred from the favour of God: whereas neverthelesse, whom the Church separateth

separateth from the outward seals, them also Christ depriveth of inward grace; banishing them from his Kingdome, whom the Church hath given over unto Satan.

What gather you of this?

That men should not slightly shake off, but with reverence esteeme the censures of the Church as the voice of God himselfe: and although they be never so high and stout, yet are they to subject themselves to the judgement of God in the Church, unless they will set themselves against the Lord himselfe.

We have heard of the generall doctrine of Censures. What are the kinds of them?

They are either of Sovereigne medicine, (*Mat. 18. 15, 16. 1 Cor. 5.*) or of fearfull revenge: (*1 Cor. 16. 22. 1 Tim. 4. 14. 2 Tim. 4. 14.*) the former properly are corrections, the latter punishments.

What are the Medicinall Censures?

They are such as serve to bring men to repentance: the principall end of the next the glory of God, being the salvation of his soul that is censured.

What things are required of them that doe execute these Censures against any man?

Six. 1. *Wildome.* 2. *Freedom from the sin reproved.* 3. *Love* 4. *Sorrow.* 5. *Patience.* 6. *Prayer for the party.*

Of what sorts are the Medicinall Censures?

They are either in Word, or in Deed.

What are they in Word?

The chidings or rebukes of the Church for sin, we call *Admonition.*

How many sorts of Admonition are there?

Two: the first is private, betwixt brother and brother; (*Levit. 19. 17. Mat. 18. 15, 16.*) the other publike by the Minister assisted by the congregation, when the private will not prevaile. (*Mat. 18. 17. 1 Tim. 5. 20.*)

What are we to serve in the private Admonitions?

That we should watch one another diligently, witnessing thereby our mutuall love, which God requireth of us. As if any man seeing another, (whose journey he knoweth) wander out of the way, if he should not admonish him, he might justly be accounted unnaturall: much more wee knowing all men think to journey towards Heaven, if we see any go the wrong waies, (as by Robberies, Adulteries, Murders, Swearing, Drunkenness) and doe not admonish them, are even guilty of their wandering, especially such the other belongeth to the body, but this both to body & soul.

But is it not sufficient for men to watch themselves; seeing every man standeth on his owne feet?

Such was the wicked answer of Cain: and they that use it, are like unto him. But if God commendeth in the law to help our enemies Ox or Ass, having need of help, we are more bound by the Law of Charity to help himselfe. And unless we reprove him, we are partakers of his sin, as hath bin said; which we ought not to be, because we have enough of our own.

What are the private degrees of admonition?

They be two. The former is most private, done by one: the other is private also, but more publike then the first; and it is done by two or three at the most, whereof he that first admonisheth must be one. (*Mat. 18. 15, 16.*)

The degrees of private admonitions.

why hath our Saviour Christ limited us with these degrees?

By all meanes to win the offender, if it be possible: if not, th at his condemnation may appeare to be most just, after so many warnings.

How is the first degree of private admonition expressed?

If thy brother offend against thee, or, in thy knowledge only; tell him between thee and him. Mat. 18. 15.

Are we bound to reprove all men of what profession soever?

No: but him that is of the same profession of Christianity that we be of, whom the Scripture termeth a *brother*; (thereby shutting forth Jews, Turks, Hereticks, & Atheists:) except we have some particular bond; as of a master to his servant, or father to his child; or magistrate to his subject, &c.

What learn we thereby?

1. That we observe this in our admonitions; that he be a *brother* whom we admonish, and not such a one as is a scorner.

2. That we are not to make light of or contemne the admonitions of others, but to accept of them and account of them as a precious balme.

How must we reprove our brothers fault?

How we must
reprove.

First, we must be sure that it is a fault we reprove him for: and then we must be able to convince him thereof out of the word of God, so that he shall not be able to gainsay us, unlesse he doe it contemptuously; it being better for us not to reprove him, then not to be able to convince him by the word of that we have reprov'd him in. Lastly, we ought to doe it with all love and mildnes, regarding the circumstances of persons, time and place: not inconsiderately, nor of hatred, or to reproach him, or as one that is glad of somewhat to hurt his good name.

What is meant by, Tell him between thee and him? Mat. 18. 15.

That the good name and report of another man should be so regarded by us, that if his fault be private, we are not to spread it abroad: as some that think they be burthened, unlesse they tell it to others; which is not the rule of charity.

Why is this added, If he heare thee, thou hast gained thy brother?

As a notable meanes to encourage us in this duty. For if the bestowing of a cup of cold water shall not be unrewarded: how much more the gaining of a soule from Satan?

What if our brother heare us not, and so we doe not gaine him?

Notwithstanding we lose not our labour: but our reward is laid up with God. *Isa. 49. 4.* For that which is done for Gods cause, though it be never so evill taken or used, shall certainly be remembered of God; who will recompence it plentifully, and lay it among our good deeds. Also this shall serve against him that is reprov'd, in judgement, for refusing such a profitable meanes.

What is the second degree of private Admonitions?

The second degree of private
Admonition.

It is more publike then the former. If thy brother heare thee not, take yet with thee one or two, *Mat. 18. 16.* For although he heare not the first admonition, yet love will not give him over; but as the case requirith, and the nature and condition of the offender may be discerned to be easie or hard to repent; the admonisher is to take with him one, or if need be two at the most, to assist him.

The first admonition not availing, may we take whom we will to the second?

That

That choice is to be made which is likeliest to take effect. And therefore we may not take his enemy, or one that is not able to convince: but we must chuse one or two such, whom either he reverenceth or at least favoureth, or otherwise may doe most good with him, either by graciousnesse of speech, or ability of personage, or some other gift; in a word, such as be fittest both for gifts and authority to recover him; of whom the Pastor may be one; as he also may be the first.

May the first admonisher substitute another in his place the second time?

No. For our Saviour Christ doth not leave it free so to doe; but will have him that did first admonish to bee one: both for the better conferring of the former dealing with the latter; as also for keeping the fault of the offender in as much silence and secrecy as may be.

What is gathered hereby?

That great love and care of our Saviour Christ towards him; as also what diligence we must use, and what care for our brother.

What may not one alone deale with him the second time?

Because that by the testimony of two or three he might be brought to reverence now, that which he would not at the first admonition: and further, that way may be made to the publike judgement of the Church, yea to the others way before the Church, which under two testimonies at least cannot proceed further against him. For, *in the mouth of two or three witnesses every truth is confirmed. Mat. 18. 16.*

Thus far of the private Admonitions: What is the publike?

That which is done by the whole Church, or the minister assisted by the Congregation. (1 Tim. 5. 20.) For if the second warning serve not, our Saviour would have the offender presented to the Church, as to the highest Court. (Mat. 18. 17.) not of greatest personages, but of the most learned, and beautified with inward graces, whose presence he cannot chuse but reverence. As in the book of Numbers, a wife suspected of adultery, was brought unto the Priest in the house of God; that the reverence of the place and person might strike a fear in her heart, to cause her to confesse the truth. (Num. 5. 15, 16.) Wherein appeareth a further step and degree of Gods singular love and affection.

Publike admonitions.

But the bringing of him to open shame seemeth rather hurtfull then profitable.

Not to the godly, to whom it is prepared as a soveraign medicine for his disease. For as a wealthy man being sick, assembleth a whole College of Physitians to consult of his disease and the best remedy thereof: so the whole Church in like case, having *Urim* and *Thummim*, that is, treasures of knowledge, should consult upon the recovery of the offender; who therefore hearing their Admonition, is to be received, notwithstanding his former obstinacy. But the hearts of the wicked by the warning are the more hardened to their everlasting perdition.

Hitherto of the corrections which are in word: what are they in Deed?

Suspension; (Num. 12. 14. Exod. 33. 6, 7.) and Excommunication. Mat. 18. 17. 1 Cor. 5.

What is Suspension?

A certain separation of him that will not amend by Admonitions, from some holy things in the Church: as 1. the use of the Sacrament: 2. some offices in the Church.

Of suspension;

Of Excommu-
nication.

What is Excommunication?

The casting of the stubborn sinner out of the Church, and delivering him unto Satan. Who being thus disfranchised of all the liberties, and deprived of all the benefits and common society of the Church, is separated, as it were, from that protection and mercy which may be looked for at the hands of God.

What is the end of this casting out?

It is twofold:

First in regard of Gods glory;

Secondly in regard of men.

How in regard of God?

Because that his holy Name and Religion should not be evilly spoken of by suffering wicked and unclean persons, (as blasphemers, adulterers, &c.) in the Church; which should not be like unto a stie, but clean from all shew of filthinesse. For if in houses of good report, a proud person, detracter, or lyer, (much lesse a drunkard or filthy person) is not suffered: much lesse ought such an one to be in the Church, which is the house of the living God, lest the Gospell come to reproach through such; in that godlesse persons would thereby take occasion to open their mouths against the truth.

How in regard of men?

That likewise is twofold: either respecting the good of the person excommunicated, or the rest of the Church.

What is the regard that concerneth the Church?

That they be not infected with his naughtinesse, & that they may keep themselves from the like offence. For that if he remaine in the Church, and be not banished;

First, other men would be provoked to commit the like finnes. For the Apostle comparing a sinfull man to leaven, 1 Cor. 5. 6. teacheth that as a little leaven will sowre the whole batch; so one wicked man will infect the whole Church.

Secondly, the weak would take occasion thereby of falling away from the truth; and others yet without, would be holden from comming unto it.

What is the regard that concerneth him that is cast out?

That he being shamed, may be brought to repent and turne unto the Lord: as the Apostle saith of the incestuous person; who should be cut off for the destruction of the flesh, that is, the naturall corruption, and for saving of the spirit, that is, the man regenerate. 1 Cor. 5. 5. 1 Tim. 1. 20.

If the severity of this Censure be such as hath been declared; how then tendeth it to reformation?

They that are thus censured, are only delivered to Satan conditionally, if they repent not. So it is a meanes either to bring them to Christ, or send them to the devill: as a hand almost cut off, and hanging but by the skin, is in danger to be lost, unlesse some skilfull Chirurgeon binde it up.

What is to be done to him if he repent?

He is to be received of the Church; whom as they loose on earth, our Saviour Christ looseth in Heaven. Yet he is not by and by to be admitted to all priviledges of the Church, but to be suspended for a time, till the fruits

fruits of repentance may better appeare. For if some in the Law, for a certain pollution in a lawfull duty of burying the dead, were suspended from the Paschever; (Num. 9. 6.) much more in the Gospell for such obstinacy.

How many sorts of suspensions then are there?

Two: one going before Excommunication, and the other following the same, towards them that are penitent. Both which were shadowed in the Leviticall Law, in the case of Leprosie. For first, in the 13. of Lev. we find that upon suspicion of Leprosie a man was shut up for a time, not only from the worship of God, but also from all society of men: how much more then may it be lawfull under the Gospell, to execute the censure of suspension after two admonitions upon a known offence. Secondly, it is set down in the 14. of Lev. that a man cleansed from his leprosie, was brought home unto the camp and placed in his Tent, where he stayed for certaine dayes; in being not lawfull for him to come into the Tabernacle.

So much of the Medicinall Censures. What is the last censure of fearfull revenge?

The curse unto death, called by S. Paul, *Anathema Maranatha*, 1 Cor. 16. 22. that is, accursed untill the Lord come, or everlastingly. Which is thought to have been executed upon *Hymenæus* and *Alexander* by Paul, (2 Tim. 1. 20.) and afterward upon *Julian* by the Church then.

Anathema
Maranatha,

Against whom is this Censure to proceed?

This everlasting curse, which is the most fearfull thunder-clap of Gods judgements, is to be pronounced only against such as are desperately wicked, that have nothing profited by the former censures, and shewed their incorrigibleness by their obstinate and malicious resisting all meanes gratioously used to reclaim them: giving tokens even of that unpardonable sin against the Holy Ghost. Which fearfull sin, by how much the more difficult it is to be discerned & known; by so much the more carefully is this heavy doom to be used by the Church. Yea doubtlesse God doth sometimes give clear tokens thereof in blasphemous Apostates, such as *Julian* and others, who maliciously oppose, deride and persecute that truth of God which they have been enlightened in. And where God doth set such markes upon them, the Church of God may pronounce them to be such, and carry it selfe towards them accordingly.

Sheweth
the sin
of the
Church

Who are the outward enemies that oppose themselves against the Church of Christ?

Some do under shew of friendship, & some with profession of enmity, Of the enemies of the Church,

who are the open enemies?

Heathens, Jews, Turks, and all that make profession of profaneness, by sitting down in the seat of scorn.

What enemies are they that make shew of friendship?

Such are all those, that bearing the name of Christians, doe obstinately deny the faith, whereby we are joynd unto Christ, which are called *Herall Apostates*; or that break the bond of charity, whereby we are tied in communion one to another, which are rearm'd *Schismatics*; or else add tyranny to schism and heresie, as that great *Antichrist*, the head of the generall Apostacie, which the Scriptures forewarned of by name.

Of the generall
Apostacie,

These are we forewarned of that Apostacie?

In 1 *Tim.* 4. 1. and 2 *Theff.* 2. 3. where the Apostle foretelleth, that there shall be a generall Apollatie, or falling away from the truth of the Gospell, before the latter day.

Is it meant that the whole Church shall fall away from Christ?

No: it were impossible that a perfect head should be without a body.

Why is it then called generall?

Because the Gospell having been universally preached throughout the world; from it, both whole Nations did fall, and the most part also even of those Nations that kept the profession of it: howbeit still there remained a Church, though there were no settled estate thereof.

Is it likely the Lord would bar so many Nations that lived under Antichrist, and bar so long from the meanes of salvation?

Why not? and that most justly. For if the whole world of the Gentiles were rejected, when the Church was only in *Jury*, for some 1500. years; & seeing even of the Jewes ten Tribes were rejected, and of the remainder, but a few were of the Church; with great reason might the Lord reject those nations and people for so many ages; seeing they rejected Gods grace in falling away from the Gospell, which the Lord most graciously revealed unto them, rather then unto their Fathers before them.

Is this Apostasie necessarily laid upon the See of Rome?

Yes verily: as by the description that followeth may evidently appear.

What are the parts of this Apostasie?

The head and the body. For as Christ is the head of the Church which is his body: so Antichrist is the head of the Romish Church, which is his body.

Who is that Antichrist?

Of Antichrist
and who he is.

He is one who under a colour of being for Christ, and under title of his *Viceregent*; exalteth himself above, and against Christ; opposing himselfe unto him in all his offices, and ordinances, both in Church and Commonwealth: bearing authority in the Church of God; ruling over that City with seven Hills, which did bear rule over nations, and put our Lord to death: a man of sin, a Harlot, a Mother of spirituall fornications to the Kings and people of the nations, a child of perdition, and a destroyer; establishing himselfe by lying miracles, and false wonders. All which marks together doe agree with none but the Pope of Rome.

*How doth the Apostle in 2 *Theff.* 2. 3. describe this Antichristian head unto us?*

First, he describeth what he is towards others: and then what he is in himselfe.

What is he towards others?

That is declared by two speciall titles, the *Man of sin*, and *Son of perdition*: declaring hereby, not so much his owne sin and perdition, which is exceeding great; as of those that receive his marke, whom he causeth to sin, and consequently to fall into perdition, as *Jeroboam*, who is often branded with the marke of causing *Israel* to sin. And he is so much more detestable then he; by how much both his Idolatry is more execrable: and hath drawn more Kingdomes after him, then *Jeroboam* did Tribes.

In what respect is he called the man of sin?

In that he causeth many to sin, and this the Pope doth in a high degree;

gree; justifying sin, not by oversight, but by lawes advisedly made; not only commanding some sins, which we are by our corrupt nature prone unto, as spirituall fornication, but also (to the great prophanation of the holy name and profession of Christ) permitting and teaching for lawfull such as even our corrupt nature (not wholly subverted through enormous custome of sin) abhorreth, as incestuous marriages, and breaking of faith and leagues, equivocating, and the like; which profane men (by the very light of nature) do detest.

In what sence is he called the child of perdition?

Not as the unthrift mentioned in the Gospell, (*Luk. 15. 32.*) neither as Judas, who is passively called the son of perdition, (*John 17. 12.*) but actively, as it is other-where expounded, where he is called the destroyer, (*Rev. 9. 11.*) because he destroyeth many. And that the Pope is such an one, some of his own secretaries make it good, confessing that many who were well disposed persons before their entring into that See, became cursed and cruell beasts when once they were settled in the same, as if there were some pestilent poyson in that seat infecting those that sit therein.

What learn you of this?

That the calling of the Pope is unlawfull. For every office or calling which the Lord doth not blesse, or wherein none occupying the place groweth in piety, is to be esteemed for an unlawfull calling: for in a lawfull calling some (at the least) are found in all ages profitable to the Church or Common-wealth.

What is the use of all this doctrine?

That whosoever are partakers of the sins of Rome, are also under the same curse: and therefore such of us as have lived in Popery should examine our selves if we have truly repented us of it; first, by the change of our understanding, as whether we have grown in the knowledge of the truth: and secondly, by the change of our affections, as whether we hate Popery, and love the truth unfeignedly; and so let every one judge himselfe that he be not judged, and that with harder judgement, according as God hath been the longer patient towards us. *Rom. 2. 4.*

What further?

That there can be no sound agreement betwixt Popery and the profession of the Gospell, no more then betwixt light and darknesse, falshood and truth, God and Beliall: and therefore no reconciliation can be devised betwixt them. For if the members of Antichrist shall be destroyed; we cannot in any sort communicate with them in their errors, unlesse we will beare them company in their destruction also.

Doth every error destroy the soul?

No verily. For as every wound killeth not a man, so every error depriveth not a man of salvation: but as the vitall parts being wounded or infected, bring death, so those errors that destroy the fundamentall points and heads of faith, bring everlasting destruction; in which kind is Popery, which sundry ways overthroweth the principles and grounds of our holy faith, and therefore is termed an Apostasie, or departing from the faith.

Is it then impossible for a Pope to be saved?

No; it is not impossible, his sin being not necessarily against the Holy

Holy Ghost, to which onely repentance is denied. For some (in likely-hood) have entred into, and continued in that. See ignorantly; and therefore may possibly find place to repentance. But if any be saved, it is a secret hidden with God: for concerning any thing that appears by the end of any Pope, since he was lift up in the Emperours chair, and discovered to be the man of sin, there is no grounded hope given to perswade that any one of them is saved.

So much of Antichrist, what he is towards others. What is he in himselfe?

That is set downe in two points. First, in that (contrary to right, and by meer usurpation) he seateth himselfe in the Temple of God, as if he were Christs Vicar, being indeed his enemy: both which the word Antichrist noteth.

Secondly, in that he is here expressly named an adversary, as one that is contrary to Christ.

Wherein is the Pope adversary unto Christ?

Every way; in life, and in office.

How in life?

In that Christ being most pure and holy, yea holinesse it selfe; the Popes many of them are, and have been, most filthy and abominable in blaspheming, conjuring, murdering, covetousnesse, whoring, and that incestuously and Sodomically: and yet will they in their ordinary Titles be called holy, yea holinesse it selfe; which is proper only to Christ.

How in office?

First, in his Kingdome. Christs Kingdome is without all outward shew or pomp: but the Popes Kingdome consisteth wholly in Pomp, and shews, as imitating his Predecessors the Emperors of Rome, in his proud, state, and lordly offices, princely train, and outrageous expences in every sort.

Secondly, in his Priest-hood: in raising up another Sacrifice then Christs, another Priest-hood then his, other Mediators then him.

Thirdly, in his prophetical office: in that he teacheth clean contrary to him. Christ taught nothing but what he received of his Father: the Pope setteth out his own Canons and Decrees of councils; and in them he teacheth such doctrine as overthroweth the main foundation of that which Christ taught.

What is the second effect?

That he is exceedingly lifted up against all that is called God.

How doth this agree to the Pope?

More fitly then to any other person. For Christ being very God, abaseth himselfe unto the assuming of the nature of man: the Pope a vile man, advanceth himselfe to the Throne of God. Christ being above all secular power, paid tribute, and was taxed, and suffered himselfe to be crowned with a crown of Thornes, and bare his own Crosse: but the Pope, being under all secular power, exalteth himselfe above all secular powers, exacteth Tribute of Kings, setteth his foot on the neck of Emperours, carrieth a triple Crowne of Gold, and is borne upon mens shoulders.

But he calleth himselfe the servant of servants.

Though he doe, yet (by the confession of his owne Canonists) he doth it but dissemblingly and in hypocrisie, which is double iniquity; for they say, that he doth in humility only say so; not that he is indeed so as he saith.

What are the effects of this his pride?

They are two. First, he sitteth in the Church as God: for he bindeth the consciences of men by his decrees, which no Princes Law can doe. For though men observe not such Lawes, yet if they break them not of contempt, they are discharged, if they did beare the penalty prescribed in them.

By this it seemeth that the Church of Rome is yet the Church of God, although corrupt; seeing it is said that he sitteth in the Temple of God?

No verily: but it is so said, first, because it beareth the name of the Church: for the Scripture giveth the name to a thing according to that it hath been; as when Christ saith, *The abomination of desolation shall stand in the holy place*; he meaneth not that the temple was then holy, which at that time, (being no figure nor shadow of Christ and his Church) was profaned, but that it had been holy: so we confesse that there had been a true Church in Rome; which is now no Church of Christ, but the Synagogue of Satan.

Secondly, he is said to sit in the Temple of God, because he exerciseth his tyrannicall rule in the Christian world, & is most busie in those parts where Christ hath his Church, and the Gospel is professed; labouring in all places, either by himselfe or his wicked instruments, to overthrow or corrupt; poyson or hinder the free course of the Gospel: so that in this regard he may be said to sit in the Temple of God, that is, to reigne and tyrannize in the Church of God; though the City where he is, be *Sodome*, and the Church whereof he is head, the Synagogue of Satan.

What is the other effect of his pride?

He boasteth himselfe that he is God: as the Popes flatterers in the Canon Law call him, *Our Lord God the Pope*. Neither doth his pride stay there, but also he challengeth to himselfe things proper to God: as the title of Holinesse, also power to forgive sins; and to carry infinite soules to Hell without check or controlement, and to make of nothing something; yea, to make the Scriptures to be no Scriptures, and no Scripture to be Scripture, at his pleasure, yea to make of the Creature the Creator.

It may seem to be an impossible thing, that men should be carried away from the faith of the Gospel, by one so monstrous and directly opposite to Christ?

It might seem so indeed, if at once and at a sudden he had shewed himselfe in such foule colours: and therefore by certaine degrees of iniquity he raised himselfe to this height of wickednesse, and did not at the first shew himselfe in such a monstrous shape and likenesse.

How doth that appeare?

By the Apostle, who in the 2 *Theff.* 2. 3. unto 13. sheweth of two courses the Devill held to bring this to passe. one secret and covert, before this man of sin was revealed; the other, when he was revealed and set up in his Seat,

What?

What were the waies of Antichrists comming before he was revealed?

Those severall errours which were spread, partly in the Apostles time, and partly after their time, therby to make a way for his comming. And in this respect this mystery of iniquity was begun to be wrought (as it were) under ground and secretly in the Apostles time.

How was this mystery of iniquity wrought in the Apostles time?

By many ambitious spirits, (as it were) petty Antichrists, which were desirous to be Lords over the Church; and wicked Hereticks which then sowed many errors and Heresies, as justification by works, worshipping of Angels, and which put Religion in meats, and condemned marriage, &c. which were beginnings and grounds of Popery and Antichristianisme. 2 John 9. Acts 5. 1. Gal. 1. 6, 7. & 2. 16. Col. 2. 18, 21. 1 Tim. 4. 3.

What gather you of this?

That those whom God hath freed from the bondage of Popery, should strive to free themselves from all the remnants thereof; lest if they cleave still to any of them, God in judgement bring the whole upon them againe.

How shall Antichrists Kingdome be continued and advanced after that he is revealed?

By the power of Satan, in lying miracles and false wonders.

What difference is there betwixt Christs miracles and theirs?

The differences between Christs miracles and the Popes.

Very great every way. For Christs miracles were true; whereas these are false and lying, and by legerdemaine. Christ miracles were from God; but theirs, where there is any strange thing, and above the common reach of men, from the Devill. Christs miracles were for the most part profitable to the health of man: but theirs altogether unprofitable, and for a vain shew. Christs miracles were to confirme the truth: but theirs to confirm falshood.

What gather you of this?

Mar. 24. 24.
Deu. 13. 1, 2, 3.

That seeing the Popes Kingdome glorieth so much in wonders, it is most like that he is Antichrist: seeing the false Christs and the false Prophets shall doe great wonders to deceive (if it were possible) the very Elect, and that some of the false Prophets Prophecies shall come to passe: we should not therefore beleieve the doctrine of Popery for their wonders sake, seeing thereby the Lord tryeth our faith; who hath given to Satan great knowledge and power to work strang things, to bring those to damnation who are appointed unto it. Moreover, whatsoever miracles are not profitable to some good, neither tend to confirme a truth, they are false and lying. So that as the Lord left an evident difference between his miracles and the enchantments of the Egyptians; so hath he left an evident difference between the miracles of Christ and his Apostles, and those of the Romish Synagogue.

Exod. 7: 11, 12.

Are not miracles as necessary now, as they were in the time of the Apostles?

No verily. For the doctrine of the Gospell being then new unto the world, had need to have been confirmed with miracles from heaven: but it being once confirmed there is no more need of miracles; and therefore we keeping the same doctrine of Christ and his Apostles, must content our selves with the confirmation which hath already been given.

What?

What ariseth out of this?

That the doctrine of Popery is a new doctrine, which hath need to be confirmed with new miracles; and so it is not the doctrine of Christ, neither is established by his miracles.

What force shall the miracles of Antichrist have?

Marvelous great, to bring many men to damnation: God, in just revenge of the contempt of the truth, sending a strong delusion among them.

Hitherto we have heard Antichrist described by his effects and properties: now tell me, where is the place of his special residence?

That is the City of Rome.

How doth that appear?

The seat of
Antichrist,

First, because he that letteth at the time when Paul wrote was the Emperour of Rome, who did then sit there, and must be dislocated, (as the learned Papists themselves grant) ere Antichrist could enter upon it. Secondly, John called the City where he must sit, the Lady of the world: (Rev. 17. 18.) which at that time agreed only to Rome, being the Mother City of the world. Thirdly, it was that City which was seated upon seven hills (Rev. 17. 9.) which by all ancient records belongeth properly to Rome. As for the occasion of the Popes placing there, it came by the means of translating of the seat of the Empire from Rome to Constantinople, from whence ensued also the parting of the Empire into two parts: by which division being weakened, and after also sundred in affection, as well as in place, was the easier to be entered upon, and obtained by the Pope.

What doe you further gather of that the Apostle saith, that he that letteth shall let?

That the Antichrist is not one particular man, as the Papists doe fancy: for then by the like phrase he that letteth must be one particular man: where it cannot be that one man should live so many hundred yeares, as from Paul's time to the time of the translation of the Empire from Rome: much lesse untill within two yeares and a halfe of the latter day as they imagine the time of Antichrist. And therefore as by him that letteth is understood a succession of Emperours, not one man alone: so by Antichrist the man of sinne is understood a succession of men, and not one onely man. So in Dan. 7. 3, 17. the foure Beasts, and the foure Kings, doe not signifie four particular men, but foure governments, in every one whereof there were sundry men that ruled. So that the argument of the Papists, who upon the words [the man of sinne] would prove, that the Antichrist the Apostle speaketh of, is one singular man, is but vaine, and hath no consequence in it.

But how can Antichrist be already come, seeing the Empire yet standeth?

The name of the Empire onely remaineth, the thing is gone. For he hath neither the chiefe City, nor the Tribune, nor the command of the people: and therefore he can be no let to the Antichrists comming; especially the Pope having gotten such an upper hand over him, as to cause him to waite at his gate barefoot, and to hold his stirrop.

What shall be the end of this Antichrist?

God shall confound him with the breath of his mouth, that is, with the preaching of his Word. Which serveth for another argument to prove
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the Pope to be *Antichrist*: for whereas he had subdued Kingdomes and Empires under his feet, he hath been of late mightily suppressed by the word preached, and not by outward force, as other Potentates use to be.

What learn you of this?

1 Cor. 10. 45.

The marvellous power of Gods words to suppress whatsoever riseth against it: for if the mightiest cannot stand before it, much lesse the smallest. And therefore it is expressed by a mighty wind, *Acts 2. 23.* which carrieth all before it; and by fire, which consumeth all, and pierceth all. And it declareth a marvelous easie victory against the enemies, when it is said, that with the breath of his mouth he shall consume his enemies.

What else shall be the overthrow of Antichrist?

The glorious appearance of the Son of God in the latter day.

What gather you of this?

That before the last day he shall not be utterly consumed. Whereof notwithstanding it followeth not that the head shall remaine till then: for the beast and the false Prophet shall be taken and cast into the fire before the latter day; but some shall retain a liking of him and his errors and superstitions, even till the last day.

Hitherto of the head of this generall Apostasie. What are the members of it?

They are first described by their end, even a number of people that shall perish: which accordeth with that name and property of the head, *the Destroyer or Son of perdition*; being truly verified in them, in regard of the fearfull end he shall bring them to.

What is the use of this?

That as no poyson can take away the life of an elect, so small occasions carry away such as are appointed to destruction.

How otherwise are these members of Antichrist described?

By this, that they never loved the truth, although they understood and professed it.

How should a man love the truth?

For the truth sake; not for vaine glory, fleshly delight or commodity.

How appeares it that men love the word of God?

When they walke accordingly, and keep faith in a good conscience; which some losing by their wicked life, lost also their Faith, that is, their Religion: *1 Tim. 1. 19.*

How is it to be understood, that God giveth men up to strong delusions?

Because God is a just Judge, which by them either punisheth or correcteth former finnes, and especially the contempt of the Gospel: in which regard even amongst us now, some are cast into the snare of Popery, some into the family of love, some become *Arians*, some *Anabaptists*; all which are (as it were) divers Gaoles and dungeons, whereinto he throweth those that are cold and careless Professors of the Gospel.

What learn you by this?

That they which imagine God favourable unto them notwithstanding their finnes, because their life, or goods, or honours are spared, are foully

foolly deceived. For when the Lord ceaseth to reprove any, or to strive with them; then doth he give them up into vanity of their owne mindes, to doe their own wicked wils; which is the greatest judgement, and very usuall with God to doe. *Rom. 1. 24, 26.*

What is our duty in such cases?

To pray to the Lord to keep us from all error: but if for our triall, or further hardning of others, it please him to send errors amongst us, that it would please him to preserve us in that danger, that we tast not of that bait, whereby Satan seeketh to catch us.

What other cause is there of sending these errors?

That those may be damned, which beleeve not the truth: for as God hath appointed them to damnation, so betwixt his counsell in rejecting them, and the finall effect of it, there must be sin to bring the effect justly upon them.

What reason is annexed of their just damnation?

Because they rest in unrighteousnesse, having their ears itching after error; which they drinke in, as the earth drinketh up rain, or the fishes water. So that albeit they be powerfully sent of God in his just judgement; yet are they also greedily desired and affected of them.

Having spoken at large of the providence of God, disposing of man in this world, it followeth to speak of his providence concerning man-kind in the world to come. How doth God then deale with men after this life?

He bringeth them all unto Judgement.

What is meant here by Judgement?

The pronouncing, and executing of the irrevocable sentence of absolution or Condemnation.

How is that done?

Partly, on every man in particular, at the houre of his death: (*Heb. 9. 27.*) but fully and generally upon all men, at the second coming of Christ. (*Acts 17. 31.*) The death of every one, severally goeth immediately before the particular Judgement: the generall Resurrection of all goeth before the finall Judgement which shall be at the last day.

Must all men then die?

Yea, all both good and bad: (*Psal. 49. 10. Eccles. 2. 16.*) save that unto some, namely such as shall be found alive at the coming of Christ, a change shall be in stead of death.

Death being the punishment of sin; how cometh it to passe that the righteous die, to whom all sins are forgiven?

Death indeed came on all mankind by reason of sin: (*Rom. 5. 12.*) but yet it is not in all things the same to the godly and to the wicked. For howsoever unto both it be the enemy of nature, as the end of naturall life: (*1 Cor. 15. 26. Psal. 90. 3.*) yet

1. Unto the godly it is a token of Gods love: unto the wicked of his anger. *Psal. 37. 37. 38. Job 18. 13, 14.*

2. Unto the godly it is a rest from labour and misery: (*Apoc. 14. 13.*) unto the wicked it is the height of all worldly evils. *Luke 12. 20.*

3. Unto the godly it is the utter abolishing of sin, and perfection of mortification; (*Rom. 6. 7.*) unto the wicked it is the conquest of sinne,

and accomplishment of their spirituall captivity.

4. Unto the godly it is so far from being a separation from Christ, that even the body severed from the soule, and rotting in the grave, is yet united unto Christ, and the soule freed from the body is with him in Paradise: (Luke 23.43. Phil. 1.23.) unto the wicked it is an utter cutting off from the favourable presence and patience of God.

5. Unto the godly it is the beginning of heavenly glory: unto the wicked it is the entrance into hellish and endlesse torments. Luke 16. 22, 23.

How are men judg'd at the houre of death?

Of particular
judgement at
the houre of
death,

1. God at that instant pronounceth, and the conscience apprehendeth, the sentence of blessing or cursing. Heb. 9.27.

2. The soule of every man accordingly is (by the power of God, and the ministry of Angels) immediately conveyed into that state of happinesse or misery, wherein it shall remaine till the Resurrection, and from thenceforth both body and soule for ever. Luke 16.22, 23, 26. Eccl. 11.3.

What gather you of this?

That the doctrine of Purgatory and Prayer for the dead is vain: seeing it appeareth by the word of God, that the souls of those that die in Gods favour are presently received into joy. Esa. 57.2. John 5.24. Luke 23.43. Apoc. 14. 13. with 1. Thes. 4. 16. and the soules of those that die in their sins, cast into endlesse torments; no meanes being left after death to procure remission of sins. Isa. 22.14. John 8.24. & 9.4. Rom. 6.10.

What is a generall and finall judgement?

The generall
judgement.
Eccl. 12.14.
2 Cor. 5.10.

The great day of affize for the whole world; wherein all mens lives that ever have been, are, or shall be, being duly examined, every one shall receive according to his works. (Ahs 17.31. Eccles. 12.14. 2 Cor. 5.10.)

In which judgement we are to consider;

1. The preparation to it.
2. The acting of it.
3. The execution of the sentence.

Wherein doth the preparation to the last judgement consist?

The prepara-
on to the last
judgement.
Acts 1.7.
Mat. 13.32.

In five things.

First, in the foretoking of the time thereof: which though it be so sealed up in the treasury of Gods counsell, that neither man nor Angels, nor yet our Saviour himselfe as man in the dayes of his flesh had expresse notice thereof, (that from the uncertainty and suddenness of it we might be taught to be alwayes in readinesse for it;) yet it hath pleased God to acquaint us with some signs whereby we may discern Christs approaching, as men in the spring time may discern Summer approaching by the shooting forth of the Fig-tree. Mat. 24.32, 33.

What are the signes foretoking the last judgement?

The signes of
the last judge-
ment.

Mat. 24.

1 Tim. 4.1.

2 Thes. 2.3.

They are certain notable changes in the World and Church: some further off, some nearer unto the coming of Christ; as,

1. The publishing and receiving the Gospell throughout the world.
2. The Apostasie of most part of professors not loving the truth.
3. The revealing of Antichrist that Man of sin and Child of perdition.
4. Common corruptions in manners, joyned with secularity; as in the dayes of Noah and Lot.

5. Wars

5. Wars and troubles in the World and Church.
6. False Christs; attended with false Prophets, and armed with false miracles.

7. The calling of the Jewes unto the faith of the Gospell.

8. And lastly, signes in Heaven, Earth, and all the Elements. As the darkning of the Sun, and Moon, &c. Yea, fiering of the whole frame of Heaven, and Earth, with the signe of the Son of man; whereby his coming then shall be clearly apprehended by all men. 2 Pet. 3.7. Matth. 24.30.

What is the second thing in the preparation?

The coming of Jesus Christ the Judge of the world: who in his humane visible body (but yet with unspeakable glory) shall suddenly break forth like lightning through the Heavens, riding on the clouds, environed with a flame of fire, attended with all the host of the Elect Angels, and especially with the voice and shout of an Archangel and the Trumpet of God; and so shall sit downe in the royall Throne of Judgement.

The second thing in the preparation.

What is the third thing?

The summoning and presenting of all both dead and living men, together with Devils, before the glorious throne of Christ the Judge.

The third thing.

How shall all men both dead and living be summoned?

By the voice of Christ, and the ministry of his Angels; and namely by the shout and Trumpet of the Archangel: whereto the Lord joyning his divine power (as unto the word preached for the work of the first resurrection) shall in a moment both raise the dead with their own bodies and every part thereof though never so dispersed; and change the living, so that it shall be with them as if they had been a long time dead and were now raised to life again.

John. 5. 28;
Mat. 24. 31.
1 Cor. 15. 52.

Shall there be no difference between the resurrection of the Elect and Reprobate?

Yes. For howsoever they shall both rise by the same mighty voice and Power of Christ in the same bodies wherein they lived upon earth, and those so altered in quality, as then they shall be able to abide for ever in that estate whereunto they shall be judged: yet

1. The Elect shall be raised, as members of the body of Christ, by vertue derived from his resurrection: the Reprobate, as Malefactors, shall be brought forth of the prison of the grave, by vertue of the judiciary power of Christ and of the curse of the law.

2. The Elect shall come forth to everlasting life, which is called the resurrection of life: the Reprobate to shame and perpetuall contempt, called the resurrection of condemnation.

3. The bodies of the Elect shall be spirituall, that is, glorious, powerful, nimble, impatiable, (1 Cor. 15. 42, 43, 44. Phil. 3. 21.) but the bodies of the Reprobate shall be full of uncomliness and horror, agreeable to the guiltiness and terrour of their consciences, and liable to extreame torment.

How shall all men be presented before the throne of Christ?

1. The Elect being gathered by the Angels, shall with great joy be caught up into the aire to meet the Lord. Luke 21. 28. 1 Thess. 4. 17.

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2. The Reprobate, together with the Devill and his Angels, shall with extreame horreur and confusion be drawn into his presence. *Rev. 6. 15.*

What is the fourth thing?

The fourth thing.

The separation of the Elect from the Reprobate. For Christ, the great Shepheard, shall then place the Elect, as his Sheep that have heard his voice and followed him, on his right hand; and the Reprobates with the Devils, as straying Goats, on the left hand. *Mat. 25. 33.*

What is the fifth and last thing?

The fifth thing.

The opening the book of record, by which the dead shall be judged. *Rev. 20. 12. viz.*

1. The severall books of mens consciences, which then, by the glorious illumination of Christ the Sun of righteousness, shining in his full strength, shall be so enlightened, that men shall perfectly remember what ever good or evill they did in the time of their life; the secrets of all hearts being then revealed.

2. The book of life, that is, the eternall decree of God to save his Elect by Christ: which decree shall then at length be made known to all.

Thus far of the preparation of judgement: what are we to consider in the second place?

The act of judgement, and how performed.

The act of judgement: wherein the Elect shall be first acquitted, that they may after as assistants joyn with Christ in the Judgement of the reprobate men and Angels.

How shall the act of judgement be performed?

1. By examination.
2. By pronouncing sentence.

How shall the examination be?

1. According to the law of God, which hath been revealed unto men: whether it be the law of nature only, which is the remainder of the morall Law written in the hearts of our first parents, and conveyed by the power of God unto all men, to leave them without excuse; or that written Word of God, vouchsafed unto the Church in the Scriptures, first of the old, and after also of the new Testament, as the rule of faith and life. *Rom. 2. 12.*

Mat. 12. 27, 41, 42.

2. By the evidence of every mans conscience, bringing all his workes, whether good or evill, to light; bearing witness with him or against him: together with the testimony of such, who either by doctrine, company, or example, have approved or condemned him.

Shall there be no difference in the examination of the Elect and the Reprobate?

Ezek. 18. 23, Rev. 14. 17.

Yes. For, 1. The Elect shall not have their sins, for which Christ satisfied, but only their good works remembered.

2. Being in Christ, they and their works shall not undergoe the strict triall of the Law simply in it selfe; but as the obedience thereof doth prove them to be true partakers of the grace of the Gospell.

Shall there be any such reasoning at the last judgement, as seemeth Mat. 7. & 25?

No: but the consciences of men being then enlightened by Christ, shall clear all those doubts, and reject those objections and excuses, which they seem now to apprehend.

How

How shall the sentence be pronounced?

By the Judge himselfe, our Lord Jesus Christ: who according to the evidence and verdict of conscience touching works; shall adjudge the Elect unto the blessing of the kingdome of God his Father; and the Reprobates, with the Devill and his Angels, unto the curse of everlasting fire.

Shall men then be judged to salvation or damnation for their works sake?

1. The wicked shall be condemned for the merit of their works; because being perfectly evill, they deserve the wages of damnation. Rom. 6. 23.

2. The godly shall be pronounced just, because their workes though imperfect, do prove their faith (whereby they lay hold on Christ and his meritorious righteousnesse) to be a true faith; as working by love in all parts of obedience. James 2. 18. Gal. 5. 6.

Hitherto of the act of judgement. what are we to consider in the third and last place?

The execution of this judgement: Christ, by his almighty power and ministry of his Angels, casting the Devils and the Reprobate men into hell; and bringing Gods Elect into the possession of his glorious kingdome. Wherein the Reprobates shall first be dispatched, that the righteous may rejoyce to see the vengeance; and as it were wash their feet in the blood of the wicked. The execution of the last judgement. Mat. 27. 46. Psal. 98. 10.

What shall be the estate of the Reprobates in hell?

They shall remaine for ever in unspeakable torment of body, and anguish of mind; being cast out from the favourable presence of God, and glorious fellowship of Christ and his Saints, (whose happinesse they shall see and envie) into that horrible Dungeon figured in Scripture by utter darkenesse, blacknesse of darknesse, weeping and gnashing of teeth, the worme that never dieth, the fire that never goeth out, &c. The estate of the Reprobates in hell. 2 Thess. 2. 9.

What shall be the estate of the Elect in heaven?

They shall be unspeakably and everlastingly blessed and glorious in body and soule; being freed from all imperfections and infirmities, yea from such Graces as imply imperfection, as Faith, Hope, Repentance, &c. endued with perfect Wisedome and Holinesse, possessed with all the pleasures that are at the right hand of God, seated as Princes in Thrones of Majesty, crowned with Crownes of Glory, possessing the new Heaven and Earth where-in dwelleth Righteousnesse, beholding and being filled with the fruition of the glorious presence of God, and of the Lamb, Jesus Christ, in the company of innumerable Angels and holy Saints, as the Scripture phrases are. The estate of the Elect in heaven. 1. Cor. 2. 9. 1 Cor. 13. 10. 1 Cor. 13. 12. Psal. 16. 11. Rev. 3. 21. 2 Tim. 4. 8. 2 Pet. 3. 13. Psal. 17. 15. 1 Thess. 4. 17. Heb. 12. 22.

What shall follow this?

Christ shall deliver up that dispensatory Kingdome (which he received for the subduing of his enemies, and accomplishing the salvation of his Church) unto God the Father, and God shall be all in all for all eternity. 1 Cor. 15. 24. 28.

What use may we make of this doctrine concerning this generall end and finall judgement?

First

The use of this
doctrine con-
cerning the
last judgment.
Revel. 1. 7.

First, it serveth to confute, not only heathen Philosophers; who, as in other things, so in this concerning the worlds continuance, became vain in their imaginations, and their foolish heart was full of darkenesse, (*Rom. 1. 21.*) being destitute of the Word of God to guide them: but also to confute many profane Atheists, in the Church of God, who do not believe in their hearts those Articles of the Resurrection and of the generall judgement. It is much indeed, that there should be Atheists in the Church of God, and none in Hell; that any should deny, or doubt of that which the Devils feare and tremble at. But sure the Apostle *Peters* prophecy is fulfilled; *2 Pet. 3. 3.* *There shall come in the last dayes scoffers, walking after their own lusts, and saying; where is the promise of his comming? for since the faithers dyed, all things continue alike from the beginning of the creation, and (as they would perfwade themselves) so they shall for ever.* And answerable their lives are to such conceits: *Eccles. 11. 9.* But if neither the light of reason; (it being impossible that the truth and goodnes and justice of God should take effect, if there were not after this life a doom and recompence, *2 Thess. 1. 6.*) Nor secondly, the light of Conscience, which doubtlesse with *Felix*, *Acts 24. 25.* makes them tremble in the midst of their obstinate gain-saying; Nor thirdly, the light of Scripture can convince and perfwade men of this truth: then we must leave them to be confuted and taught by woful experience, even by the feeling of those flames, which they will not believe to be any other then fancies; and by seeing the Lord *Jesus* comming in the Clouds, when all nations shall weep before him; and these Atheists especially, lament their obstinate infidelity with ever dropping tears, and ever enduring misery.

Acts 17.

And this doctrine may be terrour to all gracelesse and wicked livers; to consider that the wrath of God shall be revealed from heaven against all ungodlinesse and unrighteousnesse of men: *2 Thess. 1. 6.* when all the sweetnesse of their sinfull pleasures shall be turned into gall and bitternesse for ever. *Wisd. 5. 6, 7, 8.*

How may the consideration of this doctrine, touching the end of the world and the day of Judgement, be usefull to the godly?

First, it should teach us not to seek for happinesse in this world, or set our affections on things below: for this world passeth away, and the things thereof.

James 1. 7.
Heb. 10. 36.

Secondly, here is a fountaine of Christian comfort, and a ground of Christian patience in all troubles, that there shall be an end, and a Saints hope shall not be cut off. *If in this life onely we had hopes, we were of all men most miserable. 1 Cor. 15. 19.* But here is the comfort and patience of the Saints: they wait for another world, and they know it is a just thing with God, to give them rest after their labours, *2 Thess. 1. 9.* and a Crowne after their combats, *2 Tim. 4. 8.* and after their long pilgrimage, an everlasting habitation, *2 Cor. 5. 1.* *Be patient,* (saith the Apostle) *and settle your hearts; for the comming of the Lord draweth neere, 2 Pet. 2. 9.* when they that have sowne in teares shall reap in joy. *Psal. 126. 5.*

Thirdly, from this doctrine, excellent arguments may be drawn to

to presse Christians to a holy life. 2 Pet. 3. 11. *Seeing then all these things must be dissolved; what manner of persons ought we to be in all holy conversation, and godliness? And verse 14. Wherefore seeing ye looke for such things, give diligence that you may be found of him in peace.* We should alwayes live in expectation of the Lord Jesus in the Clouds, with oyl

in our Lamps, prepared for his comming. *Blessed is that servant whom his Master when he commeth shall find so doing:*

Luke 12. 43.
Mar. 13. 35.

he shall say unto him; *Well done good and*

faithfull servant, enter into thy

Masters joy.

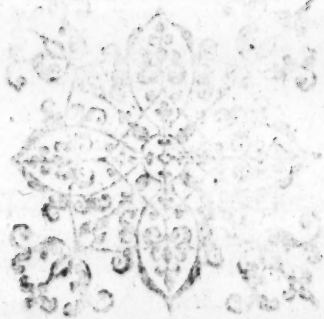
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FINIS.



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IMMANUEL,
OR,
THE MYSTERY
OF THE
INCARNATION
OF THE
SON OF GOD.

UNFOLDED
By *James Usher*, Archbishop of ARMAGH.

JOHN I. 14.
THE WORD WAS MADE FLESH.



LONDON,
Printed by *Will: Hunt*, for *Thomas Downs* and
George Badger. 1653.

IMMANUEL

OF

THE MYSTERY

IN CORINTH

80 GOD



By James O'Meara, Archbishop of Armagh

THE NEW YORK ASSOCIATION



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George Barker. 1855.
LONDON

THE MYSTERY

OF THE

INCARNATION

OF THE

SON OF GOD.



THE holy Prophet, in the Book of the (a) *Proverbs*, ^{aProv. 30.3,4} poseth all such as have not learned wisdom, nor knowne the knowledge of the holy, with this Question; *who hath ascended up into Heaven, or descended? who hath gathered the winde in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his SONS name, if thou canst tell?* To help us herein, the SON Himselfe did tell us, when he was here upon earth, that (b) *None hath ascended up to Heaven, but he that descended from Heaven, even the Son of man which is in Heaven.* And that we might not be ignorant of his name, the Prophet *Esay* did long before foretell, that (c) *unto us a Child is borne, and unto us a Son is given; whose name shall be called wonderfull, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.* ^{Esa. 9.6}

Where, if it be demanded, how these things can stand together? that the Son of Man speaking upon earth, should yet at the same instant be in Heaven? that the Father of Eternity should be born in time? and that the Mighty God should become a Child; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is WONDERFULL. When he appeared of old to *Moses*, his name was wonderfull, and he did wonderously. *Judg. 13. 18, 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation; and in respect thereof, cease to be wonderfull; for this work that may be verified, which is spoken of those wonderfull judgements, that God brought upon *Aegypt*; when he would (d) *shew his powers, and have his name declared throughout all the earth.* ^{d Exod. 9. 16. e Ibid. chap. 10. 14. & 11. 6.} (e) *Before them were no such; neither after them shall be the like.*

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were

The Incarnation of the Son of God.

an end to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghost did infinitely (f) glorifie themselves and (g) rejoyce in the fruition one of another, without communicating the notice thereof unto any creature; nor the resurrection from the dead and the restauration of all things, the last workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, I say, nor these last, though most admirable peeces of work, may be compared with this, wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions) of his Wisdome, Goodnesse, Power, and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; (b) that it was a rare thing which he required, and that none other could shew it, *except the Gods, whose dwelling is not with flesh.* But the rarity of this lyeth in the contrary to that which they imagined to be so plaine: that he (i) *who is over all, God blessed for ever,* should take our flesh and dwell, or * pitch his *Tabernacle* with us. That as (k) the glory of God filled the *Tabernacle* (which was a (l) figure of the humane nature of our Lord) with such a kinde of fulnesse, that *Moses* himselfe was not able to approach unto it; (therein comming short, (m) as in all things, of the Lord of the house) and filled the Temple of *Solomon* (a type likewise (n) of the body of our Prince of peace) in (o) such sort as the Priests could not enter therein: so (p) *in him all the fulnesse of the Godhead should dwell bodily.*

And therefore, if of that Temple, built with hands, *Solomon* could say with admiration: (q) *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot containe thee; how much lesse this house, which I have built?* of the true Temple, that is not of this building, we may with great wonderment say with the Apostle, (r) *without controversie, great is the mystery of religion: God was manifested in the flesh;* yea, was made of a woman, and born of a Virgin; a thing so (s) wonderfull, that it was given for a signe unto unbelievers seven hundred and forty yeares before it was accomplished; even a sign of Gods owne choosing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himselfe shall give you a signe, Behold, a Virgin shall conceive and beare a Son, and shall call his name Immanuel.* Esa. 7. 14.

A notable wonder indeed, and great beyond all comparison. That the Son of God should be (t) *made of a Woman;* even made of that Woman, which was (u) made by himselfe. That her womb then, and the (x) heavens now, should containe him whom (y) *The Heaven of Heavens cannot containe.* That he who had both Father and Mother, whose pedigree is upon record even up unto *Adam*, who in the fulnesse of time was brought forth in *Bethlehem*, and when he had finished his course, was cut off out of the land of the living at *Jerusalem*; should yet notwithstanding be in truth, that which his shadow *Melchisedeck* was onely in the conceit of the men of his time, (z) *without Father, without Mother, without Pedegree, having neither beginning of dayes*

nor

f John 17. 5.
g Prov. 8. 30.

b Dan. 2. 11.

i Rom. 9. 5.

* iustorum,

John 1. 14.

k Exod. 40. 34.

35.

l Heb. 9. 9. 11.

m Heb. 3. 3. 6.

n John 1. 19. 21.

o 2 Chron. 7. 1. 2.

p Coloss. 2. 9.

q 2 Chron. 6. 18.

r 1 Tim. 3. 16.

s Esa. 7. 11. 14.

t Gal. 4. 4.

u John 1. 3.

Col. 1. 16.

x Acts 3. 21.

y 1 Kings 8. 27.

z Heb. 7. 3.

with Esa. 53. 8.

& Mic. 5. 2.

nor end of life. That his Father should be (a) greater then hee; and yet hee his Father (b) equal. That he (c) was before Abraham was; and yet Abrahams birth preceded his, weynigh the space of 2000 years. And finally, that he who was *Dauids Sons* should yet be *Dauids Lord*: (d) a case which plunged the greatest Rabbies among the Pharisees: who had not yet learned this *miscome, nor known this knowledge of the holy*.

The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unity of the person of our Redeemer. For by reason of the strictnesse of this personall union, whatsoever may be verified of either of those Natures, the same may be truly spoken of the whole Person, from whethersoever of the Natures it be denominated. For the clearer taught us touching our Saviour: (e) *In him dwelleth all the fulnesse of the Godhead bodily*, that is to say by such a personall and reall union, as doth inseparably and everlastingly conjoyne that infinite Godhead with his finite Manhood in the unity of the selfe same individuall Person.

Hee in whom that fulnesse dwelleth, is the *PERSON*: that fulnesse which so doth dwell in him, is the *NATURE*. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also. For we believe him to be both perfect God begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must hold, that there are two distinct *Natures* in him; and two so distinct, that they doe not make one compounded nature: but still remaine uncompounded and unconfounded together. But Hee in whom the fulnesse of the Manhood dwelleth is not one, and he in whom the fulnesse of the Godhead, another: but he in whom the fulnesse of both those natures dwelleth, is one and the same *Immortal*, and consequently it must be believed as firmly, that he is but one *Person*.

And here we must consider, that the divine Nature did not assume an humane Person; but the divine Person did assume an humane Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to be the middle one, that must undertake this mediation betwixt God and us; which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead; as for the higher advancement of Mankind by meanes of that relation which the second Person the Mediator did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane Person, there should then a fourth Person necessarily have been added vnto the Godhead; and if any of the three Persons, beside the second, had been borne of a Woman; there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one person, is consequently but one Sonne; and so no alteration at all made in the relations of the Persons of the Trinity.

Againe in respect of us, the Apostle sheweth, that for this

God 4.43.7. very end (f) *God sent his owne S O N made of a Woman*; that *WE* might receive the adoption of *S O N S*: and thereupon maketh this inference; *wherefore thou art no more a Servant but a S O N*, and if a *S O N*, then an *H E I R E* of God through Christ; intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By nature he is (g) *the onely begotten Son of the Father*: but this is the high grace he hath purchased for us; that (h) *as many as received him, to them he gave powers, or priviledge, to become the Sons of Gods*, even to them that beleve on his name. For although he reserve to himselfe the preheminnence, which is due unto him in a * peculiar manner, of being (i) *the first borne among many brethren*: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as *first bornes*.

Exo. 4.22.23. So God biddeth *Moses* say unto *Pharaoh*: (k) *Israel is my Son, even my first borne*. And I say unto thee; Let my son goe, that he may serve me: and if thou refuse to let him goe; behold I will slay thy sonne, even thy first borne. And the whole *Israell* of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be (l) *the generall assembly and Church of the first borne* inrolled in heaven. For the same reason that maketh them to be *Sons*, to wit, their incorporation into Christ, the selfe same also maketh them to be *first bornes*: so as (however it fall out by the grounds of our Common Law) by the rule of the Gospel this consequence will still hold true; (m) *if children, then heires, heires of Gods, and joynt-heires with Christ*. And so much for the *S O N*, the Person assuming.

m Rom. 8.17. The Nature assumed, is the seed of *Abraham*, *Heb. 2.16.* the seed of *David*, *Rom. 1.3.* the seed of the woman, *Gen. 3.15.* the *W O R D*, (n) in the second person of the Trinity, being (o) made *F L E S H*, that is to say (p) *Gods owne Son being made of a Woman*, and so becomming truly and really (q) *the fruit of her wombe*. Neither did he take the substance of our nature onely, but all the properties also and the qualities thereof: so as it might be said of him, as it was of (r) *Elias* and the (s) Apostles; that he was a man subject to like passions as wee are. Yea he subjected himselfe (t) *in the dayes of his flesh* to the same (u) *weaknesse* which we find in our owne fraile nature, and was compassed with like infirmities; and in a word, *in all things was made like unto his brethren*, * in onely accepted. Wherein yet we must consider, that as he tooke upon him, not an humane Person, but an humane Nature; so it was not requisite he should take upon him any Personall infirmities, such as are, madnesse, blindnesse, lamenesse, and particular kinds of diseases, which are incident to some onely and not to all men in generall; but those alone which doe accompany the whole nature of mankind, such as are hungry, thirsting, wearinesse, griefe, paine, and mortality.

Aug. Praef. in enirrat. 2. We are further here also to observe in this our (x) *Melchisedeck*, that as he had no Mother in regard of one of his natures, so he was to have no Father in regard of the other; but must be borne of a pure immaculate Virgin, without the helpe of any man. *Psal. 29.* And *Heb. 7.3.*

* Propter quod unumquodq; est tale, illud ipsum est magis tale. i Rom. 8.29.

i Exo. 4.22.23.

Heb. 12.23.

m Rom. 8.17.

n i John 5.7.

o John 1. 34.

p Gal. 4.4.

q Luke 1. 42.

r Elias dicitur.

s i Pet. 1.12.

t i Pet. 1.12.

u i Pet. 1.12.

v i Pet. 1.12.

w i Pet. 1.12.

x i Pet. 1.12.

y i Pet. 1.12.

z i Pet. 1.12.

aa i Pet. 1.12.

ab i Pet. 1.12.

ac i Pet. 1.12.

ad i Pet. 1.12.

ae i Pet. 1.12.

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al i Pet. 1.12.

am i Pet. 1.12.

an i Pet. 1.12.

ao i Pet. 1.12.

ap i Pet. 1.12.

aq i Pet. 1.12.

ar i Pet. 1.12.

And this also was most requisite, as for other respects so for the exemption of the assumed nature from the imputation and pollution of *Adams* sin. For (y) sin having by that one man entred into the world; every Father becommeth an *Adam* unto his childe; and conveyeth the corruption of his nature unto all those whom he doth beger. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means only is propagated from the first man unto his posterity. Whereupon he being made of man but not *by* man, and so becomming the immediate fruit of the *womb*, and not of the *loynes*, must of necessity be acknowledged to be (z) that *HOLY THING*, which so was born of so blessed a Mother. Who although she were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby be made the *Son* (a) of his owne Spirit; because Fathers doe beger their children out of their owne substance: the Holy Ghost did not so, but framed the flesh of him, from whom himselfe proceeded, out of the creature of them both, (b) *the handmaid of our Lord*; whom from thence all generations shall call blessed.

That blessed wombe of hers was the Bride-chamber, wherein the Holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his person that which before he was not; and yet without change (for so must God still be) remaining that which he was; whereby it came to passe that (c) this *holy thing which was torn of hers* was indeed and in truth to be called the *SON OF GOD*. Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected; is an inquisition fitter for an Angelicall intelligence, then for our shallow capacity to looke after: to which purpose we may also observe, that in the Fabrick of the *Arke* of the Covenants (d) the posture of the faces of the *Cherubims* toward the *Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which *the Angels desire to * stoop and looke into*.

And therefore let that satisfaction, which the Angell gave unto the Mother Virgin (whom it did more especially concerne to move the question, (e) *How may this be?*) content us, (f) *The power of the Highest shall over-shadow thee*. For as the former part of that speech may informe us, that (g) *with God nothing is impossible*: so the latter may put us in mind, that the same God *having over-shadowed* this mystery with his owne vaile, we should not presume with the men of (h) *Bethshemesh* to looke into this *Arke* of his; lest for our curiosity we bee smitten as they were. Onely this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindereth not the unity of the Nature of the Godhead; although every Person entirely holdeth his owne incommunicable

y Rom. 5.12

z Luke 1.35

a Gal. 4.6
Rom. 8.9

b Luk. 1.38, 48

c Luke 1.35

d Exod. 37.9

e Papaw. 1.12
1 Pet. 1.12

f Luke 1.34

g Ibid. ver. 35

h Ibid. ver. 37

i Sam. 6.19

ble property; so neither doth the distinction of the two natures in our Mediator any way crosse the unity of his Person, although each nature remaineth entire in it selfe, and retaineth the properties agreeing thereunto, * without any conversion, composition, commixion, or confusion.

* Inuoluntate,
etiam inuoluntate
non est, et ideo
(100) Chalced.
Act. 5. & apud
Evang. 1. 2. hist.
Ecl. 6. 4) in-
confuse, in-
commutabili-
ter, indivise
inleperabili-
ter.
(Jo. Maxentius
in Catholicæ sua
Præfatione in
Concil. Rom. sub
Martino I.)
Exod. 3. 3, 33
5. 6.
Act. 9. 31. 32.
1 H. b. 12. 29.
1 El. 33. 14.
m Num. 12. 6.
7. 8. Ex. 33. 11.
n Ex. 33. 19, 20.
o El. 4. 1. 8.
2 Chron. 20. 7.
Jam. 2. 23.
p Rom. 4. 11, 16.
Gal. 3. 7.
q Gen. 18. 27.
r 2 Pet. 2. 11.
s El. 6. 2.

When (i) Moses beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turne aside and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said; *Draw not nigh hither,* and told him who he was; Moses trembled, hid his face and durst not behold God. Yet although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloofe off, and wonder at this great sight? (k) *Our God is a consuming fire;* saith the Apostle: and a question we find propounded in the Prophet, (l) *Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?* Moses was not like other Prophets, but (m) God spake unto him face to face, as a man speaketh unto his friend: and yet for all that when he besought the Lord that he would shew him his glory; he received this answer, (n) *Thou canst not see my face: for there shall no man see me, and live.* Abraham before him, though a speciall (o) friend of God, and the (p) father of the faithfull, the children of God; yet held it a great matter that he should take upon him so much as to (q) speak unto God, being but dust and ashes. Yea, the very Angels themselves (r) (which are greater in power and might) are faine to (s) cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of Gods owne person; and admitted to dwell here, as an inmate under the same roofe? and yet in the midst of those everlasting burnings, the bush to remaine unconsumed, and to continue fresh, and green for evermore. Yea, how should not we with Abraham rejoyce to see this day, wherein not onely our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him, our owne persons also are brought so nigh thereunto, that (t) God doth set his sanctuary and Tabernacle among us, and dwell with us; and (which is much more) maketh us our selves to be the (u) house and the (x) habitation, wherein he is pleased to dwell by his Spirit; according to that of the Apostle: (y) *Ye are the temple of the living God, as God hath said; I will dwell in them and walke in them, and I will be their God and they shall be my people;* and that most admirable prayer, which our Saviour himselfe made unto his Father in our behalfe. (z) *I pray not for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, & I in thee, that they also may be one in us; that the world may beleve that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

To compasse this conjunction betwixt God and us, he that was
to

1 L. v. 26. 11, 12.
Eze. 37. 26, 27.
Rev. 21. 3.
u Heb. 3. 6.
x Eph. 2. 22.
y 2 Cor. 6. 16.

z John 17. 20,
21, 22, 23.

to be our (a) J E S U S or Saviour, must of necessity also be I M M A N U E L, which being interpreted is, *God with us*; and therefore in his Person to be Immanuel, that is, God dwelling with our flesh; because he was by his Office too to be Immanuel, that is he who must make God to be at one with us. For this being his proper office, to be (b) Mediator between God and men, he must partake with both: and being from all eternity consubstantiall with his Father, he must at the appointed time become likewise consubstantiall with his children. (c) Forasmuch then as the children are partakers of flesh and blood; he also himselfe likewise took part of the same, saith the Apostle. We read in the Roman History, that the Sabines and the Romans joyning Battell together, upon such an occasion as is mentioned in the last Chapter of the book of Judges; of the children of Benjamin, catching every man a wife of the daughters of Shiloh; the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrell, so that by the mediation of these, who had a peculiar interest in either side, and by whose meanes this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest tearmes of hostility, * did not onely entertaine peace, but also joynded themselves together into one body and one state.

God and we were (d) enemies; before we were reconciled to him by his Son. He that is to be (e) our peace and to reconcile us unto God, and to stay this enmity, must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may be able to send this comfortable message unto the sons of men; (f) Go to my brethren, and say unto them: I ascend unto my Father, and your Father, and to my God, and your God. For as long as (g) he is not ashamed to call us brethren; (h) God is not ashamed to be called our God; and his entring of our appearance, in his owne name and ours, after this manner; (i) Behold, I, and the children which God hath given me; is a motive strong enough to appease his Father, and to turne his favourable countenance towards us: as on the other side, when we become unruly and prove rebellious children; no reproof can be more forcible, nor inducement so prevalent (if there remaine any sparke of grace in us) to make us cast downe our weapons and yeeld, then this. (k) Doe yee thus requite the Lord, O foolish people and unwise? Is it not he thy Father that hath bought thee? and bought thee (l) not with corruptible things, as silver and gold; but with the precious blood of his own Sonne?

How dangerous a matter it is to be at odds with God, old Eli sheweth by this maine argument. (m) If one man sinne against another, the Judge shall judge him: but if a man sinne against the Lords, who shall plead or intreat for him? and Job, before him. (n) He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Dayes-man or Umpire betwixt us, that may lay his hand upon us both. If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weep much more then S. John did in the Revelation; when (o) none was found in Heaven, nor

a Mat. 1. 21, 23
Sec Anselmnes,
Cur Deus homo.

b 1 Tim. 2. 5.

c Heb. 2. 14.

* Sic passus,
sedusque per-
cussus, secutusque
res mira dictu,
ut relictis sedi-
bus suis novam
in urbem hostes
demigarent, et
cum generis suis
avitas opes pro-
date facerent.

L. Flor. Histor.
Rom. li. 61. c. 1
d Rom. 9. 10.
e Eph. 2. 14, 16
f John. 20. 17.
g Heb. 2. 11.
h Heb. 11. 16.
i Heb. 2. 13.

k Deut. 32. 6.
l 1 Pet. 1. 17.
m 18. 19.

n 1 Sam. 12. 19.

o Job 9. 32, 33.

p Rev. 5. 3, 4.

in earth, nor under the earth, that was able to open the book which he saw in the right hand of him which sate upon the Throne; neither to look thereon. But as S. John was wished there, to refraine his weeping, because (p) the Lion of the tribe of Juda, the root of David, had prevailed to open the book, and loose the seven seales thereof: so he himselfe elsewhere giveth the like comfort unto all of us in particular. (q) If any man sinne, we have an Advocate with the Father, Jesus Christ the Righteous: and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world.

For as (r) there is one God, so is there one Mediatour between God and men, the man Christ Jesus, who gave himselfe a ransom for all; and in discharge of this his office of mediation, as the onely fit umpire to take up this controversie, was to lay his hand aswell upon God the party so highly offended, as upon Man the party so basely offending. In things concerning God, the Priesthood of our Mediator is exercised. (s) For every high Priest is taken from among men; and ordained for men in things pertaining to God. The parts of his Priestly function are two; Satisfaction and Intercession: the former whereof giveth contentment to Gods justice; the latter soliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it cometh to passe, that God in (t) shewing mercy upon whom he will shew mercy, is yet for his justice no loser: being both (u) just, and the justifier of him which beleeve in Jesus.

By vertue of his Intercessions, Our Mediator (x) appeareth in the presence of God for us, and (y) maketh request for us. To this purpose, the Apostle noteth, in the IIIth to the Hebrews, I. That we have a great high Priest, that is passed into the Heavens, Jesus the Son of God. (ver. 14.) II. That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without sin. (verse 15) Betwixt the having of such, and the not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowliness in regard of his other nature, standeth the comfort of the poor sinner. He must be such a sutor as taketh our case to heart: and therefore (z) in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest. In which respect as it was needfull he should partake with our flesh and blood, that he might be tenderly affected unto his brethren: so likewise for the obtaining of so great a sute, it behoved it should be most deare to God the Father, and have so great an interest in him, as he might alwayes be sure to be (a) heard in his requests: who therefore could be no other, but he of whom the Father testified from Heaven; (g) This is my beloved Son in whom I am well pleased. It was fit our Intercessour should be Man, like unto our selves; that we might (c) boldly come to him, and find grace to helpe in time of need: It was fit he should be God; that he might boldly goe to the Father, without any way disparaging him; as being his (d) fellow, and (e) equall.

But such was Gods love to justice, and hatred to sinne; that he would not have his justice swallowed up with mercy, nor sinne par-

pardoned without the making of fit reparation. And therefore our Mediatour must not looke to procure for us a simple *pardon* without more adoe; but must be a (f) *propitiation* for our sinnes, and redeem us by sinne and (g) *ransome*: and so not only be the master of our requests, to intreat the Lord for us; but also take upon him the part of an (h) *Advocate* to plead full *satisfaction* made by himselfe, as our (i) *surety*, unto all the debt wherewith we any way stood chargeable. Now the *satisfaction* which our surety bound himselfe to perform in our behalfe, was a double *debt*: the principall, and the accessory. The principall debt is obedience to Gods most Holy Law: which man was bound to pay as a perpetuall tribute to his Creator, although he had never sinned; but, being now by his owne default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfie in his stead, none will be found fit to undertake such a payment, but he who is both God and man.

Man it is fit he should bee, because man was the party that by the articles of the first Covenant was tyed to this obedience; and it was requisite that, (k) as by one mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Againe, if our Mediatour were onely God, hee could have performed no obedience (the God-head being free from all manner of subjection:) and if he were a bare man, although he had been as perfect as *Adam* in his integrity, or the Angels themselves; yet being left unto himselfe amidst all the temptations of Satan and this wicked world, hee should be subject to fall, as they were: or if he should hold out, as (l) the elect Angels did; that must have been ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods justice was the thing required in this behalfe. But now being God as well as man, he by his owne (m) *eternall Spirit* preserved himselfe without spot: presenting a far more satisfactory obedience unto God, then could have possibly been performed by *Adam* in his integrity.

For, beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and valour of the other: we know that *Adam* was not able to make himselfe holy; but what holinesse he had, he received from him who created him according to his owne Image: so that whatsoever obedience *Adam* had performed, God should have (n) eaten but of the fruit of the vineyard which himselfe had planted; and (o) of his owne would all that have been, which could be given unto him. But Christ did himselfe sanctifie that humane nature which he assumed; according to his owne saying, *John 17. 19.* For their sakes I sanctified my selfe: and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Againe, if *Adam* had (p) done all things which were commanded him, hee must for all that have said: *I am an unprofitable servant; I have done that which was my duty to doe.* Whereas in

The Incarnation of the Son of God.

in the voluntary obedience, which Christ subjected himselfe unto, the case stood far otherwise.

g John 14.18.
 y Eisa. 53. 11.
 Mat. 12. 18.
 f John 5. 18.
 t Zach. 13. 7.

True it is, that if we respect him in his humane nature, (q) *his Father is greater then he*; and he is his Fathers (r) *servant*: yet in that he said, and most truly said, *that God was his Father*, (s) the Jews did rightly infer from thence, that he thereby *made himselfe equall with God*; (t) the Lord of Hosts himselfe hath proclaimed him to bee *the man* that is *his fellow*. Being such a man therefore, and so highly born, by the priviledge of his birth-right, he might have claimed an exemption from the ordinary service wherunto all other men are tyed: and by being (u) the Kings Son, have freed himselfe from the payment of that tribute which was to be exacted at the hands of Strangers. When (x) the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitch of dignitie, by admitting it into the unitie of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himselfe down (y) at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the Kingdome to God the Father.

u Mat. 17. 25.
 26.

x Heb. 1. 6.

y Heb. 12. 2

z 1 Cor. 15. 27.

For then also, in regard of his assumed nature, he (z) *shall be subject unto him that put all other things under him*.

a Phil. 2. verse
 4, 5, 7, 8.

Thus the Son of God, if he had minded onely *his owne things*, might at the very first have attained unto the joy that was set before him: but (a) *looking on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the priviledge of a Son, but taking upon him the *form* of a mean *servant*. Whereupon in the dayes of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary souldier: he

* Exultation.
 Phil. 2. 7.
 b Gal. 4. 4.
 c Rom. 8. 3.
 d Col. 2. 11, 13.

made himselfe of no reputation, for the time as it were * emptying his selfe of his high state and dignity; *he humbled himselfe, and became obedient* untill his death; being content all his life long to be (b) *made under the Law*: yea, so farre, that as he was sent (c) *in the likenesse of sinfull flesh*, so he disdained not to be subject himselfe unto the law, which properly did concerne *sinfull flesh*. And therefore howsoever *Circumcision* was by right appliable onely unto such as were (d) *dead in their sins, and the circumcision of their flesh*; yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himselfe notwithstanding thereunto: not onely to testifie his communion with the Fathers of the old Testament; but also by this meanes to tender unto his Father a bond, signed with his owne blood, whereby he made himselfe in our behalfe a debtor unto the Law. For I testifie (saith the (e) Apostle) *to every man that is circumcised, that he is a debtor unto the whole law*.

e Gal. 5. 3.

f Act. 22. 16.
 g Mat. 3. 6.
 Mat. 1. 5.

In like manner *Baptisme* appertained properly unto such as were defiled, and had need to have their (f) *sins washed away*: and therefore when all the land of *Judea* and they of *Jerusalem* went out unto John, (g) *they were all Baptized of him in the river Jordan, confessing*

feeling their finnes. Among the rest came our Saviour also: but the Baptist considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbefitting the state of that immaculate Lambe of God, who was to take away the sinne of the world. Yet did our Mediatour submit himselfe to that Ordinance of God also: not onely to testifie of his communion with the Christians of the new Testament; but especially (which is the reason yeelded by himselfe) because (b) *it became him thus to fulfill all righteousness*. And so having fulfilled all righteousness, whereunto the meanest man was tyed, in the dayes of his pilgrimage (which was more then he needed to had undergone, if he had respected only himselfe:) the workes which he performed were truly workes of *supererogation*, which might be put upon the account of them whose debt he undertooke to discharge; and being performed by the person of the Sonne of God, must in that respect not onely be equivalent, but infinitely over-value the obedience of Adam and all his posteritie, although they had remained in their integrity, and continued untill this houre, instantly serving God day and night. And thus for our maine and principall debt of Obedience, hath our Mediator given satisfaction unto the justice of his Father; with (i) *good measure, pressed downe, shaken together and running over*. b Mat. 3. 15.

But beside this, we were liable unto another debt; which we have incurred by our default, and drawne upon our selves by way of forfeiture and *nomine pœna*. For as (k) Obedience is a due debt, and Gods servants in regard thereof are truly debtors: so likewise is sinne a (l) debt, and sinners (m) debtors, in regard of the penaltie due for the default. And as the payments of the debt which commeth *nomine pœna*, dischargeth not the tenant afterwards from paying his yearly rent, after the default hath been made, is no sufficient satisfaction for the penaltie already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so he must make amends for the other by his *Passive* obedience: he must first (n) suffer, and then enter into his glory. (o) *For it became him, for whom are all things, and by whom are all things, in bringing many sonnes unto glory, to make the Captaine of their salvation perfect* (that is, a perfect accomplisher of the works which he had undertaken) *through sufferings*. Luke 17. 10.
Rom. 8. 12.
Gal. 3.
Mat. 6. 12.
compared with
Luke 11. 4.
misquoting
Luke 13. 4.
Mat. 13. 16.
Luk. 24. 26.
Heb. 2. 10.

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which had transgressed; and that the same nature should suffer the punishment, that had committed the offence. (p) *Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part of the same:*

same : that through death he might destroy him that had the power of death, that is, the Devill ; and deliver them who through feare of death were all their life time subject to bondage. Such and so great was the love of God the Father towards us, that (g) he spared not his owne Sonne, but delivered him up for us all : and so transcendent was the love of the Sonne of God towards the sons of men, that he desired not to be spared ; but rather then they should lie under the power of death, was of himselfe most willing to suffer death for them : Which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe ; he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might (r) become obedient unto death, even the death of the Crosse, for our redemption. And therefore (s) when he commeth into the world, he saith unto his Father : *A body hast thou fitted me ; Loes, I come to doe thy will O God.* By the which will (saith the (t) Apostle) we are sanctified, through the offering of the body of Jesus Christ once for all.

Thus we see it was necessary for the satisfaction of this debt, that our Mediatour should be Man : but he that had no more in him then a Man, could never be able to goe through with so great a worke. For if there should be found a Man as righteous as Adam was at his first Creation, who would be content to suffer for the offence of others : his suffering possibly might serve for the redemption of one soule ; it would be not sufficient ranfome for those (u) innumerable multitudes that were to be (x) redeemed to God out of every kindred, and tongue, and people, and Nation. Neither could any Man or Angell be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once be laid upon him. Yea, the very powers of Christ himselfe, upon whom (y) the spirit of might did rest, were so shaken in this sharp encounter ; that he, who was the most accomplishe patterne of all fortitude, stood (z) sore amazed, and with (a) strong crying and teares prayed that, (b) if it were possible, the houre might passe from him.

(c) This man therefore being to offer one sacrifice for sinnes for ever ; to the burning of that sacrifice he must not onely bring the (d) coales of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those (e) everlasting burnings also, even the flames of his most glorious Deity : and therefore (f) through the eternall spirit must he offer himselfe without spot unto God ; that thereby he might (g) obtaine for us an eternall redemption. The blood whereby the Church is purchased, must be (h) Gods owne blood : and to that end must (i) the Lord of glory be crucified ; (k) the Prince and Author of life be killed ; he (l) whose eternall generation, no man can declare, be cut off out of the land of the living ; and the man that is Gods owne fellow be thus smitten ;

ac-

according to that which God himselfe foretold by his Prophet.
 (m) *Awake O sword, against my shepheard, and against the man that* m Zach. 13. 7. with Matth. 26. 31.
is my fellow, saith the Lord of Hosts: smite the Shepheards, and the sheep
shall be scattered. The People of Israel, we read, did so value the life
 of David their King, that they counted him to be worth (n) *tenne* n 2 Sam. 18. 3 o Mat. 22. 43.
thousand of themselves: how shall we then value the life of (o) Da-
vids Lord; (p) who is the blessed and onely Potentate, the King of p 1 Tim. 6. 15. Rev. 19. 16.
kings, and Lord of lords? It was indeed our nature that suffered, but
 he that suffered in that nature (q) *is over all, God blessed for ever:* q Rom. 9. 5.
 and for such a person to have suffered but one houre, was more
 then if all other persons had suffered tenne thousand millions of
 yeares.

But put case also, that the life of any other singular man might
 be equivalent to all the lives of whole mankinde; yet the laying
 downe of that life would not be sufficient to do the deed unlesse he
 that had power to lay it downe had power likewise to take it
 up again. For, to be detained alwayes in that prison, (r) *from whence* r Matth. 5. 26.
there is no comming out before the payment of the uttermost farthing;
 is to lye alwaies under execution, and to quit the plea of that full
 payment of the debt wherein our surety stood engaged for us. And
 therefore the Apostle upon that ground doth rightly conclude;
 that (s) *if Christ be not raised, our Faith is vaine, we are yet in our* s 1 Cor. 15. 17.
sinnes: and consequently, that as he must bee (t) *delivered to* t Rom. 4. 25.
death for our offenses, so he must bee raised againe for our Justificati-
ons.

Yea, our Saviour himselfe knowing full well what he was to
 undergoe for our sakes, told us before-hand, that the Comforter whom
 he would send unto us, should (u) *convince the world,* that is, fully u John. 16. 10.
 satisfie the consciences of the sonnes of men, concerning that (x) *everlasting* x Dan. 8. 14.
righteousnesse, which was to be brought in by him, up-
 on this very ground: *Because I goe to my father and yee see me no*
more. For if he had broken prison and made an escape, the pay-
 ment of the debt, which as our surety hee took upon himselfe,
 being not yet satisfied; hee should have been seen here againe:
 Heaven would not have held him, more then Paradise did Adam,
 after hee had fallen into Gods debt and danger. But our Saviour
 raising himselfe from the dead, presenting himselfe in heaven be-
 fore him unto whom the debt was owing, and maintaining his
 standing there, hath hereby given good prooffe, that he is now a
 free man, and hath fully discharged that debt of ours for which
 he stood committed. And this is the evidence we have to shew
 of that *righteousnesse*, whereby wee stand justified in Gods sight:
 according to that of the Apostle, (y) *who shall lay any thing to* y Rom. 8. 33.
the charge of Gods Elect? It is God that justifieth: who is he that 34.
condemneth? It is Christ that dyed, yea rather that is risen againe;
who is even at the right hand of God, who also maketh intercession for
us.

Now although an ordinary man may easily part with his life:

(b 2)

yet

yet doth it not lye in his power to resume it again at his own will and pleasure. But he that must doe the turne for us, must be able to say as our JESUS did. (z) *I lay downe my life, that I might take it againe. No man taketh it from mee, but I lay it downe of my selfe: I have power to lay it downe, and I have power to take it againe.* and in another place: (a) *Destroy this Temple, and in three dayes I will raise it up;* saith he unto the Jewes, speaking of the Temple of his body. An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, hee could not by his owne strength (which was the thing here necessarily required) raise it up again; unlesse he had (b) *declared himselfe to bee the Son of God with power, by the resurrection from the dead.* The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome death for us, must be partaker of both natures: that (c) *being put to death in the flesh,* he might be able also to *quicken himselfe by his owne Spirit.*

And now are wee come to that part of Christs mediation, which concerneth the conveyance of (d) *the redemption of this purchased possession* unto the sonnes of men. A deare purchase indeed which was to be redeemed with no lesse price then the blood of the Sonne of God: but what should the purchase of a stranger have been to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in Israel, concerning redemptions, that unto him who was the next of kinne, belonged the right of being (e) *Goel*, or the Redeemer. And Job had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. (f) *I know that my Goel or Redeemer liveth, and at the last shall arise upon the dust (or, stand upon the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another forme.* Whereby we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our flesh; how should we have been of his blood, or claimed any kindred to him? and unlesse the Godhead had by a personall union been unseparably conjoynd unto that flesh; how could he therein have been accounted our next of kinne?

For the better clearing of which last reason; we may call to minde that sentence of the Apostle. (g) *The first man is of the earth earthy: the second man is the Lord from Heaven.* Where notwithstanding there were many millions of men in the World betwixt these two; yet wee see our Redeemer reckoned the *second man.* and why? but because these two were the onely men who could be accounted the prime fountaines from whence all the rest of mankinde

mankinde did derive their existence and being. For as all men in the world by meane descents doe draw their first originall from the first man : so in respect of a more immediate influence of efficiency and operation doe they owe their being unto the second man, as he is the Lord from heaven. This is Gods owne language unto *Jeremy*; (h) *Before I formed thee in the belly, I knew thee*; and this is *Dauids* acknowledgement, for his part; (i) *Thy hands have made me and fashioned me*; (k) *thou hast covered me in my mothers womb*; (l) *thou art he that took me out of my mothers bowels*; and *Jobs*, for his also; (m) *Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews*; and the (n) *Apostles* for us all; *In him we live and move and have our being*; who interfereth also thereupon, both that we are the off-spring or generation of God; and that he is not farr from every one of us; this being to be admitted for a most certaine truth (notwithstanding the opposition of all gaine-sayers) that * God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, (o) if by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reigne in life by one, *Jesus Christ*. Considering that this second man is not only as universall a principle of all our beings; as was that first, and so may sustaine the common person of us all, as well as he; but is a farre more immediate agent in the production thereof; not, as the first, so many generations removed from us, but more neer unto us then our very next progenitors; and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is another kinde of generation required, for which wee must bee beholding unto the second man, the Lord from Heaven; before wee can have interest in this purchased Redemption. For as the guilt of the first mans transgressions is derived unto us by the means of carnall generation: so must the benefit of the second mans obedience be conveyed unto us by spirituall regeneration. And this must be laid downe as a most undoubted verity: that, (p) *except a man be borne againe, hee cannot see the kingdome of God*; and that every such must bee (q) *borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God*. Now, as our Mediator in respect of the Adoption of Sonnes, which he hath procured for us, (r) is not ashamed to call us *Brethren*: so in respect of this new birth, whereby he getteth us to a spirituall and everlasting life, he disdaineth not to owne us as his *Children*. (s) *When thou shalt make his seed an offering for sinne, he shall see his seeds* saith the Prophet *Esaius*. (t) *A seed shall serve him; it shall be accounted to the Lord for a generation*; saith his Father *David* like wife of him. And he himselfe of himselfe: (u) *Behold I, and the children which God hath given me*. Whence the Apostle deduceth this

Ibid., ver. 14. conclusion: Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise took part of the same. He himselfe, that is, he was God equall to the Father: for who else was able to make this (y) new creature, but the same (z) God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new (a) babes being to be (b) born of the Spirit; who could have power to send the Spirit, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the further opening of which mystery (which went beyond the apprehension of (c) Nicodemus, though a master of Israel) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life and Likenesse*. A curious Limner draweth his owne sons pourtraicture to the life (as we say:) yet because there is no true life in it but a likenesse only; hee cannot be said to be the begetter of his Picture, as he is of his son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. Whereas in the right and proper course of generation (others being effected but monstrous births that swarve from that rule) every creature begetteth his like:

—nec imbellem serotes
Progenerant aquila columbam.

Now touching our spirituall death and life, these sayings of the Apostle would be thought upon (d) *we thus judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them and rose againe.* (e) *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickned us together with Christ.* (f) *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* (g) *I am crucified with Christ. Neverthelesse I live, yet not I; but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved mee and gave himselfe for me.* From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, wee being found dead; when the medicine did come to be applied.

Our Physician therefore must not onely bee able to restore us unto

unto health, but unto life it selfe: which none can doe, but the Father, Son, and holy Ghost; one God, blessed for ever. To which purpose, these passages of our Saviour are also to be considered. (h) *As the Father hath life in himselfe: so hath he given to the Son to have life in himselfe.* (i) *As the living Father hath sent me, and I live by the Father:* (j) *As he that eateth me, even he shall live by me.* (k) *I am the living bread which came downe from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* The substance whereof is briefly comprehended in this saying of the Apostle: (l) *The last Adam, was made a quickning spirit.* An Adam therefore and perfect Man must he have been; that his flesh, given for us upon the Crosse, might be made the conduit to convey life unto the world: and a quickning spirit he could not have been, unless he were God, able to make that flesh an effectuell instrument of life by the operation of his blessed Spirit. For, as himselfe hath declared, (m) *It is the spirit that quickneth; without it, the flesh would profit nothing.*

As for the point of similitude and likenesse: we reade of Adam, after his fall, that he (n) *began a sonne in his own likenesse after his Image.* And generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, (o) *That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.* Whereupon the Apostle maketh this comparison betwixt those who are borne of that first man, who is of the earth earthy, and of the second man, who is the Lord from Heaven. (p) *As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly: and as we have borne the Image of the earthy, wee shall also beare the Image of the heavenly.* We shall indeed hereafter beare it in full perfection: when (q) *The Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himselfe.* Yet in the mean time also, such a conformity is required in us unto that heavenly man, that (r) *our conversation must be in heaven, whence we looke for this Saviour: and that we must put off concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness.* For as in one particular point of domesticall authority, (s) *the Man is said to be the image and glory of God, and the Woman the glory of the Man:* so in a more universall manner is Christ said to be (u) *the Image of God, even (x) the brightness of his glory, and the expresse Image of his person; and we (y) to be conformed to his Image, that he might be the first born among those many brethren, who in that respect are accounted (z) the glory of Christ.*

We reade in the holy story, that God (a) *took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might beare*

b John 3. 34.
c Phil. 1. 19.

d Col. 1. 19.
e John 1. 16.

beare the burden of the people with him, and that he might not beare it, as before he had done, himselfe alone. It may be, his burden being thus lightned, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speake: unto whom (*b*) *God did not thus give the Spirit by measure.* And therefore although so many millions of beleivers doe continually receive this (*c*) *supply of the Spirit of Iesus Christ;* yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being Gods pleasure (*d*) *That in him should all fulnesse dwell;* and that (*e*) *of his fulnesse all we should receive grace for grace.* That as in the naturall generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the childe, although in a farre lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods childe, although in a farre inferiour degree; similitudes and likenesse being defined by the Logicians to bee comparifons made in *quality*, and not in *quantity*.

Wee are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his owne image, Christs purpose was not to raise a seed unto himselfe disperfedly and distractedly, but to (*f*) *gather together in one, the children of God that were scattered abroad;* yea and to (*g*) *bring all unto one head by himselfe, both them which are in Heaven and them which are on the Earth;* that as in the Tabernacle, (*h*) *the vaile divided between the holy place and the most Holy;* but the curtaines which covered them both were so coupled together with the taches, that it might still (*i*) *be one Tabernacle:* so the Church Militant and Triumphant, typified thereby, though distant as farre the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Iesus Christ; (*k*) *in whom all the building fitly framed together groweth unto an holy Temple in the Lord, and in whom all of us are builded to God for an habitation of God through the Spirit.*

The bond of this mysticall union betwixt Christ and us (as *l* elsewhere hath more fully been declared) is on his part that (*m*) *quickning Spirit,* which being in him as the Head, is from thence diffused to the spirituall animation of all his members: and on our part (*n*) *Faith,* which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but hee that was God Almighty. And therefore although we did suppose such a man might be found who should performe the

l Sermon to
the Commons
of house Parli-
ament, anno
1620.
m John 6. 53.
n Cor. 6. 17. &
25. 44. Phil. 2.
1. Rom 8. 9.
o John 3. 24.
& 4. 14.
p Gal. 2. 20. &
5. 5. & 3. 11.
Eph. 3. 17.

the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value; that it were sufficient for the redemption of the whole world: yet could it not be efficient to make us live by faith, unlesse that Man had been able to send Gods Spirit to apply the same unto us.

Which as no bare Man or any other Creature whatsoever can doe; so for Faith we are taught by St (o) Paul that it is the operation of God, and a worke of his power, even of that same power wherewith Christ himselfe was raised from the dead. Which is the ground of that prayer of his, that the eyes (p) of our understanding being enlightened, wee might know what is the exceeding greatnesse of his power to us-ward who beleeve; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places farre above all Principality, and Power, and Might, and every Name that is named not onely in this world, but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

Yet was it fit also, that this Head should be of the same nature with the Body which is knit unto it: and therefore that he should so be God, as that he might partake of our flesh likewise. (q) For wee are members of his body, saith the same Apostle, of his flesh, and of his bones. And, (r) except yee eat the flesh of the Son of man, saith our Saviour himselfe, and drinke his blood, yee have no life in you. (s) Hee that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him. Declaring thereby, first, that by his my-
Col. 2. 12.
1 Thes. 1. 11.
Ephes. 1. 19
2 Cor. 1. 18
Ephes. 5. 30
John 6. 53
1 John 4. 19
1 Cor. 1. 23
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 sticall and supernaturall union, wee are as truly conjoynd with him, as the meat and drinke wee take is with us; when by the ordinary worke of Nature, it is converted into our owne substance. Secondly, that this conjunction is immediately made with his humane nature. Thirdly, that the (t) Lambe slaine, that is, (u) Christ crucified, hath by that death of his, made his flesh broken, and his blood powred out for us upon the Crosse, to bee fit food for the spirituall nourishment of our soules; and the very well-spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is, that the Apostle telleth us, that wee, (x) have boldnesse to enter into the Holiest by the blood of Iesus; by a new and living way which he hath consecrated for us, through the vaile, that is to say, his flesh. That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the vaile: so now there is no passage to be looked for from the Church Militant to the Church Triumphant, but by the flesh of him, who hath said of himselfe; (y) I am the way, the truth and the life, no man cometh unto the Father but by mee. Jacob in his dream beheld (z) a ladder set upon the earth, the top whereof reached to Heaven, and the Angels of God ascending and descending on it, the Lord himselfe standing

The Incarnation of the Son of God.

ding above it. Of which vision none can give a better interpretation then hee, who was prefigured therein, gave unto *Nathanael*. (a) Hereafter you shall see heaven opened, and the Angels of God ascending and descending upon the Son of man. Whence we may well collect, that the onely means whereby God standing above, and his *Israell* lying here below are conjoynd together, and the onely ladder whereby Heaven may be scaled by us, is the *Son of man*; the type of whose flesh, the *veile*, was therefore commanded to be (b) made with *Cherulims*; to shew that we come (c) to an innumerable company of Angels, when we come to *Jesus*, the Mediator of the New Testament: who as the head of the Church hath power to (d) send forth all those ministering spirits, to minister for them who shall be Heires of salvation.

Lastly, we are to take it into our consideration, that as in things concerning God, the maine execution of our Saviours Priesthood doth consist; so in things concerning man, hee exerciseth both his Propheticall Office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of (e) the Priests Office in the old Testament, to instruct the people in the law of God; and yet were (f) they distinguished from Prophets: like as in the new Testament also, (g) Prophets as well as Apostles, are made a different degree from ordinary Pastours and Teachers, who received not their doctrine by immediate inspiration from heaven; as those other (h) Holy men of God did, who spake as they were moved by the holy Ghost. Whence S. Paul putteth the Hebrews in minde, that God who (i) in sundry parts and in sundry manners spake in time past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son Christ *Jesus*: whom therefore he stileth (k) the Apostle, as well as the high Priest of our profession; who was faithfull to him that appointed him, even as *Moses* was in all his house.

Now *Moses*, we know, had a singular preheminance above all the rest of the Prophets: according to that ample testimony which God himselfe giveth of him. (l) If there be a Prophet among you, I the Lord will make my selfe known unto him in a vision, and will speake unto him in a dreame. My servant *Moses* is not so, who is faithfull in all mine house: with him will I speak mouth to mouth, even apparently, and not in darke speeches; and the similitude of the Lord shall hee behold. And therefore wee finde, that our Mediatour in the execution of his Propheticall Office is in a more peculiar manner likened unto *Moses*: which he himselfe also did thus foretell (m) The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; and unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the Assembly, saying, Let me not heare againe the voyce of the Lord my God; neither let me see this great fire any more, that I dye not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his

a John 1.51.

b Exod. 26.31.

& 6.35.

c Heb. 12.22.

24.

d Heb. 1.14.

e Deut. 33.10.

Hag 2.11.

Mal. 2.7.

f Eia. 2.8.7. Jer.

6.13. & 8.10.

& 14.18 & 23.

11.33.34.

Lam. 2.10.

g Eph. 4.11.

h 2 Pet. 1.21.

i 1 Cor. 12.13.

j 1 Cor. 12.13.

k Heb. 3.1.2.

l Num. 12.6.7.

8.

m Deut. 18.15.

16. &c.

n Acts 3.22.23.

his mouth, and he shall speak unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.

Our Prophet therefore must be a Man raised from among his Brethren the Israelites, (n) (of whom, as concerning the flesh, he came) who was to performe unto us, that which the Father requested of Moses: (o) *Speak thou to us and we will heare; but let not God speak with us, lest we dye.* And yet (that in this also we may see, how our Mediator had the preheminence) (p) when *Aarons* and all the children of Israel were to receive from the mouth of *Moses* all that the Lord had spoken with him in Mount *Sinai*, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was faine to put a vaile over his face, while he spake unto them that which he was commanded. But that which for a time was thus (q) *made glorious, had no glory in respect of the glory that excelleth*; and both the *glorie* thereof, and the *vaile* which covered it, are now abolished in Christ: the vaile of whose flesh doth so overshadow (r) *the brightnesse of his glory*, that yet under it we may (s) *behold his glory*, as the glory of the onely begotten of the Father; yea, and (t) *we all with open face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

And this is daily effected by the power of the Ministry of the Gospell, instituted by the authority, and seconded by the power of this our great Prophet: whose transcendent excellency beyond *Moses* (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the Apostle. (u) *He is counted worthy of more glory then Moses, in as much as he who hath builded the house hath more honour then the house. For every house is builded by some one: but he that built all things is God. And Moses verily was faithfull in all his house, as a servant; for a Testimony of those things which were to be spoken after: but Christ, as the Sonne, over his owne house* (x) *This house of God is no other then the Church of the living God: whereof as hee is the onely Lord, so he is also properly the onely Builder. Christ therefore being both the Lord and the* (y) *Builder of his Church, must be God as well as Man: which is the cause, why wee finde all the severall mansions of this* (z) *great house to carry the title indifferently of the* (a) *Churches of God, and the* (b) *Churches of Christ.*

True it is that there are other ministeriall builders, whom Christ employed in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into Heaven, that (c) *he gave not onely ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ.* Which, what great power it requireth, he himselfe doth fully expresse in passing the grant of this high Commission unto his Apostles. (d) *All power is given unto mee in Heaven and in Earth. Goe yee therefore and teach all Nations, baptizing them in the name of the Father, and of the Son,*
and

and of the holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

1 Cor. 15. 10. S. Paul professeth of himselfe, that he (e) laboured more abundantly then all the rest of the Apostles: yet not I, saith he, but the grace of God
 1 Cor. 3. 9. 10. which was with me: And therefore although (f) according to that grace of God which was given unto him, he denyed not but that, as a wise Master-builder, he had laid the foundation; yet he acknowledgeth that they upon whom he had wrought, were Gods building, as well as Gods husbandrie. For who, saith (g) hee, is Paul, and who is Apollo, but Ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollo watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

Two things therefore we find in our great Prophet, which doe farre exceed the ability of any bare Man; and so doe difference him from all the (h) Holy Prophets, which have been since the world began. For first, we are taught; that (i) no man knoweth the Father, save the Sonne, and he to whomsoever the Sonne will reveale him: and that (k) no man hath seen God at any time; but the onely begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his owne immediate knowledge, enabled to discover the whole will of his Father unto us; whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S.
 1 Luke 1. 70.
 1 Mat. 11. 27.
 1 John 1. 12.
 1 Pet. 1. 10, 11. Peter, for the Prophets: (l) Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow. And for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst he was among them: (m) when the Spirit of Truth is come, he will guide you into all truth: for hee shall not speak of himselfe, but whatsoever he shall heare, that shall hee speak; and he will shew you things to come. He shall glorifie me: for he shall receive of mine and shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can doe no more (as hath been said) but plant and water; onely God can give the increase: they may teach indeed and Baptize; but unlesse Christ were with them by the powerfull presence of his Spirit, they would not be able to save one soule by that Ministerie of theirs. Wee. (n) as lively stones, are built up a spirituall house: but, (o) except the Lord doe build this house, they labour in vain that build it. For who is able to breathe the spirit of life into those dead stones, but he of whom
 1 Pet. 2. 5.
 Psalm. 127. 1.
 1 John 5. 25. it is written; (p) The houre is comming and now is, when the dead shall beare

heare the voyce of the Son of God; and they that heare it shall live: and againe, (q) Awake thou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleep, and give light unto these blind eyes of ours; but the Lord our God, unto whom we pray, that he would (r) lighten our eyes, lest we sleep the sleep of death.

And as a blinde man is not able to conceive the distinction of colours, although the skillfullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernable: so (s) the naturall man perceiveth not the things of the Spirit of God (for they are foolishness unto him;) neither can he know them, because they are spiritually discerned. Whereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers, that (t) God who commandeth the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us. Our Mediator therefore (who must (u) be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be God as well as Man.

There remaineth the Kingdome of our Redeemer: described thus by the Prophet Esay. (x) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdome; to order it, and to establish it with judgement and with justice, from henceforth even for ever. and by Daniel (y) Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages should serve him, his dominion is an everlasting dominion, which shall not passe away; and his Kingdome that which shall not be destroyed: and by the Angell Gabriel, in his imbaſſage to the blessed Virgin. (z) Behold, thou shalt conceive in thy wombe, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the highest; and the Lord God shall give him the Throne of his Father David. And he shall reigne over the house of Jacob for ever; and of his Kingdome there shall be no end.

This is that new (a) David our King, whom God hath raised up unto his (b) own Israel: who was in Truth, that which Hee was called, the Son of Man, and the Son of the Highest. That in the one respect, (c) we may say unto him, as the Israelites of old did unto their David; (d) Behold, we are thy bone and thy flesh: and in the other, sing of him as David himselfe did (e) The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy foot-stool. So that the promise made unto our first Parents, that (f) the seed of the woman should bruise the Serpents head, may well stand with that other saying of Saint Paul: that (g) the God of peace shall bruise Satan under our feet. Seeing (h) for this very purpose the Son of God was manifested (i) in the flesh, that he might destroy the workes of the Devill. And still that foundation of God will remaine unshaken: I (k) even I am the Lord, and beside me there is no Saviour (l) Thou shalt know no God but me, for there is no Saviour beside me.

Two speciall branches there be of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed, which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as by his Prophetickall Office he worketh upon our Minde and Understanding, so by his Kingly, he ruleth our Will and Affections; (*m*) casting downe imaginations and every high thing that exalteth it selfe against the knowledge of Gods, and bringing into Captivity every thought to the obedience of Christ. Where, as we must needs acknowledge, that (*n*) it is GOD which worketh in us both to will and to doe, and that it is (*o*) he which sanctifieth us wholly: so are we taught likewise to believe; (*p*) both he who sanctifieth, and they who are sanctified are all of one, namely of one and the selfesame nature; that the sanctifyer might not be ashamed to call those, who are sanctified by him, his brethren, that as their nature was corrupted, and their blood tainted in the first Adam, so it might be restored again in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled Nature might be transmitted unto the heirs of salvation.

The same (*q*) God that giveth grace, is he also that giveth glory: yet so, that the streams of both of them must run to us through the golden pipe of our Saviours humanity. (*r*) For since by man came death; it was fit that by man also should come the resurrection of the dead. Even by that man who hath said, (*s*) Who so eateth my flesh, and drinketh my blood, hath eternall life; and I will raise them up at the last day. Who then, (*t*) shall come to be glorified in his Saints, and to be made marvelous in all them that believe: and (*u*) shall change this base body of ours, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himselfe. Unto him therefore that hath thus (*x*) loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests, unto God and his Father; to him be glory and dominion for ever and ever. A M E N.

m Cor. 10. 13.

n Phil. 2. 13.

o 2 Thes. 5. 23.

p Heb. 2. 11.

q Psal. 84. 11.

r 1 Cor. 15. 21.

s Joh. 6. 54.

t 2 Thes. 1. 10.

u Phil. 3. 21.

x Rev. 1. 5, 6.

v. Chemnit. Harmon. 1. Joh. p. 83

PHIL. 3. 8.

ICOVNT ALL THINGS BVT LOSSE, FOR
THE EXCELLENCY OF THE KNOWLEDGE
OF CHRIST IESVS MY LORD.

7 JA 68

FINIS.

